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THE

CHINESE REPOSITORY

SECOND EDITION

VOL. II

FROM MAY, 1833 TO APRIL, 1834

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Introductory Remarks.

THE progress of the English language, and the extent to which it is spoken at the present time, are very remarkable. As a medium of communication, the Chinese is, doubtless, employed by a far greater number of individuals than any other living language on earth; but then, with a very few exceptions, it is confined to one half of one hemisphere, while the English is used round the whole globe, and almost from pole to pole. The prospect that the English language will be far more extensively used, was never fairer than at this hour. Look at British India. For a long time its progress there was very slow, and its effects were almost imperceptible; now its march is beginning to be rapid, and its influence is of the most interesting character. The first endeavors to communicate a knowledge of a foreign tongue to the natives of India, must necessarily have been attended with many hindrances and opposed by many obstacles; but a marked change has taken place, and instruction is given with almost as many advantages as in the most favored countries of Europe. The work gathers new interest as it proceeds; and if it is well conducted, its results, we believe, will far exceed the most sanguine expectations of its conductors

and supporters. By acquiring a knowledge of the English tongue, the native youth will be introduced into a new world. He will live and move in a new atmosphere. He will be acted upon by new influences. He will see and feel a thousand new relations. But for a time everything with him will be unsettled—his future destiny will be at stake.

> There is a tide in the affairs of men,
> Which taken at the flood leads on to fortune;
> Neglected, all is lost.

Europe, since the sun of the Reformation arose, has been agitated and shaken to her very centre; a spirit of noble origin has gone abroad, and as it has gathered strength, it has elevated and blessed the nations. The freedom of thought was boldly asserted; and men began to feel that each had a right, and that each was bound, to think for himself. But not so in the East. The kingdoms aud tribes of India, like the members of a once rich and prosperous family, which have become dissipated and reduced, have been content to slumber. For centuries, the inhabitants of Hindostan were all wrapped in the thickest darkness; superstitious rites, the most appalling and degrading, pressed down the people with a mountain's weight: and in this condition, had no influence come in to relieve them, they must have continued as long as the generations of men endure. Armies could march through the land in every direction; they could conquer and subdue its inhabitants—could even change some of their external forms; but they could never effectually reach the more permanent and important features of intellectual, moral and religious character. China has been conquered again and again, and changes of a certain character—as in costume and the like, have taken place; but the principal usages, manners, customs, laws, and religions of this nation remain unchanged. On these, military power acts in vain—or else only to degrade and to destroy. To correct, to improve, and to elevate the

intellectual and moral powers of this nation, another influence must be employed,—an influence which though silent in its operations, like the light and heat of the sun, is equally powerful.

An influence of this description is felt in some parts of India, and the slumbering intellect of the inhabitants is beginning to show signs of life. A crisis has come. But if the present favorable opportunities of giving a right direction to the waking and expanding energies be neglected, they will surely take a wrong direction, and political, mental, and religious anarchy will be the inevitable consequence. The present condition of India is, therefore, justly viewed with deep interest and anxiety. But the inhabitants have been awakened out of their slumberings, and brought to their present interesting attitude, not by the thunders of heavy artillery; "*but by the noiseless operation of wide and diffusive benevolence, on the part of strangers situated at a distance equal to half the globe's circumference.*" Letters have been the means, or rather they have been made the channel, through which treasures, richer than all the merchandise of India, have been conveyed to its inhabitants. A Roman emperor could march his armies through the British Isles; but it was left to other men in a far different capacity to lay the broad and deep foundations of that nation's greatness. Again in their turn, British armies could march over the plains of Hindostan, but they could never turn the mind of a Hindoo from his vain and wicked superstitions to intellectual and moral improvement.

What *was* true of all India is now in its fullest extent true of China. This whole nation is in a profound sleep, and while she is dreaming of greatness and of glory, she is borne backward by a strong and rapid tide of influence; and if the nation be not speedily roused, who can tell where her retrogression will end? It is justly the glory of our

age, that in many parts of the world the condition of the human family is improving, and with a rapidity such as man has never before witnessed. Numerous examples to illustrate the truth of this position, may be found in Europe and in North America, in some small districts of Africa, and of southern and western Asia. The means of these improvements may have been various; but of them all, the increase of knowledge is by far the most important. On the contrary, the gradual decline of this empire is owing, in no small degree, to its retrogression in knowledge. The Chinese have schools and high literary titles in great numbers, and there are many inducements to learn. Still, though many do learn, knowledge is not increased.

Is there now no remedy for this lapsed and lapsing condition? Are there no means of promoting among the Chinese such an increase of knowledge as shall turn the tide of influence? Must Christian philanthropists sit down in despair and give up all for lost? Shall we see the Hindoo join in the rapid course of modern improvement, and at the same time regard the case of the Chinese as hopeless? And what more effectul way can be devised for benefiting the Chinese, than to learn as accurately as possible their true condition; to exhibit it to themselves; and then to put within their reach the means of improvement? And to accomplish all this, what better means can be employed than those which have proved to be so effectual and successful in other places?

In this work a beginning, and one worthy of notice, has been made. A knowledge of their language has been acquired by foreigners—in China, among the Chinese colonies, and in Europe. It is confidently believed that the language will never again be abandoned by foreigners, but that, on the contrary, the number of those who read and speak it will be greatly increased. This is desirable on many accounts. Such knowledge will give the

foreigner power and influence with the Chinese, and over them too—a power which will be both harmless and beneficial to all. It is of little use to come in contact with the Chinese unless we can communicate freely with them—interrogate them, and be interrogated; hear them argue for, and defend their high superiority; and in turn, let them hear the opposite statements. We entertain no mean opinion of the strength of the Chinese; yet we do not by any means regard them as invincible either by arms or arguments. They could never stand against the discipline of European forces—and we hope they will never be put in such a woful position; but if they can be brought into the open field of argument, we are, if possible, still more sure they must yield. It is impossible that forms, and usages, and claims founded in error and falsehood, can stand against the *force of truth*. By a free intercourse of thought, commercial and political, social and religious relations can, and sooner or later, certainly will, be improved. On this point we have not the shadow of a doubt; but the changes will be hastened, retarded, or stopped, as the friends of humanity show themselves bold, vigorous, and active, or the reverse.

Commercial relations with China—always important and interesting—are peculiarly so at the present time, because they are almost the only relations which exist between the Chinese and the nations of the West. These relations, however, are in several particulars exceedingly embarrassed, and mainly for want of a better understanding between the parties,—they are embarrassed to the injury of both the native and the foreigner, and to none probably more than to the government.—Of political foreign relations, with only one solitary exception, none exist. And though "all beneath the starry heavens are one family," yet all social and friendly intercourse is disallowed. The foreigner is seldom permitted to enter under the roof of his

Chinese friend; and the native that allows it, acts contrary to the usages of the land, and, except he is in authority, or has influence with those who rule, exposes himself to reproach and punishment. The merchant, "if he pleases," may bring hither his specie and his merchandise, but not his family; "foreign ladies can by no means be allowed to come up to the provincial city." And thus that which God has joined together, man here puts asunder.—In religion, the foreigner is allowed to act according to the dictates of his own conscience; provided, nevertheless, that his conscience does not require him to obey the command of the Savior of the world, "*to teach all nations his gospel.*" What means may and ought to be employed to improve political and commercial relations with the Chinese, and to secure religious toleration, is an inquiry of great interest, upon which however we cannot now proceed to remark.

There ought, moreover, to be an interchange of knowledge. While we seek to obtain information concerning the laws, manners, customs, and resources of this people, it is in a high degree desirable that they should become acquainted with our language, laws, and various institutions. The English language, in its remarkable progress, greatly predominates in the foreign community of this place; a knowledge of it is likely to increase among the native inhabitants. This we infer from what has already been done here and in other places.

There are now *five* English presses in China; two are in Macao, and three in Canton. Three of these presses are from England, and two are from America. The Honorable E. I. Company's press with a printer arrived in China in 1814. Morrison's Dictionary of the Chinese language, his Vocabulary of the Canton dialect, and his View of China; the translation of a novel by Mr. Thoms; and the Canton Miscellany, in a series of numbers published in 1831,—are the principal works which

have appeared from that press. A Chinese dictionary of the Fuhkeën dialect by Mr. Medhurst of Batavia, is now being printed. The next press arrived here in 1825; from which the first number of *the Canton Register* appeared in November, 1827. We have before us a complete series of this paper up to the present time. In addition to a full register of the mercantile transactions of Canton, it contains a great variety of notices of the manners, customs, &c., of the Chinese and other eastern nations. Almost every page of the Register has been filled with original matter; and it is this which has given it particular value abroad, where it has done much to direct public attention to the Chinese. A third press arrived in 1831, and a second periodical, *the Chinese Courier*, appeared shortly after. The Courier has pursued a course different from that of its "cotemporary." Its pages have been occupied partly with European intelligence, and partly with local news and notices of mechanical arts, manufactures, and such like, among the Chinese. The two other presses reached China during last year. All these presses are in operation, and are supported solely by foreigners.

Some attempts have been made to furnish native youth with instruction in the English language. An experiment of this kind, though on a very limited scale indeed, is now in progress. There is manifested in several instances a very strong desire to gain a knowledge of the language; and though many more difficulties are to be expected here than were found to exist in India, the result will be the same. As the Chinese come more and more in contact with those who speak the English language, their desire to learn it, and to gain a knowledge of European sciences, arts, and literature, will increase. Even now, were there no apprehensions that government would interfere, almost any number of scholars, it is believed, could be collected into schools, and trained in courses of study similar to

those which have been established in the seminaries for native youth at Calcutta, Bombay, Ceylon, and elsewhere in India.

We should rejoice to see literary and scientific journals spring up and flourish around us; and could such be translated and printed in Chinese and widely circulated, they would hardly fail to accomplish great good. But mere secular knowledge should never take precedence of that which concerns man's present spiritual condition and his eternal destiny. "*Knowledge is power;*" and unless it is pure and excellent, and is regulated and controlled by right principles, it will surely be directed to bad purposes. Man is a religious being; and everywhere as he progresses in knowledge, he assumes for himself some kind of religious character. But what system of religion, in its principles and effects, is comparable to Christianity? The christian's *Code* is perfectly adapted to the wants and necessities of the human family, in every clime and in every variety of circumstances. Men cannot be politicians of unprejudiced and impartial views, and act wisely and justly in the discharge of all their duties, without adopting the *principles* of the Bible. "The book of Proverbs, and the Sermon on the Mount, contain the elements of the best political economy which was ever devised. They inculcate what is of immeasurable importance in the intercourse of nations—enlargement of mind, and comprehensiveness of view, and clearness and power of conscience. These would settle questions of foreign intercourse, and domestic improvement, with far more certainty and safety, than the volumes of Adam Smith, or the statistics of Seybert and Pitkin."

Some of the states of antiquity were rich in knowledge, but beggarly in religion; and it was by the destructive influence of their religion that their knowledge and power were taken from them. Had their religion been pure, had it been the religion of the "Teacher sent from God," it would have

preserved knowledge and given stability and security to the state. Here we must refer again to the British Isles. What is it which has given to that nation her high rank, and her commanding influence? Is it her position? Is it her numbers? Had she driven from her coast Augustine and his companions, and cherished and preserved the system of the *Druids*, as the Chinese have the doctrines of their *Sage*, never could she have gained in commerce, in arts, in sciences, and in literature, her present elevation. But it is not in all these that her great strength consists; that has its foundation, and its best security too, in her *religious principles*. Let her be deprived of them, and her commerce, her arts, her sciences, and her literature, will all wither and die. This same superiority of Christian principles we see illustrated elsewhere, both in Europe and in America. The happiest portions of the globe are those in which Christianity has gained the highest ascendency. And it ever will be thus. Give the glorious revelation of our God complete dominion over the hearts and consciences of men, and all strifes and contentions and misrule, together with every species of oppression and wrong and outrage, will come to a perpetual end. The confused noise of the warrior will no more be heard; and garments will no more be rolled in blood; the groans of the prisoner will cease; the captive go free; and all nations come and bow down and worship before the Lord our Maker. Then shall

> The dwellers in the vales and on the rocks
> Shout to each other; and the mountain tops,
> From distant mountains catch the flying joy;
> Till, nation after nation taught the strain,
> Earth rolls the rapturous hosanna round.

Come that blessed day. Let our eyes once behold the sight, and then give these worthless bodies to the worms.

REVIEW.

Ta Tsing Leuh-le; being the fundamental laws, and a selection from the supplementary statutes of the Penal Code of China; originally printed and published in Peking, in various successive editions, under the sanction, and by the authority, of the several emperors of the Ta Tsing, or the present dynasty. Translated from the Chinese, and accompanied with an appendix, consisting of authentic documents, and a few occasional notes, illustrative of the subject of the work; by Sir GEORGE THOMAS STAUNTON, Bart. F. R. S. Pp. 581. London: 1810.

THE reigning Mantchou-Chinese family is of very recent origin. One of its most illustrious chiefs, who gained his distinction by military achievements, took the title of emperor, and established himself at Moukden in 1616. In 1644, his grandson, a lad six years of age, was placed on the throne of China. Three years after this event, the original edition of the *penal laws of China* was published in the name of the young monarch, Shunche. It was prefaced by the following document, which we quote according to the translation of sir George.

"When we contemplate the progressive establishment of our dominions in the East, by our royal ancestors and immediate predecessors, we observe that the simplicity of the people originally required but few laws; and that with the exception of crimes of extraordinary enormity, no punishments were inflicted besides those of the whip and the bamboo. Since, however, the Divine Will has been graciously pleased to intrust us with the administration of the empire of China, a multitude of judicial proceedings in civil and criminal cases, arising out of the various dispositions and irregular passions of mankind

in a great and populous nation, have successively occupied our royal attention. Hence we have suffered much inconvenience, from the necessity we have been almost constantly under, of either aggravating or mitigating the erroneous sentences of the magistrates, who, previous to the re-establishment of a fixed *code of penal laws*, were not in possession of any secure foundation, upon which they could build a just and equitable decision.

"A numerous body of magistrates was, therefore, assembled at the capital, at our command, for the purpose of revising the penal code, formerly in force under the late dynasty of Ming, and of digesting the same into a new code, by the exclusion of such parts as were exceptionable, and the introduction of others, which were likely to contribute to the attainment of justice, and to the general perfection of the work. The result of their labors having been submitted to our examination, we maturely weighed and considered the various matters it contained, and then instructed a select number of our great officers of state, carefully to revise the whole, for the purpose of making such alterations and emendations as might still be found requisite.

"As soon as this object was accomplished, we issued our royal authority for the impression and publication of the work, under the title of "*Ta Tsing Leuh, tseih keae foo le*," or the General Laws of the imperial dynasty of *Tsing*, collected and explained, and accompanied by supplementary clauses.

"Wherefore, officers and magistrates of the interior and exterior departments of our empire, be it your care diligently to observe the same, and to forbear in future to give any decision, or to pass any sentence, according to your private sentiments, or upon your unsupported authority. Thus shall the magistrates and people look up with awe and submission to the justice of these institutions, as they find themselves respectively concerned in them; the transgressor will not fail to suffer a strict expiation of his crimes, and well be the instrument of deterring others from similar misconduct; and, finally, the government and the people will be equally secured for endless generations in the enjoyment of the happy effects of the great and noble virtues of our illustrious progenitors."

The penal laws of the Ta Tsing dynasty, in coming down to the present time, have passed through a great number of editions; the latest which we have seen, and which is now before us, was pubblished in the 10th year of Taoukwang (1830), in 28 volumes, octavo. We may occasionally, as we pass on with the review, pause to compare the translation with the original; though our chief endeavor

will be to give, and as succinctly as possible, an outline of the whole work, with remarks, *pro re nata*, on those points which show in the clearest light the intentions and the opinions of the Chinese. —The body of the work is arranged under the following heads; (1.) general laws; (2.) civil laws; (3.) fiscal laws; (4.) ritual laws; (5.) military laws; (6.) criminal laws; and (7.) laws relative to public works.

I. GENERAL LAWS. This division commences with a description of the ordinary punishments. The lowest degree of punishment is a moderate correction, nominally from 10 to 50 blows, with the *lesser** bamboo, of which however, only from 4 to 20 are to be inflicted. The second degree is inflicted with the *larger* bamboo; and the number of blows is nominally from 60 to 100, of which only from 20 to 40 are to be inflicted. Temporary banishment, with the same number of blows as in the second, constitutes the third degree of punishment. Perpetual banishment with 100 blows is the fourth. And death, either by strangulation, or by decollation, is the fifth and last. "All criminals capitally convicted, except such atrocious offenders as are expressly directed to be executed without delay, are retained in prison for execution at a particular period in the autumn; the sentence passed upon each individual being first duly reported to, and ratified by, the emperor."—It is obvious to remark, here, that many of the laws and edicts of the Chinese, as well as many of their words and actions, seem designed to operate solely *in terrorem;* hence for 50 blows, 20 only are to be inflicted; for 90 blows, only 35 are to be inflicted; and so on.

The next section relates to offenses of a treasonable nature; they are ten in number: namely—

* This is required to be about five feet and a half long; its breadth at the extremity is to be about two inches; its thickness one and a *quarter*; and its weight about two pounds; the *greater* is to be of the *ame length, but a little broader and a little heavier.*

'*Rebellion*, which is an attempt to violate the divine order of things on earth by resisting and conspiring against the emperor, and is, therefore, an unspeakable outrage, and a disturbance of the peace of the universe; *disloyalty*, which is evinced by an attempt to destroy the imperial temples, tombs, and palaces; *desertion*, a term which may be applied to the offense of undertaking to quit, or betray the interests of the empire; *parricide*, the murder of a father, uncle, aunt, grandfather, or grandmother—a crime of the deepest dye; *massacre*, which is held to be the murder of three or more persons in one family; *sacrilege*, which is committed by stealing from the temples any of the sacred articles consecrated to divine purposes, or by purloining any articles in the immediate use of the sovereign, or by counterfeiting the imperial seal, by administering to the sovereign improper medicines, or, in general, by the commission of any error or negligence by which the safety of his sacred person may be endangered; *impiety*, which is discoverable in every instance of disrespect or negligence towards those to whom we owe our being, and by whom we have been educated and protected; it is likewise committed by those who inform against, or insult such near relations while living, or who refuse to mourn for their loss, to show respect for their memory, when dead; *discord*, in families, which is the breach of the legal or natural ties which are founded on our connections by blood or marriage; *insubordination*, the rising against or murdering a magistrate; and *incest*, the co-habitation of persons related by any of the degrees within which marriage is prohibited.—These crimes being distinguished from others by their enormity, are always punished with the utmost rigor of the law; and when capital, are exempted from the benefit of general pardon.

There are *eight privileged* classes; the *first* includes the relations and connections of the emperor; the *second* comprehends all those servants of the crown who are distinguished for their long and faithful service; the *third* includes those who are illustrious for their actions; the *fourth* class comprehends those who are eminent for their wisdom and virtue; the *fifth* includes those who possess great abilities; the *sixth* includes those who, by day and by night, are zealously and assiduously engaged in the performance of their civil and military duties; the *seventh* consists of the nobility, which includes all persons of the first rank, and those of the second and third who are in any civil and military

command; the *eighth* includes the second and third generations of those who have been distinguished for their wisdom and eminent services.—Persons belonging to the privileged classes cannot be put on trial, except for offenses of a treasonable nature, without the express command of the emperor. This benefit extends to all the near relations of the privileged classes.

When an officer of government commits an offense, his superior shall report the case to the emperor, who must direct and sanction the trial. If the accused is convicted of any offense, which in ordinary cases is punishable by the infliction of corporal chastisement, he shall instead thereof be subject to fine or to degradation, or to both. But those persons who have official situations without possessing *rank*, shall not be exempt from corporal punishment.—It is remarked here by the translator, that "every officer of government, from the first to the ninth rank, must be previously qualified by a literary or military degree, according to the nature of his profession; but the clerks and other inferior attendants in the employ of government are not considered to have any *rank*, or to be permanently distinguished from the rest of the community."

The Tartar subjects of the empire are chastised with the *whip* instead of the bamboo; and instead of banishment, they are "confined with the *cangue* [*keä*] or movable pillory." There are several considerations which are admitted in mitigation of punishment. When several persons are concerned in an affair, the accessories are punished with less severity than the principals.

It frequently happens in China, at the accession of a new emperor, and also on the occurrence of certain anniversaries, that there are passed acts of *general pardon*. From the benefits of these acts all those persons shall be excluded, "who have been convicted of any of the ten treasonable offenses

before mentioned;" or of murder; embezzlement of government stores; robbery; house-breaking; grave-opening; bribery; forgery and fraud; adultery; kidnapping; swindling; and in general all cases where the laws have been transgressed by premeditation or design. On the other hand, pardon shall be extended to all who have offended inadvertently, or who are liable to punishment merely by implication, or who are chargeable with "public offenses,"—provided such offenses, either of commission or omission, took place within the limits of their own jurisdiction. There are "particular," acts of pardon; and indulgence is frequently granted to offenders "for the sake of their parents" who are sick, infirm, or aged above seventy years, and have no other child or grandchild above the age of sixteen to support them. There are some provisions made also for astronomers, artificers, musicians, and women, and for the aged, and young, and the infirm.

Persons who make a voluntary and full confession of their guilt, before it is otherwise discovered, and surrender themselves up to justice, are ***pardoned.*** When all the parties to an offense have escaped, if an individual among them surrenders voluntarily, and also delivers into custody one other more guilty than himself; or if, when the guilt is equal, the larger proportion of the party are delivered up by the smaller,—those who thus voluntarily surrender themselves shall be pardoned, except in cases of killing, of wounding, and of criminal intercourse between the sexes. But "remission of punishment, upon a timely and voluntary confession of guilt, shall not be allowed in those cases of injury to the person or property which cannot be repaired by restoration or compensation, or when the offense was known to the officers of justice while the offender was concealed, or in cases of clandestinely passing public barriers.—If the robber, thief, or swindler, repenting of his conduct restores the plunder to the persons from whom he

took it, or if the corrupt officer restore the amount of the bribe to the person from whom it was received, this restitution shall be deemed equal to a confession at the legal tribunal, and in the same degree entitle the offender to pardon."

Concerning the *forfeiture* of goods, the law is, that "in any case of an illegal transfer of property, in which both parties are guilty, or when any person is convicted of possessing prohibited goods, such goods or property shall be forfeited to the state: but when any article of property has been obtained from an individual by violence, injustice, extortion, or false pretences, it shall be restored to the owner."

The following are the laws concerning offenses of members of public departments, committed in their official capacity, and concerning errors and failures in public proceedings.

"In all cases of officers of government associated in one department or tribunal, and committing offenses against the laws as a public body, by false or erroneous decisions and investigations, the clerk of the department or tribunal shall be punished as the principal offender; the punishment of the several deputies, or executive officers, shall be less by one degree, that of the assessors less by another degree, and that of the presiding magistrate less by a third degree....If an inferior tribunal reports its erroneous judgment to a superior, which superior, neglecting to examine and discover the error, confirms the same, the members of the superior tribunal shall be respectively liable to punishment less by two degrees than those of the inferior tribunal. On the other hand, when a superior tribunal communicates its erroneous judgment to an inferior tribunal, if the menbers of the latter neglect to examine the same, and having failed to discover the error, confirm it by their proceedings, they also shall be liable to punishment, though under a proportionate mitigation, in the case of each individual.—In all these cases, the scale of the punishment incurred shall commence with the clerks of the respective courts."

"Upon any error or failure in the public proceedings of an officer of government, if he discovers and corrects, or remedies the same, he shall be pardoned. Also, in case of error or failure in the proceedings of a public office or tribunal, if any one member discovers so as to correct or remedy the same, all the members shall obtain pardon An extraordinary delay *in* issuing public orders from any tribunal of justice or other

public department, renders all the members liable to punishment; but if any one of them voluntarily interposes, and prevents any further delay from taking place, all the magistrates or officers of that tribunal or department, shall be pardoned; but the clerk shall incur the full punishment except he had himself acknowledged the impropriety of delay which had taken place, and interposed to prevent its continuance; in which case his punishment shall be reduced two degrees."

"In translating the titles of the constituent officers of a Chinese tribunal or public board," Sir George remarks, that "it was impossible to find terms that were not in some point of view exceptionable, but those which have been chosen will show, that the arrangement is analogous to that adopted in such of our own colonial governments, as are administered by a president, members of council, secretaries, and clerks."

"*Offenses committed by foreigners*"—is the heading of a distinct section, which we quote entire. "In general, all foreigners who come to submit themselves to the government of the empire, shall, when guilty of offenses, be tried and sentenced according to the established laws. The particular decisions however of the tribunal *Le-fan Yuen* (the foreign or Colonial Office,) shall be guided according to regulations framed for the government of the Mongol tribes."

"This section of the code," says the translator in a note, "has been expressly quoted by the provincial government of Canton, and applied to the case of foreigners residing there and at Macao for the purpose of trade. The laws of China have never, however, been attempted to be enforced against those foreigners, except with considerable allowances in their favor; although on the other hand, they are restricted and circumscribed in such a manner that a transgression on their part of any specific article of the laws, can scarcely occur, at least, not without, at the same time, implicating and involving in their guilt some of the natives,

who thus, in most cases, become the principal victims of offended justice.

"The situation of foreigners in China is certainly by no means so satisfactory on the whole as might be desired, or even as it may be reasonably expected to become in the progress of time. [Again, in another note.] It is one of the necessary, but embarrassing consequences of the footing upon which foreigners are at present received in China, that they can neither consider themselves as wholly subject to, or as wholly independent of, the laws of the country in which they live. When unfortunately involved in contentions with the government, there is a line, on one side of which submission is disgraceful, and on the other, resistance unjustifiable; but this line being uncertain and undefined, it is not surprising that a want of confidence should sometimes have led to a surrender of just and reasonable privileges; or that at other times, an excess of it should have brought the whole of this valuable trade, and of the property embarked in it, to the brink of destruction."

The following paragraph points out the mode of procedure *when the laws appear contradictory.*

When the law in any particular case appears to differ from the the general laws contained in this division of the code, the magistrate shall always decide according to the former, in preference to the latter. If an offense is committed under aggravated circumstances, of which the offender is ignorant at the time, he shall suffer no more than the punishment due in ordinary cases; as for example, 'if a nephew, being educated at a distance from his uncle, and not knowing his person, strikes him, it shall be judged to be only an ordinary case of assault.' On the other hand, if the offense is committed under palliating circumstances, the offender shall have the full advantage thereof; as for instance, 'a father strikes a person whom he supposes to be a stranger, but who was in fact his son.'

When the sentence of the law is said to be *increased*, it is implied that the punishment shall be inflicted more severely,—a sentence of forty blows, becomes a sentence of fifty blows; when the sentence is *diminished*, the punishment is mitigated, fifty blows are reduced to forty; and so forth.

The following is the law concerning the *division of time*. "A day shall be considered to have elapsed when the hundred divisions are completed." At present, the day is divided into *ninety-six* divisions. "A day's labor shall, however, be computed only from the rising to the setting of the sun. A large year shall consist of 360 days complete; but a man's age shall be computed according to the number of years of the cycle elapsed since his name and birth were recorded in the public register."—Concerning this division of time the translator remarks, that the civil year in China ordinarily consists of no more than twelve lunations, but that an intercalary month is introduced as often as may be necessary to bring the commencement of every year to the second new moon after each preceding winter solstice. The most usual date employed by the Chinese, is the year of the reigning emperor, but they likewise compute by cycles of sixty years,—each year of such a period being distinguished with a particular name, formed by a binary combination of ten initial, and twelve final, characters.

Here we conclude our extracts from the first division, or *preliminary regulations* of the Penal Code. We have passed over several whole sections; but have endeavored to bring into notice all the most important topics, and, as far as it could well be done, in the words of our elegant and learned translator.*

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* To be continued.

Journal of a voyage along the coast of China from the province of Canton to Leaoutung in Mantchou Tartary; 1832–33; *by the Rev.* CHARLES GUTZLAFF.

[The journal, which we here introduce, and which we shall conclude in our next number, contains a sketch of the *third* voyage which has been made along the coast of China by Mr. G., during the last two years. He embarked for the *first*, on board a junk at Bankok, June 3d, 1831, reached Mantchou Tartary in November, and returned to Macao, Dec. 13th. On the *second*, he embarked Feb. 26th, visited several places in the provinces of Fuhkeën and Chekeäng on his way up to Shantung, and from thence he passed to Corea, and returning by the Lewchew archipelago, reached Macao, Sept. 4th, 1832. For the *third*, he embarked on the 20th of last Oct., and returned on the 29th ult. This last voyage, in regard to direct intercourse with the people and opportunity for observation, far exceeded either of the preceding; and the journal, though brief, affords abundant evidence that to the *people* of China, the "foreign barbarians" are no unwelcome visitors.—We ought to add, that this journal was written for *publication in England*, and that at our request, the writer was induced to let it appear in the pages of the Repository.]

AFTER much consultation with others, and a conflict in my own mind, I embarked in the *Sylph* Capt. W., commander, and A. R., esquire, supercargo, Oct. 20th, 1832. The Sylph was a fast sailing vessel, well manned and armed. She had to beat up against a strong northeast monsoon, and to encounter very boisterous weather before reaching her destination, Teëntsin and Mantchou Tartary. From the moment we left Macao roads, we had to contest our whole course against wind and current. Furious gales, accompanied with rain and a tremendous sea, drove us several days along the coast, threatening destruction to our barque. But God who dwelleth on high did not forsake us; and, though often engulphed in the deep, his almighty hand upheld our sinking vessel. Only one Lascar was swept away; we heard his dying groan, but could lend no assistance. It was a dark, dismal night; we were thoroughly drenched with water; horror hovered around us. Many a wave swept over

our deck, but those which dashed against our poop were really terrible; three of them might have sunk us.

October 26th, we lay to under a double reefed sail, and then ran into Ke-seak (Ke-shih) bay, on the east coast of Canton province. The harbor is lined with rocks. The coast is bleak and studded with granite; the interior is very fertile. Many villages and cities are visible from this place. We were soon visited by the fishermen, a boisterous and rough sort of people. In exchange for their fish, we gave them rice, but they were never satisfied with the quantity. Perceiving, however, that the barter yielded them a great profit, they brought vegetables, and offered themselves as brokers. Although this was an imperial naval station, they were by no means frightened by the presence of his majesty's officers. They received my books gladly, frequently repeating their thanks, and promising to circulate them far and wide amongst their friends. —In this voyage I was provided with a choice stock of books, three times the number which I had in the preceding voyages.

During the night the wind subsided, and for the first time we enjoyed repose. The next evening we visited Kap-che (Kă-tsze), a little to the east of Ke-seak. Here I was hailed by my friends, who called me their townsman, and expressed their delight in seeing me come back again. Books were in great demand, and the genuine joy in receiving them was visible in every countenance. I had been here a few months before, and traveled through many a village with the word of God in my hand. It had drawn the attention of many, and the interest now manifested was truly encouraging.

The weather becoming gradually fair, though the wind was contrary, we were able by tacking to advance slowly. When we passed Namoh (Nan-aou) in Fuhkeën, we saw occasionally large villages and cities along the coast, at which we could

only gaze, and were obliged to put into Lae-ao (Nae-aou) bay. This is in the northern part of Fuhkeën, lat. 26 degrees N., and long. 120 degrees E.; a very excellent harbor, and almost land-locked. Anxious to proceed on our voyage we weighed anchor early next morning. The inhabitants in the neighborhood who had never seen a ship, came off in boats, but being rather distrustful they kept aloof. When I hailed them they approached nearer and nearer, but by the time they came along side, we had already got under way. Tendering a book to an intelligent looking man, he was at first surprised at the strange gift, but then turning to his countrymen he read it aloud. Their attention was instantly drawn towards him; other requests were made, and within a few minutes, the ship was surrounded by clamorous applicants. The captain was beckoning them away, and loosened the painters, but they clung to our tackle and declared, "we must have these good books, and will not move without them." Such determination had the desired effect; I gave them freely what they so earnestly craved, and they went away exulting.

November 8th, we put into Pih-kwan, on the frontier of Chekeäng, in lat. 27 degrees 11 min., N., long. 120 degrees 22 minutes, E. This harbor is spacious, and by changing the berth, affords shelter against all winds. Here we visited several junks which were on their way to Shanghae. When books were offered to the crews, they refused to accept them, upon the plea of having nothing to give us as an equivalent; and upon hearing that they might receive them as a present, they made many bows, and said that they took them upon credit.

Innumerable native craft are always seen plying about, as we approach the emporiums of Keängnan and Chekeäng. These coasters seem to be an aquatic race, preferring the briny element to the comforts of the shore. Of all the Chinese fisher*men, which* is a very numerous class of people,

the natives of Fuhkeën are the most enterprising and daring. The greater part of the Chinese coast is visited by them; they brave all dangers for a scanty livelihood, and suffer the severest hardships to return to their families with five dollars after the toils of a whole year. Want and their lawless inclinations have frequently converted them into pirates; even at this moment they are the terror of the whole Chekeäng coast.

We had now (Nov. 15th) reached Keängnan; the winds were variable, and a month after our departure we saw the promontory of Shantung, and were beating towards Mantchou Tartary. It was now a year since I had been there; we landed at Fung-ming, a place to the south of Kae-chow. Some Shantung emigrants, who here constitute the most numerous part of the population, were quietly walking along the shore, when they saw "these strangers" start up to view. Instead of being startled they looked very gravely at us, and after having satisfied their curiosity in regard to our origin, they went on with their work. We had had a long conversation with the owner of a house, who had posted himself right in the way to prevent our entering his dwelling. I now thought it high time to make them a present of some books. When they found that I really intended to *give* these to them, they changed their tone, became friendly and hospitable. We entered their hovels of which the oven constituted the principal part, and, in fact, seems to be the drawing-room, bed, and kitchen. Pigs, asses, and goats lodged in an adjoining room very comfortably. Our host had provided a quantity of fuel from the stalks of the cotton plant, which grows here very abundantly. He had a very numerous and healthy family of children dancing with delight about the strangers. Every body was well dressed in seven-fold jackets and skins, and seemed also to be well fed; for the country abounds in all the necessaries of life, and has abundance of

produce for exportation. When we left the people, now grown more familiar with us, they pressed forward to receive the word of eternal life, and were by no means deficient in compliments and thanks for the precious gift.

A few hours afterwards we arrived in the bay of Tung-tsze-kow, in lat. 39 deg. 23 min. N., long. 121 deg. 7 min. E., where we found a large fleet of junks, bound to the southern provinces, but now lying at anchor. They were all loaded with Mantchou produce. The people on board seemed open-hearted, and answered our questions with great frankness. Their unanimous advice was, not to proceed farther to the north, because we should there meet with ice.—I can bear witness to their readiness to receive the tidings of salvation. Though their utter ignorance of Christianity opposed a strong barrier to their understanding our brief conversations, yet the books will speak to them at leisure. They may be only partly perused, or even some of them may be thrown away; yet many a tract and Bible will find readers, and impart knowledge necessary to the salvation of the soul. Filled with these thoughts we visited the valleys and hills around the bay. Very few traces of idolatry were visible in their houses; we saw only one temple dedicated to the Queen of Heaven, with the trophies of her saving power hung up—some junks in miniature. A few blind men were the overseers. We found here a very intelligent people, who made rational inquiries of us, and who also read our books.—Nothing struck them so much as the construction of a watch. The fine calico of our shirts, and the broadcloth of our coats, also struck their fancy very much; but for their want of money they would have bought these at a high price.

The valleys along this coast present an alluvial soil. In no part of the world perhaps does the sea recede so rapidly and constantly as in Leaoutung and Pih-chihle. Every year adds to the land some

fertile acres, and makes the navigation more dangerous. We walked along an estuary which runs a considerable distance into the country. Large flocks of goats were browsing upon the remnants of grass which the retiring autumn had left. The people were much frightened when they saw us entering the villages; many of their houses were very bare and comfortless. I here learned to my great surprise, that the people had become apprehensive that we were about introducing Roman Catholicism. Though I explained to them the wide difference between our respective tenets, they shook their heads and began to disbelieve my statement. The people in the junks, however, were all attention, and gladly received the gospel.—We had from an eminence, a full view of the adjacent country. None of the existing charts gives a correct outline of the coast; the southwestern extremity does not run out into a promontory, but ends in a bluff headland, about a degree in breadth. Many islands are scattered along the coast, but the water is shallow, seldom exceeding ten fathoms.

On the 28th of Nov., we arrived in the roads of Kae-chow. Upon examination, we found it impracticable to anchor so close in shore as to protect us from the strong northerly gales; we therefore bore away for Kin-chow and the Great Wall. Whilst we were anticipating the pleasure we should experience in beholding this ancient structure, we ran upon a sandbank, which was entirely unknown to all of us. The ship knocked very heavily upon a hard sand bottom, and our apprehension both of losing keel and rudder, and of springing a leak, were by no means groundless. Backing the sails and throwing part of the cargo overboard, proved ineffectual to set us off; the vessel settled in the sand, and remained immovable. The next morning a fierce north wind blew from the ice-fields of Kamtschatka down the bay; the water decreased, the ship fell over on her beam-ends, and all our Lascars

were disabled by cold from doing any work. During these hours of peril, our almighty God consoled our hearts so that we were enabled to remain cheerful, and to hope and pray for the best.

After having failed in all our efforts to get her off, a party of volunteers was made up, and departed for Kae-chow to procure assistance from the mandarins. The land was more than 25 miles distant, the cold most intense, and we had thirteen helpless Lascars in the boat. Entirely covered with ice, we arrived at a head-land, and were received most humanely by some fishermen and a priest, but found no mercy before the mandarins. One of the Lascars was frozen to death, the others were on the verge of eternity. Never did I so well understand the 28th chapter of Acts; *we* also were received into cottages, and a fire was kindled to thaw our clothes.

Whilst we were on shore endeavoring to hire some lighters, the ship got off by the interposition of God, who had ordered the south wind to blow, thus driving up more water upon the bank. His name be praised to all eternity—for we were very near utter destruction. I had afterwards an interview with a Mantchou officer of high rank; even he, though a heathen, ascribed our escape to "supreme heaven." When we returned to the ship, we again ran the risk of perishing with cold; for the north wind rose on a sudden, and the cold became so intense that everything congealed.

Dec. 3d, our ship was coated inside as well as outside with solid ice. After several hours of labor we succeeded in getting up the anchor, and took a speedy farewell of these dismal regions. At our re-entering Tung-tsze-kow bay, we saw a great number of junks at anchor. We were hailed by the kind natives, who procured for us provisions and fuel, which the mandarins had *promised*, but had never furnished. The absence of their rulers rendered them more friendly; they did everything

in their power to oblige, and showed themselves worthy of our trust.—There is here a great field for Christian enterprise. The inhabitants show much sound understanding, and are free from that degrading superstition which reigns in southern Asia. Though every grove and high place was full of idols and images, and every eminence adorned with a temple, the people were not utterly enslaved by superstition. In their habits and behavior, they appeared very much like our peasantry: some of their farms were in excellent order, and plenty reigns everywhere.—Kae-chow city, which we visited, is situated about 10 miles in the interior, surrounded by a high wall, and thickly inhabited; it is a place of extensive trade, but the houses are low and ill-built. The Chinese colonists, which are by far the most numerous part of the population, are very industrious; whilst the Tartars live at their ease, and enjoy the emoluments of government. I consider Mantchou Tartary as a very hopeful field for missionary enterprise, and humbly hope that it will soon attract the notice of some society.

Unable to remain any longer in these northern latitudes, we bore away for Shantung. However, as we there found the cold rigorous, we steered for Shanghae in the southern part of Keängsoo province. Though keeping about 30 miles distant from the shore of Keängnan, we nearly ran upon a bank of the Yellow river. It is very apparent, that the immense sand-flats of Keängnan extend a great distance from the low coast; but this coast, as well as the greater part of Shantung and Pihchihle, is entirely unknown to any European navigator. We arrived (December 11th) near the entrance of the channel which leads between shoals and sand-flats to the Woosung river, on which Shanghae is situated; here we were detained for three days by contrary winds. The air was darkened, and the storm raged throughout the dismal days and nights. The motion of the ship was

very great, the sea dashing violently against her weather-side.

When at last the thick clouds cleared away, and the sun shone out in his lustre, the sea still running very high, we perceived a junk in distress. She had lost both her masts and anchors, and was drifting like a log upon the wide ocean. Several Chinese vessels were in her neighborhood, but only one approached her, and after perceiving her helpless state, bore away with one of her crew. It was time now for us to retaliate in the Christian way; for when we were in distress, nobody came to save us, and we had now an excellent opportunity of executing Christ's commands in Matth. v. 44. We manned a boat and ran alongside, but were nearly swamped by the huge waves. The crew, twelve in number, stretched out their hands for assistance, and with piteous cries intimated their dangerous situation. The first thing which they handed to us, was an image of the Queen of Heaven, the patroness of Chinese navigators. At this extraordinary instance of heathenish delusion, I grew impatient, as we had not a moment to lose; I called to them, "let the idol perish, which can neither save itself nor you." We snatched up four men into the boat and returned towards the ship. The idol was drowned, but all the men were saved. As soon as they reached our ship, the captain of the junk fell on his knees before Mr. R. the supercargo. We directed him to adore the true God, and render him thanks for deliverance. When we had saved their clothing, and a small part of their cargo, the water had almost risen between decks, and we set fire to the vessel.

After many reverses, having entered the Woosung river, we drew up a memorial addressed to the principal magistrate of Shanghae district, and delivered the Chinese, who were natives of Tsungming island, to his care. We had immediately an interview with admiral Kwang, the naval commander

of this station; he was very friendly, made numerous inquiries respecting Mr. L. the supercargo of the *Amherst*, and offered his services for our accommodation. During the time which we staid in the river, or lived at Shanghae, I had frequent opportunities of visiting those places where I had been six months ago. The people appeared even more friendly than before. In the villages, they inquired whether I had brought new books with me, and were eager to obtain them. After distributing a few, the demand grew more urgent, so that I could scarcely show my face in any of the villages without being importuned by numerous crowds. Most joyfully did they receive the tidings of salvation, though still ignorant of the glad message, "to you is born a Savior."—As it is a custom with them to expose their dead near their houses, they are constantly reminded of their mortality.

The mandarins never directly interfered with my distributing books or conversing with the people. After having issued the severest edicts against having any commercial dealings, they gave us *full permission to do what we liked*. When they saw that their inflammatory placards had not the desired effect, they changed their tone, praised our conduct in rescuing twelve Chinese, but gave also their paternal advice to the people, to have nothing to do with the barbarians. Meanwhile an imperial edict had arrived, enjoining the officers to treat us with compassion, but not to supply us with *rice or water*. They acted up to the letter of these peremptory injunctions, but sent great quantities of live-stock, flour, &c., aboard, with the sole condition of not paying for them. As we were rather short of provisions, we accepted their stores.

This central part of China is very fertile, being a continous plain of a black, loamy soil, well irrigated by numerous ditches and canals. The population is immense, and if we ought to judge from the numerous children which we saw, it is on the

increase. Shanghae appears to be the greatest emporium of the empire. We found there more than a thousand junks moored opposite the city, and others were arriving whenever the weather permitted. We may call it the gate of central Asia, and especially of the central provinces of China. During the time we remained in the port, (from Dec. 25th, 1832 till Jan. 5th, 1833,) though it is situated in latitude 31 degrees north, the weather was rather severe, the thermometer seldom rising above 33.

Jan. 5th, we sailed from this port, shaping our course to Chapoo, a harbor on the north coast of Chekeäng, in lat. 30 deg. 37 min. Until you come to the high lands which form the harbor of this city, the whole coast from the Yellow river is very flat, and scarcely visible even with the ship close in to the land. The sea is everywhere receding from the land, so that the flats formed along the shore, which are dry at low water, constitute a barrier to the whole coast, and are gradually becoming arable soil. We tried to reach the shore a few miles north of Chapoo, but even our jolly-boat got aground, and we must have waded more than a mile through the mud, before we could reach the shore. But from Chapoo the country becomes hilly with undulating ridges, and continues so for a long distance, with little variation.

Chapoo is the only place from whence the imperial monopoly with Japan is carried on. It has a tolerable harbor, with considerable overfalls. The rise and fall of the tide is very great, so much that the smaller junks are left high and dry at low water. Together with its suburbs, the town is perhaps five miles in circuit, built in a square, and intersected by numerous canals which are connected with the Hangchow river. Nothing can exceed the beautiful and picturesque appearance of the surrounding region. We may say that as far as the eye can range, all is one village interspersed

with towering pagodas, romantic mausoleums, and numerous temples. The adjacent country is called the Chinese Arcadia; and surely if any territory in China is entitled to this name, it is the tract around Hangchow and Chapoo. It seems that the natives also are sensible of their prerogative in inhabiting this romantic spot. They have tried to improve upon nature, and have embellished the scenery with canals, neat roads, plantations, and conspicuous buildings. We found nowhere so much openness and kindness as among them. Their intelligent inquiries respecting our country were endless, and they seemed never satiated with our company.

When we first landed, an armed force was drawn up along the shore. The soldiers had matchlocks and burning matches ready for a charge. A Tartar general had placed himself in a temple to superintend the operations. Being accustomed to the fire of Chinese batteries, which seldom do hurt, and knowing that their matchlocks cannot hit, we passed the line of their defence in peace. The soldiers retreated, and the crowds of people in the rear being very dense, a great part of the camp was overrun and pressed down by the people, so that the tents fell to the ground. After this outset, nothing disagreeable occurred; we were at full liberty to walk abroad and converse with the people, and were only occasionally troubled with the clamorous intreaties of some officers. But after an interview with a messenger from the lieut.-governor at Hangchow, (a very sensible, courteous officer,) and several other mandarins, we came to an understanding.

In one of our excursions I took a box of books with me. We had visited a temple upon a high hill which overlooks all this populous region. The temples might be called *elegant* by the Chinese, if the abominations of idolatry did not render such an epithet inapplicable. When I took the books out of the boat and handed a copy to man of respect-

able appearance, he read aloud the title, and all at once the crowd rushed upon me, hundreds stretching out their hands to receive the same gift. Within a few minutes the store was exhausted, but the news spread with great rapidity. We saw the people sitting for six hours together on the brow of a hill opposite to which our vessel was lying at anchor. As soon as they saw us approaching near to the shore, they ran down the hill with great velocity, grasped the books from my hands; and sped towards their friends in the surrounding villages. If ever our Christian books have been read with attention, it was here at this time. We took a wide range in the adjacent country, and were really astonished at the general knowledge which these silent preachers had spread.—Let us not boast of such an extraordinary instance of the diffusion of knowledge, nor deny to curiosity her full share in this stir; yet after all this, the gospel must be said to have flown here on eagles' wings. We leave the result to God, and wish to revisit those places, not to exult selfishly in the great changes which may have taken place, but to praise our Redeemer that he has given to these millions the means of knowing the way of eternal life.

MISCELLANIES.

REMARKS ON THE POPULATION OF CHINA.*—It appears that the existing population of China, as given in your paper by a comparative statement of authors who have written upon the subject, has excited much interest. To all who are only acquainted with one part of China, or who have obtained all their knowledge from report, the enormous number of 360 millions must appear far above the actual amount. Having visited only the maritime provinces of the empire, I am by no means competent to judge of the population in the inland provinces; nor did I ever take the trouble to compare the

* From a Correspondent.

statistical accounts of one district with the average population. Yet I have been everywhere struck with the dense adult population which I met, and with the amazing numbers of the rising generation. Every habitable spot is cultivated, and inhabited by the greatest numbers which by their utmost exertions can subsist upon it. View the bleak coast of Fuhkeën province; the barren rocks and the extensive sand flats are rendered arable by industry, and are thickly inhabited. The plains of Chekeäng exhibit still greater multitudes in their innumerable hamlets. Keangsoo is crowded with villages and cities; hundreds of miles we saw nothing but hamlet joined to hamlet. Shantung province is inferior to both these, yet it has an immense population; and Pih-chihle is a world in itself.

That China should furnish subsistence for a greater number of people than most of the countries of Europe on equal space, is not at all suprising, if we regard the provisions of the poorer classes, which are here a greater proportion than anywhere else in the world. These all live on a very sparing diet, not in quantity but in quality. It is only in times of general starvation, that we could expect the inhabitants of the poorest parts of Europe to live upon the common diet of the poor people here. We may safely assert that one European requires an amount of land to maintain him, sufficient for the maintenance of two Chinese.

In Europe, we have gardens, immense forests, marshes, meadows, &c. We find nothing like these in any part of China, at least on a large scale. There may be wastes which are absolutely unproductive; but where are the meadows with their large herds of grazing cattle? Where shall we find the European gardens or orchards? There are indeed some, but they bear no proportion to the ground laid out for these purposes in Europe. Their forests are on the brows of hills, so that very little arable land is lost thereby; and their marshes, by immense labor have been converted into fertile rice-fields. The Chinese do not consume so much animal food as we do; hence the grain which with us is devoted to the support of cattle, here falls to the share of man. Add to this, the grossness of the Chinese stomach which refuses nothing; and consider also the large importation of provisions from southern Asia and Mantchou Tartary; and the question *how* these millions can subsist, will be solved.

In Europe, we live not merely to drag out our terrestrial existence, but we live also for enjoyment, and the poorest classes often waste more than would maintain double their number. In China, the means of enjoyment are very limited. The common people bend their whole mind to get the indispensable necessaries of their existence; they seldom go further. Though they are occasionally extravagant during the time of their festivities, they curtail their expenses immediately after they are

over. I have adduced these facts to show the *possibility* of the existence of such a population. I have added my own testimony as an eye-witness, and add that I never saw a more populous country, nor ever beheld so numerous a progeny. But China is not only populous in itself, it has a superabundance to send to the adjoining countries. I do not here mention Corea as having recieved Chinese emigrants, but refer to Mantchou Tartary, Formosa, Siam, Cochinchina, and the Indian Archipelago.

A century ago, Mantchou Tartary was a dreary waste, having been deserted by its original cultivators, for their more ambitious projects in China. At the present moment there are millions of Chinese from Shantung province, inhabiting this country. I have been in Tingchoo foo district, from whence the major part of these colonists went; but we found no apapparent diminution in the population. Every year new emigrants depart and penetrate farther to the north, but their departure is scarcely perceptible in the numbers remaining.

During the time when the Dutch held a part of Formosa, some Chinese settlers came from Fuhkeën province; but since the Chinese have had possession of the island, their numbers have increased to several millions. These supplies are both from Fuhkeën province, and the eastern parts of Canton; and they are daily on the increase, so much so as to threaten the entire extinction of the aborigines.

When the Ming dynasty reigned, a few traders found their way to the southern parts of Asia. But after the accession of the Mantchou family to the throne, multitudes of men from Fuhkeën left their homes for the islands of the Indian Archipelago, to escape the thralldom of these "barbarian rulers." When Yungching succeeded Kanghe, he not only connived at these emigrations but even encouraged them. With the extension of the trade to the countries south of China, emigration also increased. Many of the islands are thickly inhabited by the Chinese settlers, whose numbers are annually increased by new comers, whilst only a few return to their native land. I have been in those parts of the empire from whence these colonists come; but the emigration never thins the dense population, which might send forth tenfold the present number of colonists, without depriving the country of cultivators.

The most numerous part of the population in Siam is Chinese, far outnumbering the natives. Most of these emigrants come from the eastern part of Canton province; and notwithstanding this constant drain, the numbers are so immense that government is constantly harassed with providing them the means of subsistence. In Cochinchina and Tungking, the Chinese colonists are numerous, notwithstanding the great restrictions made to prevent any augmentation.—Were we well acquainted with the countries west of China, we might

perhaps find that the Chinese emigrants also throng towards those vassal states, wherever they are not directly prohibited from crossing the frontiers. The little which we have said, however, may be sufficient to show that the population of China is enormous, and is on the increase. I think therefore that the census as given in the Ta Tsing Hwuy-teën, is rather below than above the actual number.

Whilst viewing these myriads, debased by gross idolatry, we cannot but deeply lament their condition. As long as the glorious gospel shall not penetrate these vast regions, they will stand like a blank and dreary waste, before the eyes of the Christian philanthropist. But as there has been a time of lamentation for many centuries, there will also be a period of rejoicing. For them also the Redeemer of the world became man, and suffered the most cruel death on the cross; the same blood which was shed for the European nations, and which has proved effectual to the salvation of millions, will likewise afford deliverance to the sons of China. These are no chimeras; we trust in the saving power of the exalted Son of God; we believe his promises, and may perhaps in our own times see the approach of the glorious day.

The political economist may ask, What will become of China if her population continues to increase at the present rate? To this question, I can give no answer. We may look wishfully to the western shores of the American continent; there is still room for many millions of industrious colonists like the Chinese; but the system of national separation prevents one from indulging in such speculations.—Let Christianity sway her sceptre over China, and all will be well.

Vaccination.—The papers concerning the introduction of vaccination into this country, alluded to in a previous number, (see volume first, page 334,) came to hand early in this month. They were accompanied by a very polite and friendly letter, which however requires us to refrain from remarks which, we think, are due to the writer of these papers. We can, therefore, only tender to that venerable and worthy gentleman, and we are happy to do it thus publicly, our hearty thanks, both on our own account and in behalf of the benefited millions of this empire.—The first part of the papers consists of a Report which was written in 1816; the last part contains a summary of three other Reports, which were made subsequently and at different times. The *tract* mentioned in the first Report, with one or two others written by natives on the same subject, we purpose to notice in a future number. During the present season, and partly perhaps in consequence of

the unusual prevalence of the small-pox, the practice has been very extensive in Canton;—a little grandson of his excellency governor *Loo* is among the subjects vaccinated. Without further remark for the present we here subjoin the papers entire.

Report submitted to the Board of the National Vaccine Establishment, respecting the introduction of the practice of vaccine inoculation into China, A. D. 1805; its progress since that period, and its actual state. Dated Canton, February 18th, 1816.

It having devolved upon me to conduct or superintend the introduction and practice of vaccine inoculation in this part of the world, during the last eleven years, I beg leave to submit to the Board of the National Vaccine Establishment, the following Report of its commencement, progress, and present state. I do not flatter myself that any suggestions or facts in my power to adduce, can be deemed essential, either to the establishment, or to the improvement, of the practice; still I trust that the following details will convey some testimony of the efficacy of it, in addition to the mass of evidence which has enabled the Board, and the Medical Profession at large, to pledge themselves so fully and so solemnly in its behalf to their country.

Almost from the period at which rational proof was afforded of the efficacy of vaccination for its end, the Honorable the East India Company had, in their own territories, promoted the practice by every aid and countenance in their power to afford; and especially so, by a munificence of expense for the end, which few governments have incurred in behalf of their subjects, in mitigation of mere personal and domestic evils and sufferings, however great and general they might be. Their relations with this empire being merely commercial, and its institutions so peculiar, no construction of duty called for, nor did their influence admit of, such effectual interference;—notwithstanding they have all along sanctioned the end; in consequence of which many attempts were made to introduce the practice from British India, but unsuccessfully.

In the spring of 1805, and whilst James Drummond, esquire, was at the head of their affairs in this country, the vaccine was brought by Mr. Hewit, a Portuguese subject and a merchant of Macao, in his vessel, upon live subjects from Manila; —His Catholic Majesty having had it conveyed by suitable means, and under the care of professional men (across the South American continent), to his settlement in the Phillippine islands. I observe that one of them (D F. X. Balmis,) states himself to have introduced the practice in this country; but before his arrival in China, it had been quite extensively conducted by the Portuguese practitioners at Macao, as well as by myself among the inhabitants there and the Chinese, and

the accompanying tract drawn up by me, had been translated by Sir George Staunton into Chinese, and published several months previous to his arrival.

As I deemed the inoculation among subjects connected with the foreign society, or with the settlement of Macao, nugatory towards an establishment of the practice in China; it was from the beginning conducted, first at some expense, by inoculations at stated periods among the natives,—and of them, necessarily, the poorest classes, who dwelt crowded together in boats or otherwise, so that (the small-pox being, invariably, an annual epidemic in this province) its efficacy soon came to the test. By the time the British Factory removed from Macao to Canton in that season, a degree of confidence had been established in its favor; and in the course of the winter and spring months of 1805–6, and during the raging of the small-pox (of which the annual period of attack is in February, and of its decline early in June), the numbers brought for inoculation were great.

At that time it was considered judicious to endeavor to give the practice extension by vaccinating as many as possible, not fully aware of the characteristic apathy of the Chinese to what does not immediately appeal to their observation through the exigency either of their sufferings or interests, and erroneously thinking that such a benefit to be appreciated, required but to be known. Very many (I believe I may state thousands,) were in the course of twelve months inoculated; and even under the circumstances stated, and in that early stage of the pursuit, I heard no imputation laid against the success of the practice, which admitted of being traced,—an instance of good fortune the less to have been expected, because in order to fulfill the views I had taken of the most proper means for its dissemination, I had instructed several Chinese in the details of it, after the best manner I could, and they practiced it extensively as well at a distance from as under my inspection.

When the small-pox ceased to be epidemic, the evil and the remedy against it were equally forgotten; and I found great difficulty in procuring a sufficient number of subjects, by means of which, merely to preserve the vaccine. In fact, since its first introduction into China, it has been twice extinct; and in both instances, again brought from the island of Luconia. At two other times, when lost at Macao and Canton, (at which places only I had it in my power to exert any care respecting it,) it has been found to have been kept up in country districts at considerable distance from either, but still within the province of Canton. Beyond that province, I have no certain grounds for stating the practice to have spread; and a hope, at one time held out to me, that the vaccine might be found upon the cows in some of the remoter provinces, proved fallacious.

Its present state, and the prospects of its preservation, are points upon which it will probably be most satisfactory to afford notices; and as connected with those, the proofs in favor of the efficacy of the practice.

It certainly has spread greatly here from among the lower classes of society, so as to have become general among the middling rank, and to be frequently resorted to by those of the higher conditions. The class of Chinese, who are now the vaccinators, are generally taken from those who are or have been employed about the British Factory. From their medical men, especially those who devote themselves peculiarly to the treatment of small-pox, it at first met with strenuous opposition; and it still meets with little acceptation. Alarms of failure have been occasionally spread; and although the difficulty of tracing such when stated, is a great incidental drawback; I have had occasion to see variola, measles, pemphigus and cutaneous eruptions, which had been supposed to arise from variolous infection in persons previously vaccinated;—yet upon the whole, the confidence in its efficacy though gradually conceded, has become full, grounded upon ample and annual evidence before adverted to, with fewer obstacles from prejudice than could be anticipated, especially in a Chinese community. There remains only one prejudice to contend with, entertained against submitting the children to vaccination during the great heats of the summer and autumnal months, arising no doubt from an observation, generally just, that all diseases attacking or brought on at that season, are more than usually dangerous or severe.

This impediment will also, I doubt not, be surmounted in course of time,—especially so, as from a view chiefly to that one point, some of the principal members of the Chinese commercial corporation, in whom is vested the exclusive privilege of conducting the foreign trade, have established a fund, for affording gratuitous inoculation to the poor at all times, especially framed, and judiciously so, to allot small premiums to those who bring forward their children at that objectionable period. The practice is conducted at their hall for meetings, by the Chinese vaccinator whom I have before mentioned; and from 15 to 40 (when the number of applicants requires limitation,) are, at that place inoculated every ninth day. I am now released from the laborious, and, here, peculiarly irksome task of personally conducting the vaccination,—my care being limited to inspection of the pustules from which the lymph is taken, and that for form only, in consequence of malicious rumors having been circulated, of the Chinese vaccinators not having been circumspect in the choice of the matter they used.

As far as the medical servants of the East India Company in China are concerned, the practice has always, and to all descriptions of persons, been gratuitously dispensed. But it is

no way unfavorable, either to the chances of dissemination or preservation of the practice, that it has become a source, both of reputation and emolument to the Chinese, who have engaged in it, and who conduct it extensively throughout the city of Canton and country around, as well at the station specified. As regards the description of people who have hitherto been benefited by it, their conviction of its efficacy must have been chiefly founded upon pure practical grounds, from their frequent opportunities of observation, that no kind of exposure to, or communication with, variolous patients infected persons who had been vaccinated. To those among whom it has now advanced, a perusal of the tract printed in their language will serve to give additional currency and stability to the practice. I am unable to form to myself any probable estimate of the number of persons who have been benefited by vaccination in the districts of and around Canton and Macao; but in the period I have specified it must have been very great, so much as to render a connection between the greater mildness of the small-pox when epidemic, and the dissemination of the practice, not impossible. The mode in which the practice has been conducted, corresponds to that deemed most proper in Europe; the difficulty of again seeing the patients or testing them, rendering it necessary to guard against the chance of failure by an increased number of insertions, generally four.

The next Report which was made, dated March 19th, 1821, was suggested by documents from the Board, and the European accounts and publications about that period,—narrating occurrences, and numerous ones, of attacks of a secondary, though modified small-pox after vaccination; which became a source of considerable solicitude, with a corresponding desire to ascertain, if, and how far, we had proved instruments of spreading delusions instead of a benefit. After stating that the practice of vaccination had been uninterruptedly continued, and its having received a steady and great extension with increasing confidence in its efficacy; it was added, that the circumstances, which in England had shaken the public confidence as to the practice had been communicated to the Chinese inoculators, (the Board's Report of the preceding year was translated into Chinese for them,)—and that it was endeavored to see or learn the details of every case of rumored failure. The result proved satisfactory, although in the preceding and that season, the small-pox had prevailed in an unusual degree of severity, and attended with mortality. Two descriptions of cases were traced; one in which the supposed vaccination had been with spurious matter, or otherwise imperfectly or unskillfully conducted; the other, when a modified small-pox had actually ensued after inoculations which had been made and which had proceeded regularly. Of the first description, though

numerous, none presented themselves who had been vaccinated under inspection, or at the Canton institution. Of the second, the number was few, but too many to allow of any doubt as to the occurrence. In such cases, with from 50 to 200 eruptions, the fever was slight,—it went off when the eruption appeared, and that desiccated about the 5th day, leaving no marks, answering closely to the real phenomena of the chicken-pox, with which the Chinese are familiar, as occurring after small-pox, or variolous inoculation practiced in their mode. And their general reliance on the security from the practice, has not been shaken by this knowledge, more than it was by our statements.

Written queries were furnished to the Chinese vaccinators, to be put, and answers obtained, in case of reported failure; and inspection was to be observed and enjoyed wherever that was possible, as well as strict attention paid to the rule of inoculating with at least four insertions, leaving two pustules to dry untouched wherever it was possible to do so.

It had then extended to the adjoining province of Keängse, but again dropped there,—having been met by the hostility of the priesthood, who in that province had a double interest in the preservation of the small-pox, by being much employed in the inoculation after the Chinese method, and in ministrations with their deities, to avert or mitigate the scourge. The breaking out of the scarlet fever afforded plausible ground of crimination against a practice, which was said to retain the poison in the system, to appear at a future time, in still worse shapes.

In the autum of 1820, Monsr. Despiaua, French surgeon in the service of the king of Cochinchina, arrived, bringing a letter from Monsr. Vannier, then acting as minister to that sovereign, requesting furtherance to his mission, which was, to convey the vaccine to Cochinchina, for which place he departed in February, 1821, and succeeded in his object.

Two reports have been made since that of March 19th, 1821, copies of which have not been preserved. It may be stated, as a summary of their purport, that the practice has, in the interval, acquired great stability and extension among the Chinese of Canton province of every condition; that it is known to have been conveyed again to Keängse, as well as to Keängnan, and Fuhkeën provinces; that it reached Peking, but unfortunately was again lost there; that its anti-variolous efficacy is universally known and confided in; and that its preservation during the period specified has greatly and almost exclusively, resulted from the well adapted system pursued at the institution, and the agency of the Chinese vaccinators; the principal of whom, A-he-qua, (who has been engaged in the practice since 1806,) is a man remarkably qualified for the

business by his cast of judgment, method, and perseverance. He has been encouraged in his laudable exertions by the favorable opinion of his countrymen, and by marks of distinction or consideration which have been conferred upon him by the higher functionaries of the local government. The reports in question also contained a summary of what evidence had presented itself, that the practice of vaccination fails occasionally, however unfrequently, in affording a perfect security against the occurrence of variolous disease, though still modified and mitigated in character by the previous experiment.

A. P.

December 26th, 1832.

RELIGIOUS INTELLIGENCE.

MALACCA.—The population of the district of Malacca, including town and country, is computed to be above 25,000; of whom two thirds live in the town of Malacca and its vicinity; and it consists of Chinese, Malays, Arabs, Klings or (Malabars), Portuguese, Dutch, and English. But the Chinese constitute considerably more than one third of the aggregate population of the district.

The acting Principal of the Anglochinese college, the Rev. Mr. Tomlin, has very obligingly furnished us with accounts of the *Chinese and Malay schools* at Malacca, down to the 11th of March 1833; and of the Indo-Portuguese schools, to October of the preceding year. These schools are supported by charity, and contain between six and seven hundred children. The accounts of the Malay and Portuguese schools must be deferred till the publication of our next number; concerning the Chinese schools, Mr. T. thus writes:—

"In giving a report of our labors here during the present year, we are still unable to communicate any very cheering intelligence of much apparent fruit of them, or to speak of any remarkable change going on around us. However, we are thankful that we can say the same means are in operation, and the same labors are carried on as heretofore, which if steadily persevered in with faith and prayer, will at last, through the Lord's blessing, change the surrounding wilderness into a fruitful field. The good seed is daily scattered around us, and though some of it may fall amongst thorns or on stony ground, yet not a little falls upon what may reasonably be thought a genial soil—the hearts

of children. The most obvious, and perhaps the most important means of promoting the Lord's work at Malacca, is the education of the young. This is evident from the simple fact that from two classes of its mixed inhabitants, the Chinese and Malays, we have 500 boys and girls in the mission schools, daily acquiring some knowledge of the Sacred Scriptures, and of other Christian books.

"The four Chinese schools under the care of the missionary are daily superintended by the senior boys of the college. Every Saturday they are visited by the missionary himself. Each child repeats to him what he has read and got by heart during the week, and then explains the same in colloquial Chinese. But as few children born here, know much of their father's native tongue, they go a step farther and render the Chinese into Malay, with which they all are familiar. It is satisfactory to know that the children are learning something of our holy religion, not merely by rote, according to the common mode in native schools in the East, but that they have some understanding of what they read, and are from week to week advancing in divine knowledge. What is lodged in the memory of a child by his heathen teacher, is impressed on his heart and conscience by the Christian teacher once a week. The older boys in the schools have also the advantage of further Christian instruction, by attending with their teachers our Sabbath morning's Chinese service in the chapel. Also at two of the Fuhkeën schools where we have week day evening services, several of the elder scholars are usually present.

There are six Chinese girls schools under the care of Miss Wallace, which seem to be doing well. They have the benefit of her daily instruction, which must be very conducive to their usefulness. The plan of a double rendering of the lessons into the colloquial tongues of the Chinese and Malays, is followed also in these schools; and indeed with the girls this is doubly important, they being usually much more ignorant of Chinese than the boys.

"In the college we have twenty-six boys. They are all taught to read English as well as Chinese; but the juniors are principally under the care of the Chinese teacher, who takes considerable pains to instruct them in Christian books. The senior boys forming an upper class, are almost entirely under our own tuition. They have given tolerable satisfaction by attention to their studies, and by the progress which they have made. Two or three of them especially seem promising youths, and we indulge a hope of their becoming sincere and enlightened followers of our gracious Redeemer. In training up these youths for life and for eternity, it is our main and constant desire to lead them to the fountain head of heavenly wisdom, where they may drink of the pure streams of the water of life; yet we do not wholly desert the little rills of human knowledge.

"Immediately after morning worship in Chinese, the senior boys commence their studies by reading a chapter of the Bible,

which is explained to them in English and Chinese; after which they again go over it rendering it verse by verse into Chinese.

"After breakfast we take up "Pilgrim's Progress," and read and explain a page, more or less, as before. A passage of this lesson is then selected as a Chinese exercise *in writing*, to be presented the following day. In the afternoon we read a part of Dr. Milne's "Treatise on the Soul," with the College teacher of Chinese at our head. When the latter has made the lesson sufficiently plain to all, in respectable colloquial Chinese, we explain it to them in easy, familiar English. A passage is selected from this lesson as an English exercise in writing.

"They have also daily exercises in Murray's Grammar and in English composition. On Thursdays, half a day is devoted to a lecture on Geography, or Astronomy. On the Sabbath, a portion of the Sacred Scriptures is usually given to them to repeat on Monday morning.

"The senior boys are also employed about two hours each day as monitors in teaching the juniors English reading, writing, and arithmetic on the British system, under the general superintendence of the missionary. The senior boys, as has already been observed, daily visit and number the scholars in the Chinese boys schools, and are constant in attendance at our various religious services in Chinese, held in the chapel on the Sabbath, and at two other places in the town on week day evening: most of them attend very regularly our English services in the chapel on Sabbath and Wednesday evenings. It is indeed not a little cheering to our spirits to see half a dozen Chinese youths, in their own dress, sitting among the professed people of God and in His temple, bending the knee before Him in prayer, listening attentively to the preached gospel, and to hear them singing with the understanding the praises of Jehovah in our own tongue. Several of our Christian friends on witnessing such a sight for the first time, have expressed no little surprise and delight. Could our friends in England and America behold with their own eyes the same sight, their hearts would doubtless be filled with joy and gratitude in being privileged to behold even this "day of small things," and would be encouraged to persevere and not to faint in helping the Lord's work in this vast and almost cheerless field. We cannot indeed say that these, once heathen youths, are now become real Christians; but while we observe them daily increasing in divine knowledge, and see them constantly coming up with the people of God to His sanctuary, and there meekly receiving instruction from His ministers, we indulge a cheering hope of seeing some, at least, becoming true and enlightened disciples of the Savior, and instructors and guides to their own benighted countrymen.

"It may be thought that we are indulging too sanguine anticipations about these college boys, and looking too much on the bright side of the picture. Perhaps it may be the case; for we readily acknowledge we

are prone to look on the Lord's work with a cheerful aspect, and hail with joy even a tender and solitary green blade that makes its appearance upon the sterile surface of the wilderness. We do not however glory in these things as the fruit of our own labors; for other men have labored and we have entered into their labors, and whatever fruit the Lord may permit us to gather, we would remember that others have long toiled here, and borne the heat and burden of the day.

"The following is a summary of what has been printed in Malacca during the year;—6,000 copies of various tracts, chiefly reprints of old standard tracts, five having been recut on new blocks in a larger character; 2,000 single gospels; and 130 complete copies of the enlarged and revised new edition of the Sacred Scriptures,—the first which have been printed from the new blocks.

"We have not much to say respecting our intercourse with the heathen, and the distribution of tracts amongst the Chinese. The daily labors of the whole college, and other duties of the establishment continually pressing on the time and the attention of the Chinese missionary, leave him little time for going out amongst the people, though this he considers to be the most important and interesting part of the missionary work. Occasionally he takes a bundle of tracts and Scriptures under his arm, and makes an early morning excursion into the town.

"However on two occasions, (being obliged for the sake of his partner's health to retreat from the scene of his labors, and spend a few weeks in the neighborhood of Malacca, during the vacation at the commencement of the year, and again about the middle of the year at Singapore,) he had leisure for going out amongst the people a good deal. On the former occasion, being situated amongst the Malays, many tracts and portions of the Bible were given to them, and they were generally well received. At Singapore, being again placed for a little while in the sphere of his former labors, he cheerfully entered on his work again, and was glad to find the same large and craving demand for the bread of life as formerly, so that he was often compelled to deliver all he had to casual passengers who stopped him in the roads and streets, before he had got well into the town. Besides the Chinese, individuals of various nations accosted him without ceremony or hesitation, inquiring for books in their respective languages. Even the Malays threw off their shyness and readily asked for tracts and the New Testament. Several were very desirous of obtaining the latter complete, and made interesting inquiries about the Christian religion, particularly as to the main points of difference between it and Mohammedanism. Many of the ignorant Malays think there is only a slight difference between our religion and theirs, and in proof of this, mention the Law, Prophets, Psalms, and New Testament as books held sacred by themselves. But the grand point upon which we are

at issue with them is, *Jesus Christ* the son of God, the only Saviour of men, *contrasted and opposed* to the impostor Mohammed. This should always be plainly stated to them and strenuously maintained."

SINGAPORE.—The population of this settlement, according to a census taken January 1st 1833, is 20,978. Of these, 8,517 are Chinese; 7,131 are Malays; 119 are Europeans; 96 are Indo-Britons; 300 are native Christians; others are Armenians, Jews, Arabs, Javanese, &c.—Among the Malays in Singapore and the adjacent islands, the Rev. C. H. Thomsen is the only missionary now employed; and among the Chinese there is no one at present except Mr. Abeel, who during a short sojourn is "endeavoring," as he writes under date of March 30th 1833, "to supply every Chinese house in Singapore with Christian tracts."

SIAM.—The Rev. J. T. Jones late of the Burman mission, was at Singapore Feb. 26th, expecting to embark that evening or the next day for Bankok.

BURMAH.—By recent accounts it appears that the mission in this empire continues to enjoy prosperity. The New Testament in Burmese is now published entire, and they have begun to print in the Karen and Peguan languages. They have already four presses and three printers sent out from the churches, employed in their book department.

LITERARY NOTICES.

"*A Sermon preached on board the American ship Morrison, at Whampoa, in China,* Dec. 2d, 1832. BY ROBERT MORRISON, D. D. *Printed for the Author at the Albion Press.*"

WE have been favored with a copy of this sermon, which we were present to hear also at the time of its delivery on board the ship. The name of the ship, as a testimony of personal friendship to the Doctor; the circumstance also of its being the first day of celebrating religious worship in the *Morrison* at Whampoa, and the attentive and numerous audience, made it an interesting occasion. From the text, Rev. 1: 3, the author addressess a word of *admonition* to the various characters specified in the message to the churches. (1.) "To those who have left their early attachment to the Lord Jesus Christ and his cause. (2.) To those who labor in the service of God and suffer tribulation. (3.) To those who remain faithful in the midst of the most ungodly

society. (4.) To those who possess the virtues of charity, faith, and patience, but who do not bear a sufficient testimony against error and vice. (5.) To those who have a name to live, but are dead. (6.) To the faithful, though feeble. And (7.) finally to the lukewarm." The subject appeared to us well chosen and very apposite to the situation of his audience.

We take this occasion also to say a word, respecting the amount of *foreign shipping to China; and the means of Christian instruction enjoyed by the seamen engaged in it.* The number of different vessels under the British flag which arrived in China during 1832, was about 75. More than 20 of these were in the service of the hon E. I. Company, carrying each, say from 100 to 150 men. These splendid merchantmen do not enjoy the services of a chaplain or of any religious instructor; but we understand it is required that the service of the church of England be read each Sabbath before the crews. Of the remaining 50 ships, we know little, except that many of them are manned with Lascars, and officered with Europeans. But for those who understand English, we do not learn that any provision is made for their religious instruction, unless some individual masters may attempt it.

The number of American vessels which arrived in China during the shipping season, from June 1832 to May 1833, was about 60. *Forty-five* of these came up to Whampoa.

For the benefit of seamen at this port the American Seamen's Friend Society sent out a chaplain, who arrived here at the end of Oct., 1832. By him, public worship was maintained at Whampoa, during the four or five succeeding months. Notwithstanding several inconveniences attendant upon preaching on a ship's deck, whenever the Bethel Flag has been hoisted, an audience has always assembled, from 25 or 30, to 50, 70, 80, or 90. We hope that for the ensuing season, some convenient stationary accommodation can be procured.

THE EVANGELIST; *and Miscellanea Sinica.*—The first number of his *new periodical* appeared on the 1st instant; a second number came out on the 21st, and a third on the 27th of the month, It has for its motto,—"*Go ye into all the world and preach the gospel to every creature.*" It is a religious publication; and thus far its columns have been principally filled with papers exhibiting the doctrines and precepts and promises of the gospel, and the character and duties of the professors of Christianity.

At the same time, "affairs of this vast empire, and the surrounding Chinese language nations,—Corea, Japan, Lewchew, and Cochinchina, together with the numerous Chinese settlements in the Archipelago, are viewed with intense interest by the *Christian Evangelist,*" and "as occurrences which are political and commercial have an influence on those that are religious and moral, they ought not to be overlooked by those who wish for the universal spread of the gospel."

The moral and religious character of the Chinese comes directly under the observation of the Evangelist. On this topic the native is allowed to speak for himself. Each of the numbers before us contains short pieces printed in the Chinese character; these, with the exception of the single phrase *Yay-ho-hwa*, "Jehovah," are Chinese composition; and they will, doubtless, prepare the way for the introduction of *foreign* intelligence. *A Chinese Magazine* is a great desideratum; and we hope another year will not pass away before such a publication is commenced.

Concerning the term *Yay-ho-hwa* the Evangelist says;—"The missionaries in the South Sea islands have introduced *Jehovah* as the name of God. We have not found in any of the books of the Romish missionaries, that they have introduced this name to the knowledge of their Chinese converts. It has been proposed by a protestant missionary to use *Yay-ho-hwa* in the Chinese language; for the natives sometimes ask the *name* of our God. And why not introduce *that name* by which he has revealed himself, and been known to his people in every age of the world? 'God spake unto Moses, and said unto him—I am Jehovah; and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; and by my name *Jehovah*, was I not also known to them?' The import of the Chinese words [Yay ho hwa], *father*, *fire*, and *flower* or *flame*, will remind the reader of mount Sinai, when '*Jehovah descended on it in fire*,' to proclaim these words; 'I am Jehovah thy God. Thou shalt have no other gods beside me. Thou shalt not make to thyself any graven image, to bow down thyself to it. Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not acquit him who taketh his name in vain.'"

JOURNAL OF OCCURRENCES.

LITERARY EXAMINATIONS.—The literary examinations in *Kwangchow foo* commenced on the 6th of the 4th moon (May 24th). The number of competitors is stated to be more than 25,000, varying in age from the lad of fifteen years to the hoary head of seventy and upwards. The candidates from the several *heën*, assemble in Canton on different days, according to notice previously given by the *chefoo*, who presides at the examinations.

IMPERIAL PRESENTS.—At the close of the late campaign against the rebel mountaineers at Leënchow, 900,000 taels were required to defray the expenses of the war. Of this sum 210,000 taels were advanced by the hong merchants. In consequence of this, and by the request of governor *Loo*, his majesty has condescended to confer on the said merchants the *favor* of accepting their money. He directed at the same time also that two *hwa-ling*, or peacock's feathers,

should be sent down for the two senior merchants, Howqua and Mowqua.—In the case of *Howqua*, the money (100,000 taels,) was given, and the honor received, in the name of his son *Woo Yuenhwa*.

DECAPITATION.—At 10 o'clock on the 28th inst. the governor of Canton, with the fooyuen and other chief officers of the province, sat in judgment on the case of *seventeen* criminals, who were all sentenced to suffer death by decapitation. The *wang-ming*, or imperial order, was immediately demanded, and the criminals were led away to the place of execution—to undergo the penalty of the law at 2 o'clock. P. M.

Insurrection in Szechuen.—Letters have been received in Canton during the month, which report that an insurrection has broken out in Szechuen. One officer of the 5th rank, and several of inferior rank, are said to have been killed.

Children sold.—A scarcity of rice in Chaouchow foo, on the east of Canton, has increased the demand and raised the price of provision in this city. In consequence of this, the governor and fooyuen have sent out a proclamation forbidding rich merchants to hoard up rice, beyond a certain quantity, thereby increasing its price and distressing the poor. Still though the price has risen but very little, many of the poor suffer much. Instances are numerous where parents have been seen going through the streets leading their own children by the hand, and offering them for sale. They are urged to this painful necessity from want of provisions for themselves, as well as for their children. In cases of this kind, the purchaser is required to give a written promise that he will provide for the child, treat it well, &c. We knew an instance only a few days ago, where a little girl of 6 years of age was sold for twenty-five dollars.

FORMOSA.—The accounts of the rebellion in Formosa continue to be vague and unsatisfactory.—Concerning the population and productions of the island, the last number of the *Canton Register* (for May 18th), contains the following remarks.

"The whole population may amount to two or three millions. The greater part are cultivators of the ground; many (principally the Amoy men) are merchants, fishermen, and sailors. On the whole they are a lawless tribe, who put the government and every human regulation at defiance, strictly adhering to their clans. Some of the country-born in the interior, have never acknowledged the mandarins as their rulers..... But notwithstanding their aversion to every government, they are a very industrious race. The quantity of rice exported to Fuhkeën and Chekeäng is very considerable, and employs more than three hundred junks. At Teëntsin alone, there arrive annually more than seventy junks loaded with sugar. The exportation of camphor is likewise by no means small. The owners of the plantations are generally Amoy men, whose families live in their native country. The capital they employ is great; the trade profitable. The friendly feelings of the Formosan colonists towards foreigners are quite proverbial: but hitherto they have had very little intercourse with them. Some traces of the Dutch government still remain, but the name of this nation is almost forgotten. The natives have receded further and further towards the east coast, and have been partly amalgamated with the eastern planters."

Postscript.—The weather during the last half of the month has been unusually cold and dry, and northerly winds have prevailed for several successive days. Among the native population there has been a good deal of sickness, and many have died, or as the Chinese say in polite language, *seën yew*, "have gone to ramble among the genii."—The lady of his excellency *Yuen*, formerly governor of Canton but now of Yunnan and Kweichow, is reported recently to have set out on such *a rambling!*

THE

CHINESE REPOSITORY.

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Journal of a voyage along the coast of China, from the province of Canton to Leaoutung in Mantchou Tartary; 1832–33: *by the Rev.* CHARLES GUTZLAFF.*

JANUARY 14th, we changed our station, and came to anchor under an island. The curiosity to see the ship was greater here than at our former place, and being less embarrassed by the presence of the mandarins, we were able to live more quietly and to extend our intercourse with the people. A temple built on the island under which we lay, is very spacious, and presents a real labyrinth. The whole island is picturesque, and appears to have been designedly chosen on this account. We saw here an edict pasted up, forbidding the possession of arms on any account, and threatening decapitation to all who dared to disobey this regulation. The priests had for a long time been desirous to get hold of a few Christian books, but when they could not obtain them, they almost wept for disappointment;—I had previously landed on the opposite shore, where I was surrounded by multitudes who did not cease importuning me till they had gotten every book out of my hands. There

* *Continued from page* 32.

were very few individuals who could not read, so that we may entertain the well-founded hope, that even the smallest tracts will be perused to advantage. We enjoyed the society of the natives very much. Combining intelligence and cordiality, they lost no opportunity of showing their friendship, or of making pointed inquiries. What a field for missionary exertion do they present! Their hearts are open to the impression of truth, and their doors for the reception of its messengers. We humbly trust in the wise government of God, (which can defeat all the restrictive laws of the most crooked policy,) that the doors to these parts will be soon thrown open.

Though it was now winter, and often severe weather, the country to the southwest presented the most attractive views. From a temple, which being imperial had a gilded spire, we used to look down upon the surrounding valleys. With the priest, a very cunning man and a fine pattern of Chinese politeness, I had a very long conversation upon religion. As soon as I touched upon some points which concerned a higher world, he was dumb. As to the religious creed of other nations, he appeared to be a perfect latitudinarian.

On the 17th of January, we got under way for Kintang, an island which we had visited in the Lord Amherst. The cold being very piercing, some of our crew died. As the mandarins had previously taken possession of the anchorage in the inner harbor, we took care not to have anything to do with them. The natives being under the immediate control of their rulers, were rather distrustful; however they recognised me, and brought great numbers of diseased people, of whom they requested me to take charge. The state of the poor, and in general of all the common people, is very wretched during the winter. In Europe we have firesides and comfortable rooms; but these miserable beings can neither

afford nor procure fuel. Every shrub is cut up; every root is dug out; and the hills, which in other countries are generally covered with wood, are bare or only planted with a few fir-trees. To supply the want of fire, they carry fire-pots in their hands with a few coals in them. They dress in five or six thick jackets, which are stuffed with cotton and thickened with numerous patches put upon them; indeed, many are only patchwork, but they keep the body warm, and this is all that is required. The Chinese are generally dirty in their habits; and the consequences both of warm clothing and uncleanliness are a great many cutaneous diseases—often very serious when they have become inveterate. It ought to be an object with a missionary who enters this field, to provide himself with large quantities of sulphur and mercurial ointment, and he may be sure to benefit many.

It has always been my anxious desire to give medical help whenever it was practicable. However the sufferers are so numerous that we were able to assist only a very small portion of the number. I should recommend it to a missionary about to enter China, to make himself perfectly acquainted with the diseases of the eye. He cannot be too learned in the ophthalmic science, for ophthalmia is more frequent here than in any other part of the world. This arises from a peculiar, curved structure of the eye, which is generally very small, and often inflamed by inverted eye-lids. Often while dealing out eye-water to a great extent, and successively examining the eye, I have wished to establish a hospital in the centre of the empire, in some place easy of access by sea and by land. I know scarcely one instance of a clever medical man having given himself up to the service of this distant nation, with the view of promoting the glorious gospel and the happiness of his fellow men. There have been several gentlemen both at Macao and Canton whose praiseworthy endeavors to alleviate

suffering, have been crowned with much success. Yet we want a hospital in the heart of China itself, and we want men who wish to live solely for the cause.

We went farther towards the southern parts of this island, where I began my Christian operations, which were attended with ample success. We have walked over many hills, and gone through numerous valleys, carrying in our hands the Sacred Scriptures, which found ready readers. Surely we could not complain of their want of politeness, for all doors were open for us, and when the people reluctantly saw that we would not enter heir hovels, they brought tea out to us, forcing us to take some of this beverage.

From this island we shifted our anchorage to Ketow point, a head-land on the main. A great many tea plantations are found here, and for the first time we have seen the plant growing wild. This district is cultivated only in the valleys; the mountains furnish a good deal of pasture, but the Chinese keep only as many cattle as are indispensably necessary for the cultivation of the fields.

When I first went on shore, the people seemed distrustful of receiving the word of salvation; some of them hinted that our books merely contained the doctrines of western barbarians, which were quite at variance with the tenets of the Chinese sages. I did not undertake to contest this point with them, but proceeded to administer relief to a poor man who was almost blind. He was affected with this unexpected kindness, and turning towards me said; "Judging from your actions your doctrines must be excellent; therefore I beseech you, give me some of your books; though I myself cannot read, I have children who can."—From this moment the demand for the word of God increased, so that I could never pass a hamlet without being importuned by the people to impart o them the knowledge of divine things. In the wide excursions which I took, I

daily witnessed the demand for the word of God. The greatest favor we could bestow upon the natives, was to give them a book, which as a precious relic was treasured up and kept for the perusal of all their acquaintance and friends.

Having remained here seven days, we then departed for other parts of the Chusan group. The weather during this time was generally dark and stormy. Feb. 4th, we arrived at the island Pooto, lat. 30° 3′ N., and long 121° E.

At a distance, the island appeared barren and scarcely habitable, but as we approached it, we observed very prominent buildings, and large glittering domes. A temple built on a projecting rock, beneath which the foaming sea dashed, gave us some idea of the genius of its inhabitants, in thus selecting the most attractive spot to celebrate the orgies of idolatry. We were quite engaged in viewing a large building situated in a grove, when we observed some priests of Budha walking along the shore, attracted by the novel sight of a ship. Scarcely had we landed, when another party of priests in common garbs and very filthy, hastened down to us, chanting hymns. When some books were offered them, they exclaimed, "praise be to Budha," and eagerly took every volume which I had. We then ascended to a large temple surrounded by trees and bamboo. An elegant portal and magnificent gate brought us into a large court, which was surrounded with a long row of buildings—not unlike barracks,—but the dwellings of the priests. On entering it, the huge images of Budha and his disciples, the representations of Kwanyin, the Goddess of Mercy, and other deformed idols, with the spacious and well adorned halls, exhibit an imposing sight to the foreign spectator. With what feelings ought a missionary to be impressed when he sees so great a nation under the abject control of disgusting idolatry? Whilst walking here, I was stronglyreminded of Paul in Athens, when he was

passing among their temples and saw an altar dedicated "to the ünknown God." For here we also found both a small hall and an altar covered with white cloth, allotted to the same purpose. I addressed the priests who followed us in crowds,—for several hundreds belong to this temple; they gave the assent of indifference to my sayings, and fixed their whole attention upon the examination of our clothes. It was satisfactory, however, to see that the major and intelligent part of them were so eagerly reading our books, that they could not find a few moments even to look at us. The treatise which pleased them most, was a dialogue between *Chang* and *Yuen*, the one a Christian, and the other an ignorant heathen. This work of the late, much lamented Dr. Milne, contains very pointed and just remarks, and has always been a favorite book among the Chinese readers.

The high priest requested an interview. He was an old deaf man, who seemed to have very little authority, and his remarks were common-place enough. Though the people seemed to be greatly embarrassed at our unexpected appearance, their apprehensions gradually subsided; meanwhile we had the pleasure of seeing our ship coming to anchor in the roads. Having therefore renewed my stock of books with a larger store, I went again on shore. At this time the demand was much greater, and I was almost overwhelmed by the numbers of priests who ran down upon us. Earnestly begging at least a short tract, of which I had taken great quantities with me, I was very soon stripped of all, and had to refuse numerous applications.

We afterwards followed a paved road, discovering several other small temples, till we came to some large rocks, on which we found several inscriptions hewn in very large letters. One of them stated that China has sages! The excavations were filled with small gilt idols, and superscriptions. On

a sudden we came in sight of a still larger temple with yellow tiles, by which we immediately recognized it as imperial. A bridge very tastefully built over an artificial tank, led to an extensive area paved with quarried stones. Though the same architecture reigned in the structure of this larger building as in the others, we could distinguish a superior taste and a higher finish. The idols were the same, but their votaries were far more numerous; indeed this is the largest temple I have ever seen. The halls being arranged with all the tinsel of idolatry, presented numerous specimens of Chinese art.

These colossal images were made of clay, and tolerably well gilt. There were great drums and large bells in the temple. We were present at the vespers of the priests, which they chaunted in the Pali language, not unlike the Latin service of the Romish church. They held their rosaries in their hands, which rested folded upon their breasts; one of them had a small bell, by the tinkling of which their service was regulated; and they occasionally beat the drum and large bell to rouse Budha to attend to their prayers. The same words were a hundred times repeated. None of the officiating personages showed any interest in the ceremonies, for some were looking around, laughing and joking, whilst others muttered their prayers. The few people who were present, not to attend the worship, but merely to gaze at us, did not seem in the least degree to feel the solemnity of the service. Though we were in a dark hall standing before the largest image of Budha, there was nothing impressive: even our English sailors were disgusted with the scene. Several times I raised my voice to invite all to adore God in spirit and in truth, but the minds of the priests seemed callous, and a mere assent was all which this exhortation produced.—Though the government sometimes decries Budhism as a dangerous doctrine, we saw papers

stuck up, wherein the people were exhorted to repair to these temples in order to propitiate heaven to grant a fertile spring;—and these exhortations were issued by the emperor himself. What inconsistency!

This temple was built during the time of the *Leäng* dynasty, several centuries ago, (about A. D. 550,) but it has undergone great repairs; and both under the last and present dynasties has enjoyed the imperial patronage. It was erected to emblazon the glorious deeds of the Goddess of Mercy, who is said to have honored this spot with her presence. On the island are two large, and sixty small temples, which are all built in the same style, and the idol of Kwanyin holds a prominent station among her competitors. We were told, that upon a spot not exceeding twelve square miles, (for this appears to be the extent of the island,) 2000 priests were living. No females are allowed to live on the island, nor are any laymen suffered to reside here, unless they be in the service of the priests. To maintain this numerous train of idlers, lands on the opposite island have been allotted for their use, which they farm out; but as this is still inadequate, they go upon begging expeditions not only into the surrounding provinces, but even as far as Siam. From its being a place of pilgrimage also the priests derive great profits. Many rich persons, and especially successful captains, repair thither to express their gratitude and spend their money in this delightful spot. For this reason the priests have large halls and keep a regular establishment, though they themselves live on a very sparing diet. We never saw them use any meat; few are decently dressed; and the greater part are very ignorant, even respecting their own tenets. We saw many young fine-looking children whom they had bought to initiate them early into the mysteries of Budhism. They complained bitterly of the utter decay of their establishment, and

business by his cast of judgment, method, and perseverance. He has been encouraged in his laudable exertions by the favorable opinion of his countrymen, and by marks of distinction or consideration which have been conferred upon him by the higher functionaries of the local government. The reports in question also contained a summary of what evidence had presented itself, that the practice of vaccination fails occasionally, however unfrequently, in affording a perfect security against the occurrence of variolous disease, though still modified and mitigated in character by the previous experiment.

A. P.

December 26th, 1832.

RELIGIOUS INTELLIGENCE.

MALACCA.—The population of the district of Malacca, including town and country, is computed to be above 25,000; of whom two thirds live in the town of Malacca and its vicinity; and it consists of Chinese, Malays, Arabs, Klings or (Malabars), Portuguese, Dutch, and English. But the Chinese constitute considerably more than one third of the aggregate population of the district.

The acting Principal of the Anglochinese college, the Rev. Mr. Tomlin, has very obligingly furnished us with accounts of the *Chinese and Malay schools* at Malacca, down to the 11th of March 1833; and of the Indo-Portuguese schools, to October of the preceding year. These schools are supported by charity, and contain between six and seven hundred children. The accounts of the Malay and Portuguese schools must be deferred till the publication of our next number; concerning the Chinese schools, Mr. T. thus writes:—

"In giving a report of our labors here during the present year, we are still unable to communicate any very cheering intelligence of much apparent fruit of them, or to speak of any remarkable change going on around us. However, we are thankful that we can say the same means are in operation, and the same labors are carried on as heretofore, which if steadily persevered in with faith and prayer, will at last, through the Lord's blessing, change the surrounding wilderness into a fruitful field. The good seed is daily scattered around us, and though some of it may fall amongst thorns or on stony ground, yet not a little falls upon what may reasonably be thought a genial soil—the hearts

of children. The most obvious, and perhaps the most important means of promoting the Lord's work at Malacca, is the education of the young. This is evident from the simple fact that from two classes of its mixed inhabitants, the Chinese and Malays, we have 500 boys and girls in the mission schools, daily acquiring some knowledge of the Sacred Scriptures, and of other Christian books.

"The four Chinese schools under the care of the missionary are daily superintended by the senior boys of the college. Every Saturday they are visited by the missionary himself. Each child repeats to him what he has read and got by heart during the week, and then explains the same in colloquial Chinese. But as few children born here, know much of their father's native tongue, they go a step farther and render the Chinese into Malay, with which they all are familiar. It is satisfactory to know that the children are learning something of our holy religion, not merely by rote, according to the common mode in native schools in the East, but that they have some understanding of what they read, and are from week to week advancing in divine knowledge. What is lodged in the memory of a child by his heathen teacher, is impressed on his heart and conscience by the Christian teacher once a week. The older boys in the schools have also the advantage of further Christian instruction, by attending with their teachers our Sabbath morning's Chinese service in the chapel. Also at two *of the* Fuhkeën schools where we have week day evening services, several of the elder scholars are usually present.

There are six Chinese girls schools under the care of Miss Wallace, which seem to be doing well. They have the benefit of her daily instruction, which must be very conducive to their usefulness. The plan of a double rendering of the lessons into the colloquial tongues of the Chinese and Malays, is followed also in these schools; and indeed with the girls this is doubly important, they being usually much more ignorant of Chinese than the boys.

"In the college we have twenty-six boys. They are all taught to read English as well as Chinese; but the juniors are principally under the care of the Chinese teacher, who takes considerable pains to instruct them in Christian books. The senior boys forming an upper class, are almost entirely under our own tuition. They have given tolerable satisfaction by attention to their studies, and by the progress which they have made. Two or three of them especially seem promising youths, and we indulge a hope of their becoming sincere and enlightened followers of our gracious Redeemer. In training up these youths for life and for eternity, it is our main and constant desire to lead them to the fountain head of heavenly wisdom, where they may drink of the pure streams of the water of life; yet we do not wholly desert the little rills of human knowledge.

"Immediately after morning worship in Chinese, the senior boys commence their studies by reading a chapter of the Bible

which is explained to them in English and Chinese; after which they again go over it rendering it verse by verse into Chinese.

"After breakfast we take up "Pilgrim's Progress," and read and explain a page, more or less, as before. A passage of this lesson is then selected as a Chinese exercise *in writing*, to be presented the following day. In the afternoon we read a part of Dr. Milne's "Treatise on the Soul," with the College teacher of Chinese at our head. When the latter has made the lesson sufficiently plain to all, in respectable colloquial Chinese, we explain it to them in easy, familiar English. A passage is selected from this lesson as an English exercise in writing.

"They have also daily exercises in Murray's Grammar and in English composition. On Thursdays, half a day is devoted to a lecture on Geography, or Astronomy. On the Sabbath, a portion of the Sacred Scriptures is usually given to them to repeat on Monday morning.

"The senior boys are also employed about two hours each day as monitors in teaching the juniors English reading, writing, and arithmetic on the British system, under the general superintendence of the missionary. The senior boys, as has already been observed, daily visit and number the scholars in the Chinese boys schools, and are constant in attendance at our various religious services in Chinese, held in the chapel on the Sabbath, and at two other places in the town on week day evening: most of them attend very regularly our English services in the chapel on Sabbath and Wednesday evenings. It is indeed not a little cheering to our spirits to see half a dozen Chinese youths, in their own dress, sitting among the professed people of God and in His temple, bending the knee before Him in prayer, listening attentively to the preached gospel, and to hear them singing with the understanding the praises of Jehovah in our own tongue. Several of our Christian friends on witnessing such a sight for the first time, have expressed no little surprise and delight. Could our friends in England and America behold with their own eyes the same sight, their hearts would doubtless be filled with joy and gratitude in being privileged to behold even this "day of small things," and would be encouraged to persevere and not to faint in helping the Lord's work in this vast and almost cheerless field. We cannot indeed say that these, once heathen youths, are now become real Christians; but while we observe them daily increasing in divine knowledge, and see them constantly coming up with the people of God to His sanctuary, and there meekly receiving instruction from His ministers, we indulge a cheering hope of seeing some, at least, becoming true and enlightened disciples of the Savior, and instructors and guides to their own benighted countrymen.

"It may be thought that we are indulging too sanguine anticipations about these college boys, and looking too much on the bright side of the picture. Perhaps it may be the case; for we readily acknowledge we

are prone to look on the Lord's work with a cheerful aspect, and hail with joy even a tender and solitary green blade that makes its appearance upon the sterile surface of the wilderness. We do not however glory in these things as the fruit of our own labors; for other men have labored and we have entered into their labors, and whatever fruit the Lord may permit us to gather, we would remember that others have long toiled here, and borne the heat and burden of the day.

"The following is a summary of what has been printed in Malacca during the year;—6,000 copies of various tracts, chiefly reprints of old standard tracts, five having been recut on new blocks in a larger character; 2,000 single gospels; and 130 complete copies of the enlarged and revised new edition of the Sacred Scriptures,—the first which have been printed from the new blocks.

"We have not much to say respecting our intercourse with the heathen, and the distribution of tracts amongst the Chinese. The daily labors of the whole college, and other duties of the establishment continually pressing on the time and the attention of the Chinese missionary, leave him little time for going out amongst the people, though this he considers to be the most important and interesting part of the missionary work. Occasionally he takes a bundle of tracts and Scriptures under his arm, and makes an early morning excursion into the town.

"However on two occasions, (being obliged for the sake of his partner's health to retreat from the scene of his labors, and spend a few weeks in the neighborhood of Malacca, during the vacation at the commencement of the year, and again about the middle of the year at Singapore,) he had leisure for going out amongst the people a good deal. On the former occasion, being situated amongst the Malays, many tracts and portions of the Bible were given to them, and they were generally well received. At Singapore, being again placed for a little while in the sphere of his former labors, he cheerfully entered on his work again, and was glad to find the same large and craving demand for the bread of life as formerly, so that he was often compelled to deliver all he had to casual passengers who stopped him in the roads and streets, before he had got well into the town. Besides the Chinese, individuals of various nations accosted him without ceremony or hesitation, inquiring for books in their respective languages. Even the Malays threw off their shyness and readily asked for tracts and the New Testament. Several were very desirous of obtaining the latter complete, and made interesting inquiries about the Christian religion, particularly as to the main points of difference between it and Mohammedanism. Many of the ignorant Malays think there is only a slight difference between our religion and theirs, and in proof of this, mention the Law, Prophets, Psalms, and New Testament as books held sacred by themselves. But the grand point upon which we are

at issue with them is, *Jesus Christ* the son of God, the only Saviour of men, *contrasted and opposed* to the impostor Mohammed. This should always be plainly stated to them and strenuously maintained."

SINGAPORE.—The population of this settlement, according to a census taken January 1st 1833, is 20,978. Of these, 8,517 are Chinese; 7,131 are Malays; 119 are Europeans; 96 are Indo-Britons; 300 are native Christians; others are Armenians, Jews, Arabs, Javanese, &c.—Among the Malays in Singapore and the adjacent islands, the Rev. C. H. Thomsen is the only missionary now employed; and among the Chinese there is no one at present except Mr. Abeel, who during a short sojourn is "endeavoring," as he writes under date of March 30th 1833, "to supply every Chinese house in Singapore with Christian tracts."

SIAM.—The Rev. J. T. Jones late of the Burman mission, was at Singapore Feb. 26th, expecting to embark that evening or the next day for Bankok.

BURMAH.—By recent accounts it appears that the mission in this empire continues to enjoy prosperity. The New Testament in Burmese is now published entire, and they have begun to print in the Karen and Peguan languages. They have already four presses and three printers sent out from the churches, employed in their book department.

LITERARY NOTICES.

"*A Sermon preached on board the American ship Morrison, at Whampoa, in China*, Dec. 2d, 1832. BY ROBERT MORRISON, D. D. *Printed for the Author at the Albion Press.*"

WE have been favored with a copy of this sermon, which we were present to hear also at the time of its delivery on board the ship. The name of the ship, as a testimony of personal friendship to the Doctor; the circumstance also of its being the first day of celebrating religious worship in the *Morrison* at Whampoa, and the attentive and numerous audience, made it an interesting occasion. From the text, Rev. 1 : 3, the author addressess a word of *admonition* to the various characters specified in the message to the churches. (1.) "To those who have left their early attachment to the Lord Jesus Christ and his cause. (2.) To those who labor in the service of God and suffer tribulation. (3.) To those who remain faithful in the midst of the most ungodly

society. (4.) To those who possess the virtues of charity, faith, and patience, but who do not bear a sufficient testimony against error and vice. (5.) To those who have a name to live, but are dead. (6.) To the faithful, though feeble. And (7.) finally to the lukewarm." The subject appeared to us well chosen and very apposite to the situation of his audience.

We take this occasion also to say a word, respecting the amount of *foreign shipping to China; and the means of Christian instruction enjoyed by the seamen engaged in it.* The number of different vessels under the British flag which arrived in China during 1832, was about 75. More than 20 of these were in the service of the hon E. I. Company, carrying each, say from 100 to 150 men. These splendid merchantmen do not enjoy the services of a chaplain or of any religious instructor; but we understand it is required that the service of the church of England be read each Sabbath before the crews. Of the remaining 50 ships, we know little, except that many of them are manned with Lascars, and officered with Europeans. But for those who understand English, we do not learn that any provision is made for their religious instruction, unless some individual masters may attempt it.

The number of American vessels which arrived in China during the shipping season, from June 1832 to May 1833, was about 60. *Forty-five* of these came up to Whampoa.

For the benefit of seamen at this port the American Seamen's Friend Society sent out a chaplain, who arrived here at the end of Oct., 1832. By him, public worship was maintained at Whampoa, during the four or five succeeding months. Notwithstanding several inconveniences attendant upon preaching on a ship's deck, whenever the Bethel Flag has been hoisted, an audience has always assembled, from 25 or 30, to 50, 70, 80, or 90. We hope that for the ensuing season, some convenient stationary accommodation can be procured.

THE EVANGELIST; *and Miscellanea Sinica.*—The first number of his *new periodical* appeared on the 1st instant; a second number came out on the 21st, and a third on the 27th of the month. It has for its motto,—"*Go ye into all the world and preach the gospel to every creature.*" It is a religious publication; and thus far its columns have been principally filled with papers exhibiting the doctrines and precepts and promises of the gospel, and the character and duties of the professors of Christianity.

At the same time, "affairs of this vast empire, and the surrounding Chinese language nations,—Corea, Japan, Lewchew, and Cochinchina, together with the numerous Chinese settlements in the Archipelago, are viewed with intense interest by the *Christian Evangelist*," and "as occurrences which are political and commercial have an influence on those that are religious and moral, they ought not to be overlooked by those who wish for the universal spread of the gospel."

The moral and religious character of the Chinese comes directly under the observation of the Evangelist. On this topic the native is allowed to speak for himself. Each of the numbers before us contains short pieces printed in the Chinese character; these, with the exception of the single phrase *Yay-ho-hwa*, "Jehovah," are Chinese composition; and they will, doubtless, prepare the way for the introduction of *foreign* intelligence. *A Chinese Magazine* is a great desideratum; and we hope another year will not pass away before such a publication is commenced.

Concerning the term *Yay-ho-hwa* the Evangelist says;—"The missionaries in the South Sea islands have introduced *Jehovah* as the name of God. We have not found in any of the books of the Romish missionaries, that they have introduced this name to the knowledge of their Chinese converts. It has been proposed by a protestant missionary to use *Yay-ho-hwa* in the Chinese language; for the natives sometimes ask the *name* of our God. And why not introduce *that name* by which he has revealed himself, and been known to his people in every age of the world? 'God spake unto Moses, and said unto him—I am Jehovah; and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; and by my name *Jehovah*, was I not also known to them?' The import of the Chinese words [Yay ho hwa], *father*, *fire*, and *flower* or *flame*, will remind the reader of mount Sinai, when '*Jehovah descended on it in fire*,' to proclaim these words; 'I am Jehovah thy God. Thou shalt have no other gods beside me. Thou shalt not make to thyself any graven image, to bow down thyself to it. Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not acquit him who taketh his name in vain.'"

JOURNAL OF OCCURRENCES.

LITERARY EXAMINATIONS.—The literary examinations in *Kwangchow foo* commenced on the 6th of the 4th moon (May 24th). The number of competitors is stated to be more than 25,000, varying in age from the lad of fifteen years to the hoary head of seventy and upwards. The candidates from the several *heën*, assemble in Canton on different days, according to notice previously given by the *chefoo*, who presides at the examinations.

IMPERIAL PRESENTS.—At the close of the late campaign against the rebel mountaineers at Leënchow, 900,000 taels were required to defray the expenses of the war. Of this sum 210,000 taels were advanced by the hong merchants. In consequence of this, and by the request of governor *Loo*, his majesty has condescended to confer on the said merchants the *favor* of accepting their money. He directed at the same time also that two *hwa-ling*, or peacock's feathers,

should be sent down for the two senior merchants, Howqua and Mowqua.—In the case of *Howqua*, the money (100,000 taels,) was given, and the honor received, in the name of his son *Woo Yuenhwa*.

DECAPITATION.—At 10 o'clock on the 28th inst. the governor of Canton, with the fooyuen and other chief officers of the province, sat in judgment on the case of *seventeen* criminals, who were all sentenced to suffer death by decapitation. The *wang-ming*, or imperial order, was immediately demanded, and the criminals were led away to the place of execution—to undergo the penalty of the law at 2 o'clock. P. M.

Insurrection in Szechuen.—Letters have been received in Canton during the month, which report that an insurrection has broken out in Szechuen. One officer of the 5th rank, and several of inferior rank, are said to have been killed.

Children sold.—A scarcity of rice in Chaouchow foo, on the east of Canton, has increased the demand and raised the price of provision in this city. In consequence of this, the governor and fooyuen have sent out a proclamation forbidding rich merchants to hoard up rice, beyond a certain quantity, thereby increasing its price and distressing the poor. Still though the price has risen but very little, many of the poor suffer much. Instances are numerous where parents have been seen going through the streets leading their own children by the hand, and offering them for sale. They are urged to this painful necessity from want of provisions for themselves, as well as for their children. In cases of this kind, the purchaser is required to give a written promise that he will provide for the child, treat it well, &c. We knew an instance only a few days ago, where a little girl of 6 years of age was sold for twenty-five dollars.

FORMOSA.—The accounts of the rebellion in Formosa continue to be vague and unsatisfactory.—Concerning the population and productions of the island, the last number of the *Canton Register* (for May 18th), contains the following remarks.

"The whole population may amount to two or three millions. The greater part are cultivators of the ground; many (principally the Amoy men) are merchants, fishermen, and sailors. On the whole they are a lawless tribe, who put the government and every human regulation at defiance, strictly adhering to their clans. Some of the country-born in the interior, have never acknowledged the mandarins as their rulers..... But notwithstanding their aversion to every government, they are a very industrious race. The quantity of rice exported to Fuhkeën and Chekeäng is very considerable, and employs more than three hundred junks. At Teëntsin alone, there arrive annually more than seventy junks loaded with sugar. The exportation of camphor is likewise by no means small. The owners of the plantations are generally Amoy men, whose families live in their native country. The capital they employ is great; the trade profitable. The friendly feelings of the Formosan colonists towards foreigners are quite proverbial: but hitherto they have had very little intercourse with them. Some traces of the Dutch government still remain, but the name of this nation is almost forgotten. The natives have receded further and further towards the east coast, and have been partly amalgamated with the eastern planters."

Postscript.—The weather during the last half of the month has been unusually cold and dry, and northerly winds have prevailed for several successive days. Among the native population there has been a good deal of sickness, and many have died, or as the Chinese say in polite language, *seën yew*, "have gone to ramble among the genii."—The lady of his excellency *Yuen*, formerly governor of Canton but now of Yunnan and *Kweichow, is reported* recently to have set out on such *a rambling!*

THE

CHINESE REPOSITORY.

VOL. II.—JUNE, 1833.—No. 2.

Journal of a voyage along the coast of China, from the province of Canton to Leaoutung in Mantchou Tartary; 1832–33: *by the Rev.* CHARLES GUTZLAFF.*

JANUARY 14th, we changed our station, and came to anchor under an island. The curiosity to see the ship was greater here than at our former place, and being less embarrassed by the presence of the mandarins, we were able to live more quietly and to extend our intercourse with the people. A temple built on the island under which we lay, is very spacious, and presents a real labyrinth. The whole island is picturesque, and appears to have been designedly chosen on this account. We saw here an edict pasted up, forbidding the possession of arms on any account, and threatening decapitation to all who dared to disobey this regulation. The priests had for a long time been desirous to get hold of a few Christian books, but when they could not obtain them, they almost wept for disappointment;—I had previously landed on the opposite shore, where I was surrounded by multitudes who did not cease importuning me till they had gotten every book out of my hands. There

* *Continued from page* 32.

were very few individuals who could not read, so that we may entertain the well-founded hope, that even the smallest tracts will be perused to advantage. We enjoyed the society of the natives very much. Combining intelligence and cordiality, they lost no opportunity of showing their friendship, or of making pointed inquiries. What a field for missionary exertion do they present! Their hearts are open to the impression of truth, and their doors for the reception of its messengers. We humbly trust in the wise government of God, (which can defeat all the restrictive laws of the most crooked policy,) that the doors to these parts will be soon thrown open.

Though it was now winter, and often severe weather, the country to the southwest presented the most attractive views. From a temple, which being imperial had a gilded spire, we used to look down upon the surrounding valleys. With the priest, a very cunning man and a fine pattern of Chinese politeness, I had a very long conversation upon religion. As soon as I touched upon some points which concerned a higher world, he was dumb. As to the religious creed of other nations, he appeared to be a perfect latitudinarian.

On the 17th of January, we got under way for Kintang, an island which we had visited in the Lord Amherst. The cold being very piercing, some of our crew died. As the mandarins had previously taken possession of the anchorage in the inner harbor, we took care not to have anything to do with them. The natives being under the immediate control of their rulers, were rather distrustful; however they recognised me, and brought great numbers of diseased people, of whom they requested me to take charge. The state of the poor, and in general of all the common people, is very wretched during the winter. In Europe we have firesides and comfortable rooms; but these miserable beings can neither

afford nor procure fuel. Every shrub is cut up; every root is dug out; and the hills, which in other countries are generally covered with wood, are bare or only planted with a few fir-trees. To supply the want of fire, they carry fire-pots in their hands with a few coals in them. They dress in five or six thick jackets, which are stuffed with cotton and thickened with numerous patches put upon them; indeed, many are only patchwork, but they keep the body warm, and this is all that is required. The Chinese are generally dirty in their habits; and the consequences both of warm clothing and uncleanliness are a great many cutaneous diseases—often very serious when they have become inveterate. It ought to be an object with a missionary who enters this field, to provide himself with large quantities of sulphur and mercurial ointment, and he may be sure to benefit many.

It has always been my anxious desire to give medical help whenever it was practicable. However the sufferers are so numerous that we were able to assist only a very small portion of the number. I should recommend it to a missionary about to enter China, to make himself perfectly acquainted with the diseases of the eye. He cannot be too learned in the ophthalmic science, for ophthalmia is more frequent here than in any other part of the world. This arises from a peculiar, curved structure of the eye, which is generally very small, and often inflamed by inverted eye-lids. Often while dealing out eye-water to a great extent, and successively examining the eye, I have wished to establish a hospital in the centre of the empire, in some place easy of access by sea and by land. I know scarcely one instance of a clever medical man having given himself up to the service of this distant nation, with the view of promoting the glorious gospel and the happiness of his fellow men. There have been several gentlemen both at Macao and Canton whose praiseworthy endeavors to alleviate

suffering, have been crowned with much success. Yet we want a hospital in the heart of China itself, and we want men who wish to live solely for the cause.

We went farther towards the southern parts of this island, where I began my Christian operations, which were attended with ample success. We have walked over many hills, and gone through numerous valleys, carrying in our hands the Sacred Scriptures, which found ready readers. Surely we could not complain of their want of politeness, for all doors were open for us, and when the people reluctantly saw that we would not enter heir hovels, they brought tea out to us, forcing us to take some of this beverage.

From this island we shifted our anchorage to Ketow point, a head-land on the main. A great many tea plantations are found here, and for the first time we have seen the plant growing wild. This district is cultivated only in the valleys; the mountains furnish a good deal of pasture, but the Chinese keep only as many cattle as are indispensably necessary for the cultivation of the fields.

When I first went on shore, the people seemed distrustful of receiving the word of salvation; some of them hinted that our books merely contained the doctrines of western barbarians, which were quite at variance with the tenets of the Chinese sages. I did not undertake to contest this point with them, but proceeded to administer relief to a poor man who was almost blind. He was affected with this unexpected kindness, and turning towards me said; "Judging from your actions your doctrines must be excellent; therefore I beseech you, give me some of your books; though I myself cannot read, I have children who can."—From this moment the demand for the word of God increased, so that I could never pass a hamlet without being importuned by the people to impart o them the knowledge of divine things. In the wide excursions which I took, I

daily witnessed the demand for the word of God. The greatest favor we could bestow upon the natives, was to give them a book, which as a precious relic was treasured up and kept for the perusal of all their acquaintance and friends.

Having remained here seven days, we then departed for other parts of the Chusan group. The weather during this time was generally dark and stormy. Feb. 4th, we arrived at the island Pooto, lat. 30° 3′ N., and long 121° E.

At a distance, the island appeared barren and scarcely habitable, but as we approached it, we observed very prominent buildings, and large glittering domes. A temple built on a projecting rock, beneath which the foaming sea dashed, gave us some idea of the genius of its inhabitants, in thus selecting the most attractive spot to celebrate the orgies of idolatry. We were quite engaged in viewing a large building situated in a grove, when we observed some priests of Budha walking along the shore, attracted by the novel sight of a ship. Scarcely had we landed, when another party of priests in common garbs and very filthy, hastened down to us, chanting hymns. When some books were offered them, they exclaimed, "praise be to Budha," and eagerly took every volume which I had. We then ascended to a large temple surrounded by trees and bamboo. An elegant portal and magnificent gate brought us into a large court, which was surrounded with a long row of buildings—not unlike barracks,—but the dwellings of the priests. On entering it, the huge images of Budha and his disciples, the representations of Kwanyin, the Goddess of Mercy, and other deformed idols, with the spacious and well adorned halls, exhibit an imposing sight to the foreign spectator. With what feelings ought a missionary to be impressed when he sees so great a nation under the abject control of disgusting idolatry! Whilst walking here, I was stronglyreminded of Paul in Athens, when he was

passing among their temples and saw an altar dedicated "to the unknown God." For here we also found both a small hall and an altar covered with white cloth, allotted to the same purpose. I addressed the priests who followed us in crowds,—for several hundreds belong to this temple; they gave the assent of indifference to my sayings, and fixed their whole attention upon the examination of our clothes. It was satisfactory, however, to see that the major and intelligent part of them were so eagerly reading our books, that they could not find a few moments even to look at us. The treatise which pleased them most, was a dialogue between *Chang* and *Yuen*, the one a Christian, and the other an ignorant heathen. This work of the late, much lamented Dr. Milne, contains very pointed and just remarks, and has always been a favorite book among the Chinese readers.

The high priest requested an interview. He was an old deaf man, who seemed to have very little authority, and his remarks were common-place enough. Though the people seemed to be greatly embarrassed at our unexpected appearance, their apprehensions gradually subsided; meanwhile we had the pleasure of seeing our ship coming to anchor in the roads. Having therefore renewed my stock of books with a larger store, I went again on shore. At this time the demand was much greater, and I was almost overwhelmed by the numbers of priests who ran down upon us. Earnestly begging at least a short tract, of which I had taken great quantities with me, I was very soon stripped of all, and had to refuse numerous applications.

We afterwards followed a paved road, discovering several other small temples, till we came to some large rocks, on which we found several inscriptions hewn in very large letters. One of them stated that China has sages! The excavations were filled with small gilt idols, and superscriptions. On

a sudden we came in sight of a still larger temple with yellow tiles, by which we immediately recognized it as imperial. A bridge very tastefully built over an artificial tank, led to an extensive area paved with quarried stones. Though the same architecture reigned in the structure of this larger building as in the others, we could distinguish a superior taste and a higher finish. The idols were the same, but their votaries were far more numerous; indeed this is the largest temple I have ever seen. The halls being arranged with all the tinsel of idolatry, presented numerous specimens of Chinese art.

These colossal images were made of clay, and tolerably well gilt. There were great drums and large bells in the temple. We were present at the vespers of the priests, which they chaunted in the Pali language, not unlike the Latin service of the Romish church. They held their rosaries in their hands, which rested folded upon their breasts; one of them had a small bell, by the tinkling of which their service was regulated; and they occasionally beat the drum and large bell to rouse Budha to attend to their prayers. The same words were a hundred times repeated. None of the officiating personages showed any interest in the ceremonies, for some were looking around, laughing and joking, whilst others muttered their prayers. The few people who were present, not to attend the worship, but merely to gaze at us, did not seem in the least degree to feel the solemnity of the service. Though we were in a dark hall standing before the largest image of Budha, there was nothing impressive: even our English sailors were disgusted with the scene. Several times I raised my voice to invite all to adore God in spirit and in truth, but the minds of the priests seemed callous, and a mere assent was all which this exhortation produced.—Though the government sometimes decries Budhism as a dangerous doctrine, we saw papers

society. (4.) To those who possess the virtues of charity, faith, and patience, but who do not bear a sufficient testimony against error and vice. (5.) To those who have a name to live, but are dead. (6.) To the faithful, though feeble. And (7.) finally to the lukewarm." The subject appeared to us well chosen and very apposite to the situation of his audience.

We take this occasion also to say a word, respecting the amount of *foreign shipping to China; and the means of Christian instruction enjoyed by the seamen engaged in it.* The number of different vessels under the British flag which arrived in China during 1832, was about 75. More than 20 of these were in the service of the hon E. I. Company, carrying each, say from 100 to 150 men. These splendid merchantmen do not enjoy the services of a chaplain or of any religious instructor; but we understand it is required that the service of the church of England be read each Sabbath before the crews. Of the remaining 50 ships, we know little, except that many of them are manned with Lascars, and officered with Europeans. But for those who understand English, we do not learn that any provision is made for their religious instruction, unless some individual masters may attempt it.

The number of American vessels which arrived in China during the shipping season, from June 1832 to May 1833, was about 60. *Forty-five* of these came up to Whampoa.

For the benefit of seamen at this port the American Seamen's Friend Society sent out a chaplain, who arrived here at the end of Oct., 1832. By him, public worship was maintained at Whampoa, during the four or five succeeding months. Notwithstanding several inconveniences attendant upon preaching on a ship's deck, whenever the Bethel Flag has been hoisted, an audience has always assembled, from 25 or 30, to 50, 70, 80, or 90. We hope that for the ensuing season, some convenient stationary accommodation can be procured.

THE EVANGELIST; *and Miscellanea Sinica.*—The first number of his *new periodical* appeared on the 1st instant; a second number came out on the 21st, and a third on the 27th of the month, It has for its motto,—"*Go ye into all the world and preach the gospel to every creature.*" It is a religious publication; and thus far its columns have been principally filled with papers exhibiting the doctrines and precepts and promises of the gospel, and the character and duties of the professors of Christianity.

At the same time, "affairs of this vast empire, and the surrounding Chinese language nations,—Corea, Japan, Lewchew, and Cochinchina, together with the numerous Chinese settlements in the Archipelago, are viewed with intense interest by the *Christian Evangelist,*" and "as occurrences which are political and commercial have an influence on those that are religious and moral, they ought not to be overlooked by those who wish for the universal spread of the gospel."

The moral and religious character of the Chinese comes directly under the observation of the Evangelist. On this topic the native is allowed to speak for himself. Each of the numbers before us contains short pieces printed in the Chinese character; these, with the exception of the single phrase *Yay-ho-hwa*, "Jehovah," are Chinese composition; and they will, doubtless, prepare the way for the introduction of *foreign* intelligence. *A Chinese Magazine* is a great desideratum; and we hope another year will not pass away before such a publication is commenced.

Concerning the term *Yay-ho-hwa* the Evangelist says;—"The missionaries in the South Sea islands have introduced *Jehovah* as the name of God. We have not found in any of the books of the Romish missionaries, that they have introduced this name to the knowledge of their Chinese converts. It has been proposed by a protestant missionary to use *Yay-ho-hwa* in the Chinese language; for the natives sometimes ask the *name* of our God. And why not introduce *that name* by which he has revealed himself, and been known to his people in every age of the world? 'God spake unto Moses, and said unto him—I am Jehovah; and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; and by my name *Jehovah*, was I not also known to them?' The import of the Chinese words [Yay ho hwa], *father*, *fire*, and *flower* or *flame*, will remind the reader of mount Sinai, when '*Jehovah descended on it in fire*,' to proclaim these words; 'I am Jehovah thy God. Thou shalt have no other gods beside me. Thou shalt not make to thyself any graven image, to bow down thyself to it. Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not acquit him who taketh his name in vain.'"

JOURNAL OF OCCURRENCES.

LITERARY EXAMINATIONS.—The literary examinations in *Kwangchow foo* commenced on the 6th of the 4th moon (May 24th). The number of competitors is stated to be more than 25,000, varying in age from the lad of fifteen years to the hoary head of seventy and upwards. The candidates from the several *heën*, assemble in Canton on different days, according to notice previously given by the *chefoo*, who presides at the examinations.

IMPERIAL PRESENTS.—At the close of the late campaign against the rebel mountaineers at Leënchow, 900,000 taels were required to defray the expenses of the war. Of this sum 210,000 taels were advanced by the hong merchants. In consequence of this, and by the request of governor *Loo*, his majesty has condescended to confer on the said merchants the *favor* of accepting their money. He directed at the same time also that two *hwa-ling*, or peacock's feathers,

should be sent down for the two senior merchants, Howqua and Mowqua.—In the case of *Howqua*, the money (100,000 taels,) was given, and the honor received, in the name of his son *Woo Yuenhwa*.

DECAPITATION.—At 10 o'clock on the 28th inst. the governor of Canton, with the fooyuen and other chief officers of the province, sat in judgment on the case of *seventeen* criminals, who were all sentenced to suffer death by decapitation. The *wang-ming*, or imperial order, was immediately demanded, and the criminals were led away to the place of execution—to undergo the penalty of the law at 2 o'clock. P. M.

Insurrection in Szechuen.—Letters have been received in Canton during the month, which report that an insurrection has broken out in Szechuen. One officer of the 5th rank, and several of inferior rank, are said to have been killed.

Children sold.—A scarcity of rice in Chaouchow foo, on the east of Canton, has increased the demand and raised the price of provision in this city. In consequence of this, the governor and fooyuen have sent out a proclamation forbidding rich merchants to hoard up rice, beyond a certain quantity, thereby increasing its price and distressing the poor. Still though the price has risen but very little, many of the poor suffer much. Instances are numerous where parents have been seen going through the streets leading their own children by the hand, and offering them for sale. They are urged to this painful necessity from want of provisions for themselves, as well as for their children. In cases of this kind, the purchaser is required to give a written promise that he will provide for the child, treat it well, &c. We knew an instance only a few days ago, where a little girl of 6 years of age was sold for twenty-five dollars.

FORMOSA.—The accounts of the rebellion in Formosa continue to be vague and unsatisfactory.—Concerning the population and productions of the island, the last number of the *Canton Register* (for May 18th), contains the following remarks.

"The whole population may amount to two or three millions. The greater part are cultivators of the ground; many (principally the Amoy men) are merchants, fishermen, and sailors. On the whole they are a lawless tribe, who put the government and every human regulation at defiance, strictly adhering to their clans. Some of the country-born in the interior, have never acknowledged the mandarins as their rulers..... But notwithstanding their aversion to every government, they are a very industrious race. The quantity of rice exported to Fuhkeën and Chekeäng is very considerable, and employs more than three hundred junks. At Teëntsin alone, there arrive annually more than seventy junks loaded with sugar. The exportation of camphor is likewise by no means small. The owners of the plantations are generally Amoy men, whose families live in their native country. The capital they employ is great; the trade profitable. The friendly feelings of the Formosan colonists towards foreigners are quite proverbial: but hitherto they have had very little intercourse with them. Some traces of the Dutch government still remain, but the name of this nation is almost forgotten. The natives have receded further and further towards the east coast, and have been partly amalgamated with the eastern planters."

Postscript.—The weather during the last half of the month has been unusually cold and dry, and northerly winds have prevailed for several successive days. Among the native population there has been a good deal of sickness, and many have died, or as the Chinese say in polite language, *seën yew*, "have gone to ramble among the genii."—The lady of his excellency *Yuen*, formerly governor of Canton but now of Yunnan and Kweichow, is reported recently to have set out on such *a rambling!*

THE

CHINESE REPOSITORY.

VOL. II.—JUNE, 1833.—No. 2.

Journal of a voyage along the coast of China, from the province of Canton to Leaoutung in Mantchou Tartary; 1832–33: *by the Rev.* CHARLES GUTZLAFF.*

JANUARY 14th, we changed our station, and came to anchor under an island. The curiosity to see the ship was greater here than at our former place, and being less embarrassed by the presence of the mandarins, we were able to live more quietly and to extend our intercourse with the people. A temple built on the island under which we lay, is very spacious, and presents a real labyrinth. The whole island is picturesque, and appears to have been designedly chosen on this account. We saw here an edict pasted up, forbidding the possession of arms on any account, and threatening decapitation to all who dared to disobey this regulation. The priests had for a long time been desirous to get hold of a few Christian books, but when they could not obtain them, they almost wept for disappointment;—I had previously landed on the opposite shore, where I was surrounded by multitudes who did not cease importuning me till they had gotten every book out of my hands. There

* *Continued from page* 32.

were very few individuals who could not read, so that we may entertain the well-founded hope, that even the smallest tracts will be perused to advantage. We enjoyed the society of the natives very much. Combining intelligence and cordiality, they lost no opportunity of showing their friendship, or of making pointed inquiries. What a field for missionary exertion do they present! Their hearts are open to the impression of truth, and their doors for the reception of its messengers. We humbly trust in the wise government of God, (which can defeat all the restrictive laws of the most crooked policy,) that the doors to these parts will be soon thrown open.

Though it was now winter, and often severe weather, the country to the southwest presented the most attractive views. From a temple, which being imperial had a gilded spire, we used to look down upon the surrounding valleys. With the priest, a very cunning man and a fine pattern of Chinese politeness, I had a very long conversation upon religion. As soon as I touched upon some points which concerned a higher world, he was dumb. As to the religious creed of other nations, he appeared to be a perfect latitudinarian.

On the 17th of January, we got under way for Kintang, an island which we had visited in the Lord Amherst. The cold being very piercing, some of our crew died. As the mandarins had previously taken possession of the anchorage in the inner harbor, we took care not to have anything to do with them. The natives being under the immediate control of their rulers, were rather distrustful; however they recognised me, and brought great numbers of diseased people, of whom they requested me to take charge. The state of the poor, and in general of all the common people, is very wretched during the winter. In Europe we have firesides and comfortable rooms; but these miserable beings can neither

afford nor procure fuel. Every shrub is cut up; every root is dug out; and the hills, which in other countries are generally covered with wood, are bare or only planted with a few fir-trees. To supply the want of fire, they carry fire-pots in their hands with a few coals in them. They dress in five or six thick jackets, which are stuffed with cotton and thickened with numerous patches put upon them; indeed, many are only patchwork, but they keep the body warm, and this is all that is required. The Chinese are generally dirty in their habits; and the consequences both of warm clothing and uncleanliness are a great many cutaneous diseases—often very serious when they have become inveterate. It ought to be an object with a missionary who enters this field, to provide himself with large quantities of sulphur and mercurial ointment, and he may be sure to benefit many.

It has always been my anxious desire to give medical help whenever it was practicable. However the sufferers are so numerous that we were able to assist only a very small portion of the number. I should recommend it to a missionary about to enter China, to make himself perfectly acquainted with the diseases of the eye. He cannot be too learned in the ophthalmic science, for ophthalmia is more frequent here than in any other part of the world. This arises from a peculiar, curved structure of the eye, which is generally very small, and often inflamed by inverted eye-lids. Often while dealing out eye-water to a great extent, and successively examining the eye, I have wished to establish a hospital in the centre of the empire, in some place easy of access by sea and by land. I know scarcely one instance of a clever medical man having given himself up to the service of this distant nation, with the view of promoting the glorious gospel and the happiness of his fellow men. There have been several gentlemen both at Macao and Canton whose praiseworthy endeavors to alleviate

suffering, have been crowned with much success. Yet we want a hospital in the heart of China itself, and we want men who wish to live solely for the cause.

We went farther towards the southern parts of this island, where I began my Christian operations, which were attended with ample success. We have walked over many hills, and gone through numerous valleys, carrying in our hands the Sacred Scriptures, which found ready readers. Surely we could not complain of their want of politeness, for all doors were open for us, and when the people reluctantly saw that we would not enter heir hovels, they brought tea out to us, forcing us to take some of this beverage.

From this island we shifted our anchorage to Ketow point, a head-land on the main. A great many tea plantations are found here, and for the first time we have seen the plant growing wild. This district is cultivated only in the valleys; the mountains furnish a good deal of pasture, but the Chinese keep only as many cattle as are indispensably necessary for the cultivation of the fields.

When I first went on shore, the people seemed distrustful of receiving the word of salvation; some of them hinted that our books merely contained the doctrines of western barbarians, which were quite at variance with the tenets of the Chinese sages. I did not undertake to contest this point with them, but proceeded to administer relief to a poor man who was almost blind. He was affected with this unexpected kindness, and turning towards me said; "Judging from your actions your doctrines must be excellent; therefore I beseech you, give me some of your books; though I myself cannot read, I have children who can."—From this moment the demand for the word of God increased, so that I could never pass a hamlet without being importuned by the people to impart o them the knowledge of divine things. In the wide excursions which I took, I

daily witnessed the demand for the word of God. The greatest favor we could bestow upon the natives, was to give them a book, which as a precious relic was treasured up and kept for the perusal of all their acquaintance and friends.

Having remained here seven days, we then departed for other parts of the Chusan group. The weather during this time was generally dark and stormy. Feb. 4th, we arrived at the island Pooto, lat. 30° 3′ N., and long 121° E.

At a distance, the island appeared barren and scarcely habitable, but as we approached it, we observed very prominent buildings, and large glittering domes. A temple built on a projecting rock, beneath which the foaming sea dashed, gave us some idea of the genius of its inhabitants, in thus selecting the most attractive spot to celebrate the orgies of idolatry. We were quite engaged in viewing a large building situated in a grove, when we observed some priests of Budha walking along the shore, attracted by the novel sight of a ship. Scarcely had we landed, when another party of priests in common garbs and very filthy, hastened down to us, chanting hymns. When some books were offered them, they exclaimed, "praise be to Budha," and eagerly took every volume which I had. We then ascended to a large temple surrounded by trees and bamboo. An elegant portal and magnificent gate brought us into a large court, which was surrounded with a long row of buildings—not unlike barracks,—but the dwellings of the priests. On entering it, the huge images of Budha and his disciples, the representations of Kwanyin, the Goddess of Mercy, and other deformed idols, with the spacious and well adorned halls, exhibit an imposing sight to the foreign spectator. With what feelings ought a missionary to be impressed when he sees so great a nation under the abject control of disgusting idolatry? Whilst walking here, I was stronglyreminded of Paul in Athens, when he was

passing among their temples and saw an altar dedicated "to the ünknown God." For here we also found both a small hall and an altar covered with white cloth, allotted to the same purpose. I addressed the priests who followed us in crowds,—for several hundreds belong to this temple; they gave the assent of indifference to my sayings, and fixed their whole attention upon the examination of our clothes. It was satisfactory, however, to see that the major and intelligent part of them were so eagerly reading our books, that they could not find a few moments even to look at us. The treatise which pleased them most, was a dialogue between *Chang* and *Yuen*, the one a Christian, and the other an ignorant heathen. This work of the late, much lamented Dr. Milne, contains very pointed and just remarks, and has always been a favorite book among the Chinese readers.

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We afterwards followed a paved road, discovering several other small temples, till we came to some large rocks, on which we found several inscriptions hewn in very large letters. One of them stated that China has sages! The excavations were filled with small gilt idols, and superscriptions. On

a sudden we came in sight of a still larger temple with yellow tiles, by which we immediately recognized it as imperial. A bridge very tastefully built over an artificial tank, led to an extensive area paved with quarried stones. Though the same architecture reigned in the structure of this larger building as in the others, we could distinguish a superior taste and a higher finish. The idols were the same, but their votaries were far more numerous; indeed this is the largest temple I have ever seen. The halls being arranged with all the tinsel of idolatry, presented numerous specimens of Chinese art.

These colossal images were made of clay, and tolerably well gilt. There were great drums and large bells in the temple. We were present at the vespers of the priests, which they chaunted in the Pali language, not unlike the Latin service of the Romish church. They held their rosaries in their hands, which rested folded upon their breasts; one of them had a small bell, by the tinkling of which their service was regulated; and they occasionally beat the drum and large bell to rouse Budha to attend to their prayers. The same words were a hundred times repeated. None of the officiating personages showed any interest in the ceremonies, for some were looking around, laughing and joking, whilst others muttered their prayers. The few people who were present, not to attend the worship, but merely to gaze at us, did not seem in the least degree to feel the solemnity of the service. Though we were in a dark hall standing before the largest image of Budha, there was nothing impressive: even our English sailors were disgusted with the scene. Several times I raised my voice to invite all to adore God in spirit and in truth, but the minds of the priests seemed callous, and a mere assent was all which this exhortation produced.—Though the government sometimes decries Budhism as a dangerous doctrine, we saw papers

stuck up, wherein the people were exhorted to repair to these temples in order to propitiate heaven to grant a fertile spring;—and these exhortations were issued by the emperor himself. What inconsistency!

This temple was built during the time of the *Leäng* dynasty, several centuries ago, (about A. D. 550,) but it has undergone great repairs; and both under the last and present dynasties has enjoyed the imperial patronage. It was erected to emblazon the glorious deeds of the Goddess of Mercy, who is said to have honored this spot with her presence. On the island are two large, and sixty small temples, which are all built in the same style, and the idol of Kwanyin holds a prominent station among her competitors. We were told, that upon a spot not exceeding twelve square miles, (for this appears to be the extent of the island,) 2000 priests were living. No females are allowed to live on the island, nor are any laymen suffered to reside here, unless they be in the service of the priests. To maintain this numerous train of idlers, lands on the opposite island have been allotted for their use, which they farm out; but as this is still inadequate, they go upon begging expeditions not only into the surrounding provinces, but even as far as Siam. From its being a place of pilgrimage also the priests derive great profits. Many rich persons, and especially successful captains, repair thither to express their gratitude and spend their money in this delightful spot. For this reason the priests have large halls and keep a regular establishment, though they themselves live on a very sparing diet. We never saw them use any meat; few are decently dressed; and the greater part are very ignorant, even respecting their own tenets. We saw many young fine-looking children whom they had bought to initiate them early into the mysteries of Budhism. They complained bitterly of the utter decay of their establishment, and

were anxious to obtain from us some gift. To every person who visits this island, it appears at first like a fairy land, so romantic is everything which meets the eye. Those large inscriptions hewn in solid granite, the many temples which appear in every direction, the highly picturesque scenery itself, with its many-peaked, riven, and detached rocks, and above all a stately mausoleum, the largest which I have ever seen, containing the bones and ashes of thousands of priests—quite bewilder the imagination.

After having examined all the localities, we endeavored to promulgate the doctrines of the gospel. Poo-to being a rendezvous for a numerous fleet of boats, gave us great facility in sending books to all the adjacent places. Nor were the people very slow in examining us and our books When their minds were satisfied upon the subject, they became excessively clamorous for Christian books. At first I had brought my stores on shore, but finding that the great crowds bore me down and robbed me of every leaf, I entered into a boat and sat down, while multitudes of boisterous applicants were on the shore. They now waded and even swam in order to get near me, and carried off in triumph the precious gift. Thousands and thousands of books have thus been scattered, not in this place only, but they have found their way into the provinces, for some persons took them purposely for importation. He who oversees and directs all, will send these harbingers of salvation with eagle-swiftness to all parts.

In order to satisfy my mind respecting founding a depository for scriptures and tracts in one of the temples, I took my station in the great hall which leads into the large temple. At this time I had taken the precaution of guarding my back by the wall, that I might not be thrown down by the crowd. Within a few minutes the priests thronged around me. Though they were urgent, they

behaved politely and begged, almost with tears, that I would give them a few tracts. How joyfully did they retire with the books under their arms!

Thus we passed many days here, and the demand for the word of God, not indeed *as such*, but as being a new doctrine, increased daily more and more. We afterwards visited several other islands belonging to the Chusan group, which teemed whith inhabitants. They are less obstacles here to the promotion of the gospel than in many islands in the Pacific. They are far more populous, and their inhabitants are a very thriving people, noways deficient in natural understanding. English vessels visited them occasionally, during the last century, but they have never been accurately known by any European navigator; therefore we took the trouble to explore them as far as circumstances would permit. The great Chusan has high towering hills, and splendid fertile vallies, some of which are alluvial ground. There are perhaps one million of inhabitants. Besides other places on its coast, we visited Sinkeä mun, a fishing village, with a harbor sheltered from all winds—but the very seat of iniquity. The natives here crowded on board; they wanted books, und insisted upon having them; my great stock being almost exhausted, they offered money and besought me not to send them empty handed away. On one occasion, I had taken some on shore; several sailors acted as my safeguard, to prevent my being overpowered by the crowd. We ran for a long distance to escape their importunity, but finally they overtook us and I was literally plundered. Those who gained their point, returned shouting, whilst the others left me with a saddened heart, and uttering reproaches that I had not duly provided for their wants For days I have been solicited, but I could not satisfy the craving desire. I promised to return with a larger supply, and hope that God will permit me to re-enter this *sphere*.

After staying a considerable time on the coast of Seängshan, on the main, we reached Shih-poo in latitude 29° 2′ north on the first of April. I can scarcely do justice to this place, delightfully situated as it is at the bottom of a basin, having one of the best harbors in the world, entirely formed by the hand of God. Hitherto the weather had been very boisterous and cold, a thick mist filling the air. We had been weeks without seeing the sun; even in March, and in this latitude, we had storms. But now the spring was approaching, the wheat fields stood in the blade, and the blossoms of the peach-trees perfumed the air. To ramble at such a season surrounded by such scenery is true enjoyment, and draws the heart powerfully towards the almighty God. The mandarins had now given up the principle of disturbing us from mere jealousy, and they will perhaps never try to interfere with us any more. So fruitless have been all their attempts to deter us from any intercourse with the natives, that the more they strove to effect their purpose, the more we gained our point, and the readier we were received by the natives.

We delayed some time on the coast of Fuhkeën. We arrived at a time of general scarcity; the g eater part of the people were living upon sweet potatoes, dried and ground; for the revolution, or rather rebellion, in Formosa, had prevented the grain-junks from bringing them the customary supplies from that island. S me of the poor peasants lived upon the ears of the green wheat, roasted and boiled like rice. This scarcity had given rise to piracy and highway robbery. We spent some time in a village inhabited by pirates, but received no injury. Notwithstanding all these disasters, the Fuhkeën men are the same enterprising class which they have been for centuries, engrossing all the trade of the coast. We look for the time, when they will be brought to the obe-

dience of the gospel, and become the medium of communication with all parts of China. I had here also an opportunity of scattering the light of divine truth, thouhg on a smaller scale, for we stayed only a short time.

In our excursions we examined Kin-mun, a large island to the north of Amoy harbor. Here were immense rocks piled upon each other, just as though done by human hands. Though very sterile, it has at least 50,000 inhabitants, who are enterprising merchants or sailors. Several places of considerable importance we may be said to have discovered, for they are not known to any European else, nor were they ever visited by Europeans, if we except Jesuits. As it is not my intention to give any geographical sketches, I refrain from enumerating them. However as our commercial relations are at the present moment on such a basis as to warrant a continuation of the trade all along the coast, we hope that this may tend ultimately to the introduction of the gospel, for which many doors are opened.—Millions of Bibles and tracts will be needed to supply the wants of this people. God, who in his mercy has thrown down the wall of national separation, will carry on the work. We look up to the ever blessed Redeemer to whom China with all its millions is given: and in the faithfulness of his promises, we anticipate the glorious day of a general conversion, and are willing to do our utmost in order to promote the great work.

After a voyage of six months and nine days, we reached Lintin, near Macao, on the 29th of April. Praised be God for all his mercies and deliverances during such a perilous voyage!

NOTE. Some further account of the island of *Poo-to* will be given in a future number, in a paper on Budhism.

PENAL LAWS OF CHINA.

THE Chinese government is divided into several distinct, though not altogether independent, departments. Of these, the six Tribunals,—namely (1.) the *Le Poo*, or that of Civil Office; (2.) the *Hoo Poo*, or that of Revenue; (3.) the *Le Poo*, that of Rites; (4.) the *Ping Poo*, that of War; (5.) the *Hing Poo*, that of Punishments; and (6) the *Kung Poo*, or Tribunal of Public Works,—are the most important, and correspond to the six last of the seven divisions of the penal laws. The first division, containing general laws, or preliminary regulations, we have already noticed; and will now proceed to the next division.

II. CIVIL LAWS. These refer to the administration of the civil government, and are divided into two books; the first is headed "system of government," and the second, "conduct of magistrates."

Concerning *hereditary succession*, the first topic under the first of these two subdivisions the law is, that every officer, whose rank and title are hereditary, shall be succeeded in them by his principal wife's eldest son, or by his legal representative; if such son and his representative are deceased or incapacitated to succeed, the son next in age or his representative shall be called to the succession; and if there are no such sons or representatives, the sons of the other wives and their legal representatives shall, according to seniority, be entitled to the succession.—But whoever enters on the succession to an hereditary dignity in violation of the order prescribed by this law, shall

* *Continued from page* 19.

be punished for such offense with one hundred blows and three years' banishment.—None of the hereditary dignities which existed previous to the Mantchou Tartar conquest, appear to have been recognized by the present government, excepting only that which is attached to the family of Confucius, "whose real or supposed descendants are at this day distinguished with peculiar titles of honor, and maintained at the public expense."

If any civil officers, who have not distinguished themselves by extraordinary services to the state, *are recommended* to the consideration of the emperor, as deserving the highest hereditary honors, such officers and those who recommend them, shall suffer death; those however, who are recommended to such honors in consequence of their being the lineal descendants of officers who have averted national calamities, protected the empire, and contributed to the establishment of the imperial family, shall be free from any liability to the penalties of this law.

The *appointment and removal* of officers depend on the authority of the emperor. If any great officer of state presume to confer any appointment on his own authority, he shall suffer death by being beheaded. Notwithstanding this law, the governors of the provinces are constantly in the habit of filling vacancies in the inferior offices; but this is always done by virtue of authority supposed to be conferred by the emperor, and is generally stated to be only *ad interim*, until his majesty's pleasure is known.—In every public office or tribunal, whether at court or in the provinces, the number of officers, clerks, and attendants to be employed, is established by law. Nevertheless, "when necessary," officers of government may *hire* persons to assist in collecting the duties, or in completing the registers of the people."

Officers of government are *prohibited from leaving their respective stations*, except on account of

sickness, or upon public service, and shall be punished with forty blows for every breach of this law. They are limited in the time of entering on the duties of any office to which they may have been appointed; and a single day's unnecessary delay subjects them to the bamboo. Officers who do not present themselves at court, or at head-quarters, or after leave of absence do not return in due time, are also liable to the bamboo.

VII. *Irregular interference of superiors* with subordinate magistrates is strictly interdicted. Nevertheless, in all serious criminal or intricate revenue cases, "in which interference or consultaion is requisite, it shall be lawful to summon the attendance of the members of the inferior tribunals.—In order to show how far the inferior tribunals are connected with, and snbject to, the authority of their respective superiors, the translator has appended to his work "the official reports of some remarkable legal proceedings." Our limits forbid us to quote from these; and we add on this point only a single remark, and in his own words;—"As the investigation of all capital cases must pass through every step, from the tribunal of the lowest magistrate to the throne of the emperor; and as there is, generally speaking, a right of appeal through the same channel in all cases, whether civil or criminal, partiality and injustice could according to such a system, scarcely ever escape detection and punishment, if the interference of superior magistrates, did not whenever it takes place, [which is not unfrequent,] render the appeal hopeless, and the repetition of the investigation nugatory."

All persons who engage in *cabals and state intrigues*, shall be beheaded, and their wives and children shall become slaves, and their fortunes shall be confiscated.—Any combination between officers in the provinces and those at court in the

immediate attendance on his majesty, the object of which may be, either the betrayiug of the secrets of the state, unwarrantable pretensions to offices of power and emolument, or joint addresses to the sovereign for private and unlawful purposes, shall subject all the parties guilty of such an offense, to suffer death, and their wives and children to perpetual banishment.

All officers and others in the employ of government, are required to make themselves perfect in the *knowledge of the laws*, so as to be able to explain clearly their meaning and intent, and to superintend and insure their execution. At the close of every year they must all undergo an examination; and if they are found deficient in knowledge of the laws, they shall forfeit one month's salary when holding official, and receive forty blows when holding any of the inferior, stations. And all private individuals, whatever may be their calling, "who are found capable of explaining the nature, and comprehending the objects of the laws, shall receive pardon in all cases of offenses resulting purely from accident, or imputable to them only from the guilt of others, provided it be the first offense, and not implicated with any act of treason or rebellion."

Those who delay or neglect to execute orders of government, who destroy and discard edicts and seals of office, fail to report to their superiors, or are guilty of errors and informalities in their public documents, together with all those who are convicted of altering any official dispatch, or of using official seals, or of neglecting to use them, according to the established regulation of the empire, are liable to the "appropriate penalties" of the law.—No part of the penal laws is better devised than this, which is intended to regulate the *conduct of magistrates*;—the rules are good, but in practice they are almost entirely neglected.

III. FISCAL LAWS. This division in the original, which has been closely followed in the translation, is divided into about eighty sections; several of these, however, refer to the same general subject.

The laws concerning the *enrollment of the people* are very plain and definite. All persons whatever shall be registered according to their respective professions or vocations, whether civil or military, whether post-men, artisans, physicians, astrologers, laborers, musicians, or of any other denomination whatever. When a family has omitted to make any entry whatever in the public register, the master thereof, if possessing lands chargeable with contributions to the revenue, shall be punished with one hundred blows; but if he possess no such property, with eighty blows only. When any master of a family, has among his household, strangers who constitute, in fact, a distinct family, but omits to make a corresponding entry in the public register, or registers them as members of his own family, he shall be punished with one hundred blows, if such strangers possess taxable property, and with eighty blows if they do not possess such property; and if the person harbored is not a stranger, but a relative, possessing a separate establishment, the punishment of the master so offending, shall be less than as aforesaid, by two degrees, and the person harbored shall be liable to the same punishment. In all these cases the register is to be immediately corrected. Children are to be entered on the public register at the age of four years; but the period of liability to public service, is between sixteen and sixty.— In all the districts of the empire, one hundred families shall form a division, in order to provide a head and ten assessors, whose duty it is to oversee and assist in the performance of all public duties. These are to be chosen from among the most respectable men in the district, persons of mature

age, but who have never held any civil or military employment, nor been convicted of any crime. These "elders" must see that all the families in their respective divisions have been registered, and failure in doing this exposes them to the bamboo. The returns of population are to be made annually.

We will notice in this connection the *rule of succession and inheritance;* but the laws of marriage, which have a place in this division of the code, will be reserved and form a part of a separate article at another time.—The eldest son of the principal wife, as in the case of "hereditary dignities," comes first in the *succession;* and after him the other sons or representatives according to seniority. A man who has no male issue shall choose one from among those of the same surname, who is known to be descended from the same ancestors, beginning with his father's issue, next with his relations of the first degree, then those of the second, then those of the third, and last with those of the fourth degree; on failure of these, he is at liberty to choose whomsoever he may prefer among those of the same surname; and if afterwards a son is born, he and the adopted child shall participate equally in the family property. But no heir can be chosen to supply the place of a son of the first wife, before she has completed her fiftieth year.

The regulations concerning the *land-tax* constitute a very important branch of the fiscal laws of China. Whether the tenure by which the land is in general held, is of the nature of a freehold, and vested in the landholder without limitation or control, or whether the sovereign is in fact, the exclusive proprietor of the soil, while the nominal landholder is no more than the steward of his master, is a question which our translator has discussed with his usual ability. The truth, he thinks, in this case, lies between the two extremes. It is well known that several of the richest merchants

in Canton have considerable landed possessions, which they esteem as the most secure, if not the most important portion of their property. The ordinary contribution of the landholder to the revenue is supposed *not to exceed one tenth of the produce*, a proportion which leaves enough in his hands, to enable him to reserve a considerable income to himself, after discharging the wages of the laborers, and the interest of the capital employed in the cultivation of his property. "It is chiefly upon this income that all the superannuated, superseded, and unemployed officers of government; all merchants retired from, and no longer engaged in business; all those Tartar families who hold their property in China under a species of feudal vassalage; and, lastly, all farmers and others not actually laboring agriculturists, must be supposed to subsist. As there are no public funds in China, the purchase of land is the chief, if not the only mode of rendering capital productive with certainty and regularity, and free from the anxiety and risk of commercial adventure."

On the other hand, it appears from the Penal Code itself, "that the proprietorship of the landholder is of a very qualified nature, and subject to a degree of interference and control on the part of government, not known or endured under the most despotic of the governments of Europe." By one section of the law, the proprietor of land seems to be almost entirely restricted from disposing of it by *will*; by another, it appears that the inheritors must share it amongst them in certain established proportions. Those lands are forfeited, which the proprietors do not enter on the public register, acknowledging themselves responsible for the payment of taxes upon them; and in some cases lands seem to be liable to forfeiture, "merely because they are not cultivated when capable of being so." It appears very evident from the whole tenor of the laws, as well as from other considerations,

that the Chinese government feels no small solicitude in providing for the *necessary* wants of the people. And on this account, as well as for raising a revenue, they endeavor to secure the cultivation of all the lands in the empire, and have framed their laws accordingly. Whoever neglects to cultivate his lands or to pay his taxes, exposes himself to punishment.

The *taxes are paid both in money and kind.* According to the regulations concerning *coinage*, there are founderies and mints, where the metal is prepared and cast, and also store-houses in which the coin is deposited, until required for public service. The quantity of metal coined in the former, and the periods of its issue from the latter, are fixed by the Board of Revenue, "in order that the successive supplies of coin for the use of the people may correspond with their wants, and be regulated according to the market-prices of gold, silver, grain, and other articles in general use and consumption." In no private dwelling of any soldier or citizen shall any utensils of copper be used, except mirrors, military arms, bells and articles especially consecrated to religious purposes. Whatever quantity any individual may have in excess, he is permitted to sell to government, and at a fixed rate. And whoever buys or sells copper clandestinely, or conceals the same in his house, shall be punished with the bamboo.

On account of the inconvenience which would attend the payment of large sums in their coin, of which they have only one kind (the *tscën*, or cash), and as paper currency is not in use, ingots of silver, of one and of ten Chinese ounces (*leäng* or taels) weight, are used in payments to gevernment. Gold is also used.—Whoever has the charge of collecting or receiving money due to government, "shall be answerable for the delivery of the same in no other than perfectly pure bullion, whether gold or silver."—The regulations concerning the receipt

and issues of public stores, are too numerous, and unimportant to be enumerated here. Suffice it to remark, that the whole impost on the summer harvest must be paid before the end of the 7th moon, and that on the autumnal harvest, by the end of the 12th moon.—The total amount of the revenue collected in the Chinese empire is said to be about *sixty-six* millions of pounds sterling, annually; of which only twelve are remitted to Peking, while fifty-four are retained in the provinces. These sums, says sir George, are probable not far from the truth; though on such a subject the accuracy of the information must be in some degree questionable.

Duties on salt form a considerable branch of the revenue. This trade is a monopoly, and throughout the empire is carried on by a limited number of merchants, who are licensed by government, and whose proceedings are under the inspection and control of officers especially appointed to that service. These merchants are usually rich and respectable. The laws which regulate the trade are very specific, as well as rigorous; and those who violate them are subject to heavy penalties. There are duties also levied on *tea*, and various other articles for "the home consumption." In short, all merchants who defraud the revenue, "by not duly contributing the amount of the rated and established duties on their merchandize, shall be punished with fifty blows, and forfeit to government half the value of the goods smuggled; three tenths of such forfeiture shall be given to the informer, but no such reward shall be allowed, when the smuggled goods are discovered and ascertained by the regular officer on duty. Whoever conveys goods through a barrier or custom-house station without taking out the regular permit, shall be liable to all the ordinary penalties of smuggling. All large trading vessels also, which navigate the seas, shall on reaching their destined port, deliver

to the officers of the custom-house, "a full and true manifest of all the merchandize on board," that the duties payable thereon may be duly assessed and paid.—All duties must be paid to government within the year in which they are due.

Private property likewise comes under the cognizance of government. "Whoever lends his money or other property of value, in order to derive profit from such transaction, shall be limited to the receipt of an interest on the amount or value of the loan, at the rate of *three per cent. per month.*" —This is considerably above the ordinary rate of interest in this part of the country. To lend upon pledges, is also a very frequent practice in China. Shops of money-lenders, where deposits may be made of any kind of personal property, are extremely numerous in all parts of the empire, and, in general, upon a scale of greater respectability than establishments of a similar nature in Europe!

Sales, markets, and manufactures are the last topics treated of in this division of the Penal Code. In every city, public market, and sea-port, where licensed agents are stationed by government, it shall be the duty of such agents to keep an official register of all the ships and merchants that successively arrive, describing their real names and references, and also the marks, numbers, quantity and quality of goods brought to the market; whoever transgresses this law shall receive sixty blows, and be expelled from the service. All unfair traders "shall be severely punished; and whoever procures or makes use of *false weights, measures, and scales,* shall receive sixty blows. If a private individual *manufactures* any article for sale, which is not as strong, and durable, and genuine, as it is professed to be, or if he prepares and sells any silks or other stuffs of a thinner or slighter texture and quality, narrower or shorter, than the customary standard, he shall be punished with fifty blows.

IV. RITUAL LAWS. The emperor, and his great officers of government, are the only persons who are allowed to offer the great sacrifices, and perform the sacred rites of the celestial empire. The monarch himself is the high priest of the nation; and his vassals are the ministers who do his will, and aid in the politico-religious services of the state. But the *priests*, properly so called, and the *people*, both soldiers and citizens, are forbidden to participate in the highest religious solemnities of the nation.

All those officers whose duty it is to superintend and aid in the *imperial sacrificial rites*, must prepare themselves for every such occasion by abstinence; and whoever either by eating or drinking, by listening to music or retiring to the apartments of his wives and concubines, by mourning for the dead or visiting the sick, by taking cognizance of capital offenses, or by partaking of public feasts, fails so to do, shall forfeit one month's salary. And whoever neglects duly to prepare the animals, precious stones, silks, and grain for the grand sacrifices shall receive one hundred blows. And whoever destroys or damages, whether intentionally or not, the altars, mounds, or terraces consecrated to the sacred rites, shall receive one hundred blows, and be perpetually banished.—In all the provincial cities of the first, second, and third order, the local genii, the genii of the hills, the rivers, the winds, the clouds, and of the lightnings, also the ancient holy emperors, enlightened kings, faithful ministers, and illustrious sages, shall be honored "by oblations and other holy rites."

The *sepulchral monuments* of ancient emperors and princes, and the tombs of saints, sages, faithful ministers, and other illustrious individuals, shall be carefully preserved; and no person shall presume, on pain of receiving eighty blows, to feed cattle, cut wood, or to guide the plough, in the places where the remains of such distinguished personages are deposited.

The laws respecting *unlicensed forms of worship*, magicians, leaders of sects, and teachers of false doctrines, we quote entire.

"If any private family performs the ceremony of the adoration of heaven and the north star, burning incense for that purpose during the night, lighting the lamps of heaven, and also seven lamps to the north star, it shall be deemed a profanation of these sacred rites, and derogatory to the celestial spirits; the parties concerned therein shall accordingly be punished with eighty blows.—When the wives or daughters are guilty of these offenses, the husbands and fathers shall be held responsible.

"If the priests of *Füh*, and *Taou-sze*, after burning incense and preparing an oblation, *imitate the sacred imperial rites*, they also shall be punished as aforesaid, and moreover be expelled from the order of priesthood.—If any officers of government, soldiers, or citizens, permit the females belonging to their families to go abroad to the temples of priests, in order to burn incense in token of worship, they shall be punished with forty blows; but when widows, or other women not under the guardianship of men, commit the same offense, the punishment shall fall on themselves.—The superior of the temple, and the porter at the gate, shall also be equally punished for admitting them.

"*Magicians*, who raise evil spirits by means of magical books, and dire imprecations, *leaders of corrupt and impious sects*, and members of all superstitious associations in general, whether denominating themselves *Mi-le-fo* or *Pe-lien-kiaou*, or in any other manner distinguished, all of them offend against the laws, by their wicked and diabolical practices and doctrines. When such persons, having in their possession concealed images of their worship, burn incense in honor of them, and when they assemble their followers by night in order to instruct them in their doctrines, and by pretended powers and notices endeavor to inveigle and mislead the multitude, the principal in the commission of such offenses shall be *strangled*, after remaining in prison the usual period, and the accessories shall severally receive one hundred blows, and be perpetually banished to the distance of three thousand *le*.

"*If at any time the people, whether soldiers or citizens, dress and ornament their idols, and after accompanying them tumultuously with drums and gongs, perform oblations and other sacred rites to their honor, the leader or instigator of such meetings shall be punished with one hundred blows.*

"If the head inhabitant of the district, when privy to such unlawful meetings, does not give information to government, he shall be punished with forty blows.—The penalties of this law shall not however be so construed as to interrupt the regular and customary meetings of the people, to invoke the terrestrial spirits in spring, and to return thanks to them in autumn."

"The Christian sect," remarks the translator, "is in this code entirely passed over in silence." In clauses added since the translation was made, the *Se-yang jin* and the *teën-choo keaou* are noticed. Our limits forbid us here to enter on the discussion of this subject; but we purpose soon to recur to it again, and will then lay before our readers all the information, worthy of notice, which we can command.—Several sections concerning sundry "*miscellaneous observances*," close this division of the code. Medicines and provisions, equipage and furniture, are to be well chosen and duly provided for his majesty.—Private individuals are prohibited from keeping in their possession, celestial images, astrological books, and books for calculating fortunes, and so forth.—The houses, apartments, carriages, dress, furniture, and other articles used by the officers of government, and by the people in general, shall be comformable to the established rules and gradations. "Priests of *Foe** or Tao-sse," must visit their parents, sacrifice to their ancestors, and mourn for their relations "in the same manner as is by law required from the people in general."—The celestial bodies and phenomena must all be carefully observed and noted. Conjurers and fortune-tellers must not frequent the houses of any civil or military officers, under pretense of prophesying to them future events; this law shall not however be understood to prevent them from telling the fortunes and casting the nativities of individuals, by the stars, in the usual manner.—Such are the ritual laws of China!

* In the Asiatic Journal, this word has been frequently written *Fo-hi* or *Fuh-he*. The editor of that work, referring (in No. xxxiv, for Oct. 1832, p. 89,) to a correction of this *error*, which was pointed out to him in the Canton Register, remarks that "this '*new and unfounded expression*,' whether correct or not, is as commonly used as that of *Budha priests*. It occurs, for example, repeatedly, in Sir George Staunton's translation of the code of China, in the text as well as the notes."—*Fuh-he*, the name of an ancient emperor, the supposed founder of the Chinese empire, may be, for aught we know, "as commonly used as *Budha priests*;" but it is never applied, when used correctly, to those priests themselves. Sir George writes, not Fo-hi but *Foe*,—the old orthography of Fuh, which is the Chinese abbreviation of Fuh-too, or Budha.

MISCELLANIES.

Remarks on the history and chronology of China, from the earliest ages down to the present time. By Philosinensis.

IT is a trite remark, that in no country of Europe, or of the whole globe, is there so much sameness to be found as in China. Observe the physiognomy, the character, and the institutions of the people, and you find only a slight difference between the inhabitants of the several provinces. View their cities, houses, temples, and public courts, and how little do they differ from each other, though separated in distance more than a thousand miles. The diversities in the Chinese dress, and in their whole mode of life, are indeed so slight as to be almost imperceptible to a stranger, who, on seeing them for the first time, can scarcely distinguish an inhabitant of Peking from a native of Canton. This uniformity pervades also their whole literature; the Chinese thoughts are *stereotyped* in their classics, and the learned individual or author merely gives a new edition.

When we consult their *history*, we meet with the same barrenness of ideas, arising from their uniformity in all ages. The history of the nation is involved in that of the emperor;—he is the sole agent; and the nation is the engine, which is set in motion at the pleasure of the autocrat or his ministers. A mere panegyric, or a modified censure, which implies a partial praise, is all which we find in the records concerning the lives of the emperors. *Yaou* and *Shun*, the celebrated emperors of antiquity, so frequently mentioned in their annals, are held up as examples worthy of imitation; and the emperor whom the modern historians would praise, is exhibited as the rival of their virtues. But when profligacy and tyranny meet with just retribution, and the nation shakes off the hateful yoke, and murders the oppressor, these historians exercise all their skill in portraying a monster of the infernal regions, a prodigy of worthlessness and cruelty. They can seldom preserve the "due medium" which Confucius so frequently recommended; for they scarcely ever dare to represent the glaring faults of those emperors whose good qualities overbalance their palpable defects. Hence arises the great veneration, and the more than divine homage, which the nation pays to the "son of heaven," the personified celestial virtue, whose paternal care and compassion extend beyond the "four seas," and comprehend all

nations. These notions have even reached Europe; and many learned men, after perusing the historical panegyrics of Du Halde and of others, consider the Chinese government the most excellent and glorious which ever existed, or which now exists on the globe. And even now, if we regard merely the edicts of this common political and tender father, we are induced to believe that China can boast the only patriarchal government which has survived the wreck of time, and which continues to lavish its divine blessings on the millions of its children. But these historical and political delusions vanish before a scrutinizing eye; and we see in this universal father of mankind, nothing but a despot who tramples on the laws of the country, and keeps the nation under iron bondage.

The great mass of historians were mere adulators, and if there has been an honorable exception, his voice was either suppressed, or uttered only to late posterity, when another dynasty filled the throne. There were however privileged and imperial writers, charged with the office of duly representing the actions of their sovereign—without the varnish of flattery—as an example to posterity. No nation boasts so long a series of historians and of history. The unchangeable nature of the Chinese written language, is well adapted to preserve the relations of events, to all generations, down to the last day. Their historical details received no borrowed aid from foreign nations; they had no Thucydides or Tacitus as models, but wrote in their own original way. Ignorant of other nations, they confined themselves to their own country, and mentioned the "barbarians" only as they came in contact with them. As they constitute so great a portion of the inhabitants of the globe, their history on this account, notwithstanding all its defects, is very valuable. It will also be worthy of our consideration to investigate the means by which so immense a mass of people has been kept together, whilst every other nation, with very few exceptions, has dwindled to nothing, or lost its nationality under the influence of foreign conquerors. A study of this history will furnish us the means to become intimately acquainted with the Chinese character, and with the leading principles of the celestial government. Here existed a state without the aid of classic lore; here it was overthrown, but never annihilated, and withstands to this day the inroads of all-destroying time. The Chinese empire is in this respect peerless. Whilst the Babylonian, Persian, Grecian, Roman, and other monarchies now exist only in the records of history, China, though the cotemporary of them all, is still in vigor, and was never so great in extent of territory as at the present moment.

What a prospect does it present in a religious point of view? All, even the most savage nations, have undergone great changes by the introduction of new creeds. Exterminating wars have swept the western parts of Asia, have desolated Europe,

and even raged in America; but China, though it has partially adopted one foreign superstition, has never been stirred by its influence to bloodshed. Southern Asia may have been enveloped in metaphysical darkness, have sunk under the burden of myriads of deities, and made degrading and abominable supersititions the sole object of life.—China has naturalized innumerable idols, but always viewed them as mere auxiliaries in the phalanx of political institutions, and in the common business of life. We read of no legislative priests here, who subvert old customs to establish their own systems on their ruins. Every religion is modeled after the state, moulded into the laws of rites, and adapted to the religious indifference of the people. Even popery, which never yields to popular opinion, is here reduced to the necessity of allowing idolatrous practices, arising from the peculiar constitution of the country. No bulls of excommunication from the pope can entirely do away the evil; the Chinese remain Chinese, even when bigoted papists. True, pure Christianity, which with its celestial power subdues the fiercest barbarians, has never entered China, to contest the palm of victory with rites established in times immemorial. Whilst the altars of polished heathens are subverted, the cross planted in their stead, and the gospel proves victorious wherever it is preached, China is not visited from on high, and remains in a state of religious apathy. To other nations, unimportant when compared with the vast multitudes of this, the Gospel is sent,—the word of life preached, while China abides in idolatry, and scarcely knows the name of the Redeemer. —The ways of Providence are mysterious, and in nothing more so than as it regards China; but let us adore where we cannot comprehend, till eternity unfold to us the mystery. Let us however cherish the hope, that in these latter days, the glory of the Saviour will be revealed to all flesh, and his name be adored by all the millions of this empire. When God lays his hand upon them, human customs crumble into dust, how deeply and how long soever cherished.

Mohammedanism, which in the spring-tide of its youth inundated so great a portion of Asia, Africa, and even of Europe, was arrested in its progress on the frontiers of China. Timur, the all-conquering Timur, was snatched away by death, when on the eve of invading China, and proclaiming, by the sword, the law of the prophet. Comparatively few Mussulmen are to be found here, and of them, although the unity of the Deity is the most prominent point of their creed, there is not one who does not participate in idolatrous rites.

We have only touched upon a few topics, which may engage the future writer of a Chinese history. Such a work is greatly needed at the present moment; could it be composed with the skillful hand of a Tacitus, and written in the pleasing style of a Robertson, it would excite a livelier interest in behalf of China. There are abundant materials; but they require

a man of unbiased mind, and conversant with Chinese manners and language, to make the proper selections and arrangement. We cannot expect that the attention of Europeans will be attracted to this country, unless we endeavor to give China that consideration in the scale of nations, which she deserves.

To stimulate those who are competent to the task, these lines are written, and we expect not to plead in vain.—The history itself might be treated in the Chinese way, of periods, which comprise the time each successive dynasty reigned; or, in a more extensive view of ancient, middle, and modern history. As we ought to conform ourselves to the taste of western writers, the latter mode is preferable.

Ancient history might extend from the creation of the world to the extinction of the latter *Han* dynasty, and of the San Kwŏ, or Three States, which succeeded it, A. D. 279.

Like all histories of those remote times, this is composed of fables, interwoven with a great deal of truth, or modeled according to the course of events in later ages. There is only one record—the Mosaic—unsullied by the plagiarism of mythological ingenuity; all others are more or less tinctured with the absurdities of fiction. The Chinese are less extravagant in this than the Hindoos, the western Asiatics, Greeks, and Egyptians; and, in that prosaic way which is characteristic of the nation, they describe what they received as traditions, or imagined to have taken place. Even in the records of this distant country, under all the rubbish in which they are buried, we observe a resemblance to the details of the Mosaic revelation. To reconcile all the discrepancies would indeed be a fruitless attempt, for how can we find the clue to these variations! But we shall arrive near the truth, if receiving implicitly the genuine account drawn up by an unerring Hand, we regard it as the touchstone by which to try all historical veracity. We are fully aware that repeated attempts to remove these discrepancies have proved abortive;—and though the infidel may exult at the differences both in chronology and history, yet these differences upon closer inspection are after all comparatively small, yea, less puzzling than the details of many events which have transpired in our own times.

The first question which arises, when we are informed that China Proper has a population of 360 millions, is—from whence did so numerous a people spring? None of all the nations which have successively flourished, has ever numbered such immense multitudes. Did we observe in the features of the Chinese any great variety, we might imagine that several tribes of central Asia, or of the Caucasian race, had left their homes and emigrated to these eastern and more fertile lands, that centuries had amalgamated them, and they had become one nation. If this was the fact, it must have been at a very early period; for at the present moment no trace of their national

individuality remains. There is the most striking uniformity in the countenances of all the millions of Chinese, whether living near the Great Wall, or on the frontiers of Burmah and Cochinchina. Even climate, that sovereign distinguisher of our race, exercises only a partial influence upon their frame and color. We may assert positively, that no nation in the world can boast an equal similitude of features and form. What a variety of countenance, shade of hair, color and formation of the eye, stature, &c., do we meet in Europe amongst the same nation; even in Hindostan this is striking. But China is the same in everything; a slight diversity in the general cast of countenance scarcely perceptible, or something as extraordinary, constitutes the only variety.

It would therefore be natural to consider the whole Chinese race as descended from one ancestor, and not like other Asiatic nations, composed of different tribes. That all the different tribes of the whole human race meet in Adam, is an historical fact, which defies the scruples and arguments of the sceptic; and as Christ, himself the truth,—declared this,—it would be the greatest impiety to doubt what all nations either acknowledge or imply. Even in the Chinese history of those remote times, we can trace a faint resemblance to the Biblical record.

The Chinese annals before the flood, seem entirely interwoven with maxims of state policy, the result of subsequent experience and long research, during the reigns of many successive emperors. But the historians have herein fallen into a great error. In following up the course of events to their source, and discovering the meandering rivulets which meet from different directions, and contribute their share to enlarge the river, all at once we find the river itself without springs or branches. To see therefore already an emperor, without being informed from whence the empire and people originated,—is carrying historical fiction, inference, and accommodation rather too far. But had they stopped here it would be well, yet they go much further. There is even a regular code of laws issued by the principal emperor; the government is so regulated as to serve as a model for all ages; medicine is studied in an academy; anatomy explained; music improved; and the problems of mathematics, and theorems of astronomy solved and demonstrated, so that a regular cycle and calendar can be introduced.

Now to be told that all this was done by the antediluvians sounds rather strangely; to say the least, it is dressing ancient simplicity in the garb of modern improvement, in defiance of the laws of experience and nature, which constitute time the nurse of improvement. The historical veracity of the earliest Chinese annals is therefore as dubious as the mythological accounts of other nations respecting the golden age; truth is commingled with all these tales, yet none but a master spirit

can find amidst all this rubbish, the materials for drawing a true picture. To obviate every misunderstanding, however, which might arise from these remarks, we express our firm conviction that the human family subsequent to the fall, possessed a vigorous understanding, and were able to invent not only those things indispensably necessary for their existence, but even to cultivate arts, in order to render life agreeable. Yet the tendency of their inventions surely differed widely from ours, as the external causes which gave rise to invention were not the same. It is a fundamental error of some historians to describe our first ancestors as rude and brutish, like the savages of New Zealand or New Holland, whose minds are obscured and debased, by the operation of the common tendencies of the human heart to degenerate. Writers of this description might learn a lesson from the Chinese; who, however, go to the opposite extreme. Man, the crown of creation, bearing upon his front the image of God, though greatly clouded, is still ennobled by it, and can claim the highest intelligence as his peculiar prerogative. The degeneracy of his posterity, and their becoming even like brutes, proves nothing against this assertion.

To the disappointment of unbelievers, an account of the deluge is found in the Chinese annals, and the time of this great event differs very little from that assigned to it by the scriptural chronology. The error of the historians, in dating the reign of the succeeding emperors from this great catastrophe, without informing us how the empire was revived, after having been desolated and depopulated by the elements, is here again as great as before; and it shows that the writers who lived in the middle ages were little conversant with the primeval formation of states. It is also a speaking proof, that very little true history has been transmitted to posterity from those ancient times, and that the Chinese labor under the same difficulties, in this respect, as all other nations, the Hebrews excepted. How great sover the destruction of books may have been under Tsin chehwang, ("the first emperor *Tsin*,") in 200 B. C., it certainly cannot be believed, that so many thousand copies, in the hands of so many millions of persons, as it is asserted, could all have perished. If we fix the foundation of the Chinese empire 2200 years B. C. we hope not to be far from the truth, though we have no certain historical data to guide us. The reason for fixing upon this period is, that this was a time when the posterity of the antediluvians began to spread abroad into the four quarters of the world. Family after family left the abodes of their ancestors, and passed away to inhabit the desolate places of the earth. But to account for so distant a migration as that from western Asia to the eastern extremes of this continent, is rather a difficult task. Yet we ought to remember that a higher than human hand guides the nations in their movements, and that the same Providence who called the immense hordes of barbarians from

the frontiers of China to Europe, in the fifth and sixth centuries, could also guide the steps of a few families in their eastward migration. For it is written, that God has made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.

It is rather doubtful whether the time, during which the celebrated emperors, Yaou, Shun, and Yu, are said to have lived, from 2317 to 2197 B. C. is correctly stated in the Chinese annals. We would not hesitate to assign to them a period 300 or 400 years later; but as it is, we frankly confess, that we are unable to solve the difficulties which the present date involve. On the other hand, neither the Chinese, nor those who implicitly adopt their chronology, can give satisfactory proof of their having lived at so early an age.

These emperors appear to have been actuated by the true patriarchal spirit; and the title of *patriarchs* would suit them better than the high sounding appellation of emperor. They are held up as patterns to all ages; and the present Chinese constitution of government exhibits a model of their concentrated skill. Every institution and important law is derived from the wisdom. By their management, as the Chinese histories and classics inform us, the empire reached the *ne plus ultra* of civilization,—the golden age of virtue and of primeval simplicity. We do not doubt, that these founders of an empire so lasting, possessed superior talents, and were guided by wisdom and the most sublime principles; otherwise they could never have become what they were; yet we fear also that the historian ascribes to them the origin of sciences and institutions, of which they never thought.—Yu was the founder of a long line of emperors, who seem to have very early degenerated, and with them the whole dynasty of *Heä*. We are told that in the reign of Wang-hwae or Te-hwae, the eighth monarch of this dynasty, foreign embassadors arrived by way of sea. From whence they came is by no means clear. Nor is it possible to believe, that at so early a period (2027 B. C.), navigation should have become so perfect, as to render distant voyages possible. Had this been the case, then those tribes on the southwest, which probably sent these "tribute bearers," could as well have made excursions to the western parts of Asia, where the seas are less boisterous, and flourishing states existed in the remotest periods of antiquity. All this only adds to the proofs, that the chronology labors under great difficulties from placing the foundation of their empire at so early an age.

The dynasty of Heä was succeeded by that of Shang. The history of these times, with the chronology, we find in the *Shoo King* and *Chun Tsew*, two of the books which are comprehended under the name of the Five Classics. The Chun Tsew is scarcely

anything but a mere chronological list of occurrences; but the Shoo King is written in a very sententious style, which renders the meaning rather obscure. These works were compiled by Confucius, and are therefore held in great veneration. A description of the ancient manners is found in the *She King*, or Book of Odes. This was also compiled by Confucius, who collected them either from ancient records or from oral tradition. There is nothing superior in this work. From the many licentious expressions which occur in it, we should rather fear that even their antiquity was not exempt from depravity of manners. But the Chinese escape such a reproach by saying, that those exceptionable passages have been interpolated; and for the honor of the simplicity of the olden times, one would be tempted to give credit to this subterfuge. In the *Shoo King* we discover, under a vast mass of trifles, some few traces of monotheism; yet even these few and faint rays are so obscured by the details of rites, institutions, and maxims, which directly sanction idolatry, that they are scarcely discernible among them. Yet after all, these are the most valuable records of ancient times; and it is only to be regretted that we must trust so much to commentators to discover their true sense. The words are so few and so indefinite, as to serve any purpose of any interpreter.

The *Le Ke*, or the Book of Rites, which is nothing else than a code of ancient customs and forms remodeled and enlarged by the ceremonious hand of Confucius, perplexes us greatly. Some of the maxims there laid down, are truly excellent; some of the rites prescribed are praiseworthy, and indispensably necessary for the establishmeut of a well-regulated society; but the greatest part is too punctilious, substituting mere ceremony for substance. We cannot imagine that the simplicity of antiquity demanded such ornaments. It is impossible to maintain truth and honesty under the burden of so many ceremonies, which substitute words for actions, mere professions for acts of benevolence. To impute this formality to the unceremonious Yaou, Shun, and their successors, is too far-fetched and improbable. We abstain from remarking on the Yih King.

The Shang dynasty presents nothing extraordinary, the emperors only practicing what they learned of their predecessors. The feudal system seems to have been in full force at that time. Hence the many broils and party wars of the chiefs; which few emperors were able entirely to quell. Some of the emperors themselves seem to have been very worthless persons.

The court at the time appears to have been held in Shanse. We think that the first foundation of the empire was laid on the banks of the Yangtsze keäng and the Hwang ho; that from thence the people extended themselves abroad principally first in a northern direction; and that the present province of Shanse was chosen as the seat of government, because it enabled the emperor to oppose the barbarians from the north-

ern regions. The hardy Scythian tribes, as early as this time, appear to have made occasional visits to China, but the records on this subject are scanty. In seems sufficiently clear, that China, even under the Shang dynasty, though small in extent compared with later times, was already very populous. For this rapid increase we can account only by their longevity, and by the custom of early marriage which still continues. Neither do we read of exterminating wars which could desolate the country. Thus the prolific Chinese could progressively increase in numbers, and extend in territory.

Chow, the last emperor of this dynasty, is held up as a monster of wickedness; but he received the wages of his iniquity, and with him the Shang dynasty became extinct, 1123, B. C.

The first emperor of the *Chow* dynasty, which now obtained the throne, appears to have been a very excellent man. His name was Woo wang, the 'Martial king.' The capital was now transferred to Se-ngan in Shense province. If all the wise maxims ascribed to him in the Shoo King were really uttered and practiced by him, he was surely one of the wisest monarchs that ever liveed. Inded we are rather astonished to find such models of perfection on earth. However, he committed a great fault, in dividing some parts of the empire amongst the descendants of the former illustrious families which had occupied the throne.—Light seems gradually to have dawned on China, and we find now no difficulty in asserting, that the authentic history begins with the Chow dyansty. The Chun Tsew, already mentioned as one of the early records, details the history of a part of this period, including a space of 242 years. The feudal system must have been carried to a very great height, for there were at that time about 125 different states in China. We may easily believe that these gave rise to numberless feuds.

At the beginning of the seventh century, arose a man in China, who has been the object of admiration during all the subsequent ages. *Kung footsze*, called by foreigners Confucius, was a native of the state of Loo, which now forms a part of the province of Shantung. He was not indeed the author of a great religious and political revolution among his countrymen, but he was a reformer and improver of what already existed. His was designed to be entirely practical philosophy; sound politics were the theme of discussion, and to render a people happy by strict subordination and by the due observance of fixed rites his constant topic. He was surely a great man, and could his theory be reduced to practice, strife, rebellion, and warfare would cease. His high opinion of the power of virtue over the human heart, and his eulogiums on the excellency of human nature, show that he was little conversant with the world, and with the human heart. At the same time he tells his disciples, that virtue runs with the speed of the postman, he informs them, that he has never found one man who truly

loves virtue. He asserts that it is as easy to transfuse virtuous principles into all mankind, as to "turn the finger in the palm of the hand;" nevertheless he confesses, that he had only one disciple, (and he died at an early age,) who profited by his lessons, and became virtuous by his instructions. Yet these glaring contradictions, which are only a few specimens of his inconsistency, ought not to throw him out of our estimation. He was a man, and acted like a man; he was a teacher, but had his faults. He surely did much for China. Writing by means of a sort of hieroglyphics was in use before his time; though there were records written or carved on bamboo, there were no books extant. He may be called the first Chinese author. It is deeply to be regretted, that he insisted so much upon the observance of mere forms, and above all, that he forgot the Divine Being as the author of all virtue, the ruler of the universe, and the only proper object of adoration. His references to the Omnipotent are few and obscure; he inculcates polytheism, and never dwells upon the immortality of the soul. We might excuse him for his ignorance if he knew nothing better; but we must acknowledge that his whole mind was so engrossed with the things of this world, that his views never reached beyond the grave. To spend years in mourning for parents and ancestors, to venerate and pay adoration to the tablets erected to their memory, and to rest satisfied with this, without any inquiry whether the soul has existence after death or not, is the drift of his instructions. It would however be unjust to accuse him of atheism, for never has there been, and never can there be, an atheistical lawgiver. Confucius in his own formal way, reveres the powers above him, but what they were he never gave himself the trouble to inquire; he was anxious to enter the courts of princes, to make people virtuous, and to establish a good government. In this he succeeded but partially, and in some points he was entirely foiled. Yet his system, if impartially viewed, possesses an intrinsic value, and has stood the test of ages. Down to this moment, his doctrines are professedly adopted, and he himself is *really deified.*

Of quite a different character was his contemporary, Laoukeun, or *Laoutsze*, the founder of a new religious sect. He seems to have been a man of that mystic cast of mind, which plunges into dark speculation, and acknowledges as truth the greatest absurdities—the mere productions of a heated brain. He strove for earthly immortality, but died like every other mortal; his followers engaged in the same pursuit, but they also went the way of all flesh.—This seems to have been a very philosophic age of the world, for in Greece also lawgivers and wise men lived at the same time.

This dynasty kept the throne a great length of time. Civilization made rapid progress in China, whilst the western world had only emerged from thick darkness and barbarism.

Mang-tsze (Mencius), who lived about two centuries later than Confucius, trod in the footsteps of his great pattern, and became a second reformer to his nation. He appears to have possessed a more independent spirit, and his sayings are often more apposite than those of his master. His works, as well as those of Confucius, constitute a part of the writings commonly called the Four Books.

The independent states which had gradually assumed exorbitant powers, at this time desolated China with civil wars. In vain did the emperors strive to maintain their ascendency; they were repeatedly beaten, and their power dwindled away to a mere shadow. Like the German emperors of the middle ages, their title was high-sounding, but their power was despicable. Amongst all the tributary states, the kingdom of Tsin finally wrought the ruin of the imperial family. The latter monarchs of this family were men of ordinary talents, incapable of curbing and keeping in subjection so many haughty princes. This dynasty which had sat on the throne about 867 years, a period unparalleled in history, and which had produced many excellent emperors, now lost its glory amidst the contending parties; and the last emperor abdicated in favor of the prince of Tsin. Being the ruler of a very flourishing state, and having ample resources, this prince fought successfully against the other six states into which China was then divided. These states were finally subdued by the ruler of Tsin, who having established the dynasty of that name, assumed the title of Che hwang-te, 'the first Emperor.' He divided the empire into thirty-six provinces, and is said to have raised that stupendous fabric, the Great Wall about 214 B. C. But in Chinese history, the name of this emperor is marked with indelible infamy, as the destroyer of Chinese literature. This charge requires some qualification; yet even to the present time those irreparable losses are deeply regretted; and the Chinese lament that catastrophe, as much as Europeans do the destruction of the Alexandrian library.

This dynasty was only of short duration. Three emperors maintained a precarious reign, during sixteen years, when after a short contest, *Lew Pang*, a mere robber, seated himself on the throne, 202 B. C., and became the founder of the celebrated Han dynasty. This age is remarkable for the numerous literati and good authors, who have immortalized their names by their writings. Even to this day the Chinese like to designate themselves by the name of *Han jin*, or "men of Han." The empire was considerably enlarged by the addition of Kwangtung and Kwangse on the south, and of several Tartar tribes on the north. When the Chinese first came in contact with foreigners, they maintained intercourse with them without that narrowness of views which now characterizes their policy. This whole period was remarkable for the wars which desolated the empire. The *San Kwŏ*, a historical novel, of very doubtful authority,

was written nearly cotemporaneously with the events of this period. It exhibits a frightful picture of the cruelties which were committed during a series of most bloody contests. This was the age of heroism, and the only one which China can boast. Yet the great talents, which were called forth by dire necessity proved the bane of the country; there were few who shone as heroes, and showed humanity to the vanquished.

In the reign of the emperor *Haou-ping-te*, our Saviour was born; but the Chinese were then ignorant, as they are at this day, of that great event, which stands in so intimate a relation to the salvation of all nations.—The religion of Budha very soon entered the empire, and spread its baneful influence over all China. The emperor *Ming-te* is said to have been admonished in a dream, that the "holy one" was to be found in the West. This so interested him, that he sent a deputation to India, which brought some priests of Budha from Ceylon. After that event (about 70 A. D.), Budhism spread rapidly throughout the country.

How mysterious are the ways of Providence; China strove to open a friendlly intercourse with foreigners; and the first gift which she received from them was a baneful one. How could they then view any foreign country favorably? How could they think that any nation besides themselves was truly enlightened, when even the countrymen of the "holy one" were degraded by such superstition? During this dynasty, China received her final formation as a literary nation; and thenceforth to the present era, she has made little or no improvement.

The How Han dynasty which succeeded this, had only temporary possession of the throne. During the latter part of it, the Huns became formidable to China, and very soon carried desolation over all Europe. This subject requires our particular attention; but we wish first to speak of the middle ages.

[NOTE. The *How Han* dynasty has sometimes been classed as one of the minor states which succeeded the celebrated *Han* dynasty.—As our Correspondent in his present "Remarks on the history of China," (*which will be continued in our next number,*) does not purpose to go into a minute examination of the chronology, we hope it may be in our power erelong to give that subject a more full investigation.]

THE BUGIS LANGUAGE.

1. *A Code of Bugis Maritime Laws, with a translation and vocabulary, giving the pronunciation and meaning of each word.* SINGAPORE, 1832.—12mo. pp. 28.
2. *Vocabulary of the English, Bugis, and Malay languages, containing about* 2000 *words.* SINGAPORE, 1833. 8vo. pp. 64.

MANY are the languages and dialects, more or less differing from each other, which are spoken throughout the numerous islands of the Indian Archipelago. Their written alphabets

differ also, not only in the number and form of their letters, but likewise in their derivation.—Of these languages, according to the author of the two little works before us, the chief are the Malayan and Bugis:—to these we may add the Javanese, which language is spoken over a considerable extent of territory, towards the south-western limit of the Archipelago. These three are in fact, the mother-languages, of which the majority of the others are but dialects, differing in purity of style and idiom, according to their proximity or otherwise, to the principal nations by which the several languages are spoken.

Malay has been so long and extensively known, and so much has been published concerning it, that it would be needless for us to advert to it, further than to mention the peculiar circumstance of its alphabet being purely Arabic,—the gift of its Mohammedan conquerors,—while the alphabets of all the surrounding nations (though they also profess the Mohammedan religion), approach more or less nearly to the Sanskrit.—Having adverted to this peculiarity we pass on to consider the Bugis language, which, with the Javanese, has hitherto been very much disregarded. These, as well as the other languages of the Indian Archipelago, have been noticed, indeed, by Mr. Crawfurd, in his history of those places, in which he also gives specimens of the written characters of each. But it is only within a few years past, that works of practical utility, introductory to a knowledge of these languages, have appeared. In 1828, the Rev. G. Bruckner, of the Baptist mission at Samarang, had a font of Javanese types cast at Serampore, with which he has printed the New Testament, several Christian tracts, and a grammer of that language. Of these works we hope that we shall be able to give our readers some account, in a future number. At a later period, the Rev. C. H. Thomsen, of the London Missionary Society at Singapore, went also to Serampore to superinted, among other things, the punching of moulds for a font of Bugis types; with which he has since printed some religious tracts, besides the two little works whose titles we have placed at the head of this article.*

The Bugis is the principal language spoken on the island of Celebes (which the natives call Wugi), and on the opposite coast of Borneo, which is for the most part inhabited by emigrants from the island of Wugi or Celebes. "The languages and literature of Celebes," we are told by Crawfurd, "though in many features of resemblance partaking of the character of those of the more western countries, differ very essentially from them. The alphabet, in the first place, takes a new character; the letters of which it consists taking a new form, as

* We hear that Mr. Thomsen possessed a font of Bugis types, previous to this period; but they were very defective, and were not therefore employed. The types now used are cast at Singapore, from the moulds which were made at Serampore.

little like that of the Javanese as that is to the Arabic or Roman. The alphabets of Celebes consist of eighteen consonants and five vowels,—to which are added sometimes four supplemental consonants, being merely four of the first eighteen aspirated,—and an additional vowel. It is singular that the peculiar and technical classification of the Sanskrit alphabet should have been adopted in the alphabet of Celebes, though neglected in that of Java."—*Crawfurd's History of the Indian Archipelago*, Vol. II, p. 60.

This account of the alphabet, as given by Mr. Crawfurd agrees very nearly with what is now laid before us in these introductory works of Mr. Thomsen, from which we extract the following list of the letters, with their respective forms, names, and powers.

THE BUGIS ALPHABET.

FORMS.	NAMES	POWERS.
ᨀ	ka	like k.
ᨁ	ga,	„ g, in go.
ᨂ	nga	a nasal, like ng.
ᨃ	n'kak	like k, aspirated.
ᨄ	pa	„ p.
ᨅ	ba	„ b.
ᨆ	ma	„ m.
ᨇ	m'pak	„ p, aspirated.
ᨈ	ta,	„ t.
ᨉ	da,	„ d.
ᨊ	na,	„ n.
ᨋ	n'rak	„ r, aspirated,
ᨌ	cha	„ ch, as in church,
ᨍ	ja	soft, between j and y.
ᨎ	nia	as in maniac.
ᨏ	n'chak	like ch, aspirated.
ᨐ	a	„ a, in father.
ᨑ	ra	„ r.
ᨒ	la	„ l.
ᨓ	wa	„ w, *English.*
ᨔ	sa	„ s.
ᨕ	ha	„ h.
ᨖ	iya	a compound of i, and a,

Each consonant, or letter of the alphabet, has an inherent vowel, corresponding to *a*, in father, and forms a distinct syllable, either with its inherent or with a movable vowel.

"The movable vowels are as follows:

ɪ e, before the letter is like e, in pen.
ˑ i, above „ „ like i, in tin.
ɪ o, after „ „ like o, in so.
ˑ u, under „ „ like u, in under.
ˑ öng, at the top of the letter, like the German ö in Königsberg: and it is ö, ön, or öng, according to its place in the word, or according to the letter which follows it.—The Bugis has two marks of punctuation; ⁝ stands at the end of a complete sentence, and ⁞ stands at the end of a subject.

"They have adopted the European numerals for all purposes of notation."

The resemblance which exists between the powers of these letters, and of those of the Sanskrit alphabet, is very apparent. But the aspirates being seldom used in Bugis, they are thrown out of the usual order of the Sanskrit, and placed at the end of each series, under the name of supplemental letters. This will easily be rendered plain to those of our readers who are unacquainted with the rudiments of Sanskrit, by the following comparison of the first series of each alphabet.

Sanskrit.—	ka,	kha,	ga,	gha,	nga.	
Bugis.—	ka,		ga,		nga,	n'kak.

Here, in the Bugis, the supplemental letter, ***n'kak***, is an aspirate, the ***n*** being slightly sounded, and the ***k*** being uttered with a strong emission of the breath.

The following remarks, respecting the languages of the island of Celebes, are from Crawfurd's History of the Indian Archipelago.

"Besides the dialects of some abject savages, and of some tribes more improved, two great languages prevail in Celebes, the languages of the Bugis and Macassars, as they are denominated by the people of the western portion of the Archipelago, and from them by us;—or Wugi and Mangkasara, as they call themselves. The Bugis is the language of the more powerful and numerous nation, and is the most cultivated and copious. The Macassar is more simple in structure, abounds less in synonymes, and its literature is more scanty. Both partake of the common simplicity in structure of all the languages of the Archipelago, and are distinguished above all, even the Malay, for a soft and vocalic pronunciation. Except the soft nasal *ng*, no word or syllable in either language ever ends in a consonant, and no consonant ever

coalesces with another. The organs of the people seem hardly capable of pronouncing a consonant so situated, so that even foreign words, when used, or adopted in the language, must undergo the change implied in this principle of orthoëpy....The Bugis are said to be possessed of a recondite and ancient language, parallel to the Kawi of Java, and the Pali of the Budhist nations; but the knowledge of it is confined to a very few, and I have no specimens."—Vol. II. pp. 60, 61.

We very much regret our inability to offer more extended remarks on this subject, but we hope this short notice of the language will help to excite some interest and inquiry respecting it among European residents in Malayan and other countries of the Indian Archipelago. It is not our present object to enter into any detailed account of the Bugis, as a people; but we may be allowed to refer to the extent and importance of their trade with the various countries of the Indian Archipelago, and the very great desirableness that it should not be shackled by the restrictions of any foreign power. The extent of their former trade may be inferred from the major part of the "Code of maritime laws" before us, of which most of the sections consist entirely of details of the fixed rates of passage-money from one place to another, throughout the Malayan and Javanese coasts and islands. Much of this trade is still carried on, and were it perfectly unshackled, it might be conducted to a far greater extent.

The following abstract of the "Code of maritime laws" will perhaps be deemed interesting.

"The five first sections, on freight and passage money, explain a mode of trade existing to the present day, in the East. A person having goods, either natural produce or manufactured, puts his articles on board a *prahu*.* going to any place where he expects to find a market; these goods pay freight per centage, as laid down by the law; the man's passage money is included in that charge, and during the voyage he takes part in rowing or sailing the prahu, &c.

"The sixth section treats on the freight of money, which is either *pice* or gold dust. If the amount is one hundred and ten *reals* or below that, it pays no freight; but when above that sum, it pays one half the charge per cent. on goods to the same place.

"The seventh, eighth, ninth, and tenth sections treat on a mode of shares, in trade and shipping, perhaps peculiar to these parts.—The Juromudi and Jurobatu have the principal management in navigating the prahu;—the former has charge of the hinder part of the prahu, and of seeing the water bailed out, which is done with a bucket and pully;—the latter has charge of the rigging and fore part of the prahu, under the Juromudi.

The eleventh, twelfth, and thirteenth sections, regulating the amount of passage money, have, no doubt, been framed principally, if not exclusively, in consideration of the practice of carrying slaves to distant parts, for sale,—since women are included, who otherwise never travel by water.

"The fourteenth, and last section, lays down the principle of a court of native admiralty-law, but the latter part is vague as well as arbitrary." *See Code of Bugis maritime laws, Introduction, pp.* i, ii, iii.

* Or *Prow*. Small native trading vessels are generally so called by the Malays.

The great simplicity of Bugis letters, gives an air of peculiar neatness to the printing;—at first sight it might easily be mistaken for short-hand writing. We are glad to find that Mr. Thomsen intends to continue his researches in this language.—We heartily wish him success.

CORN LAWS.—"He that withholdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth it." Prov. xi, 26.

On the 20th and 22d ult. the authorities of Canton issued two proclamations concerning grain, the first referring to natives hoarding up corn, and the other intended to encourage foreigners to import rice. The latter was issued jointly by the governor, lieut.-governor, and hoppo,—who "*apprehend*" that the custom-house servants and others "extort fees beyond what the law allows." The total amount of duties sanctioned by the emperor is, they say, only 620 and odd taels; all fees beyond this "fixed rate" are strictly interdicted; and if, hereafter, the custom-house people "dare to offend, *on its being discovered*, their crimes shall be punished."—The other proclamation, which was issued by the governor and lieut.-governor, is curious; we give it entire.

"Paddy and rice, say they, are in daily use and absolutely necessary among the people. It is requisite that they be in a continual flow, as water from a spring, and be sold without interruption to afford supplies. Hence to preserve grain in order to supply the consumption, is not by law interdicted; but to hoard up grain in order to get an extraordinary price, is punished as a crime. This arises from a sincere desire to pay great attention to food for the people, and to interdict *nefarious* merchants. Of rice, wheat, or any other grain, no shop is permitted to have of each sort more than 160 *shih*. To hoard up more than this quantity for the purpose of raising the price, is punishable the same as the cirime called '*opposition to government* orders.' If there be a constant flow kept up by selling, as much or as little may be possessed as the merchant pleases. The intention of the law herein, if carefully investigated, is, that if the people be but accommodated, so may the merchant.

"We the governor and lieut.-gov. have by inquiry ascertained, that at *Fuh-shan*, in *Nanhae* district, (and several other places throughout the province,) there have heretofore been large companies of forestallers; who make general arrangements with the retailers to enable them to hoard up grain. Every autumn about the time of harvest, if the price of paddy be one tael, the capitalist gives to the corn-dealer two mace as earnest money; and for the other eight mace he gives a bond bearing interest at one per cent. per month. The accounts are to be

made up in six months. If the profits are large they all revert to the capitalist, and the corn-dealer gets only the interest.

"If the transaction turns out a losing one, the corn-dealer pays interest on the money advanced. When the rice is sold, bonds are given, the corn-dealer preserves his principal, and the rich capitalist gets a daily interest to afford the means of purchasing more rice.

"The method of secreting the corn, is to make inside a large granary with a high wall before it, and outside a small one containing a thousand *shih*, or a few hundred, as it may happen, to show to the examiners when they come. When official examiners who are well acquainted with their illegal proceedings come, the corn-dealers give a bribe secretly, and both parties mutually protect each other. These are some of the base illegalities by which forestallers of grain raise the price to an extravagant height.

"We, the governor and lieut.-governor, found out these proceedings at an early period; and the reason why we have not sent officers to seize the several hoards, was the consideration that the country-people engaged in these transactions had no other motive than to get gain, and that it has been the common practice for a long time past. And if they will but let the stream flow by selling out continually to supply the poor with food, government will not inquire deeply into the affair. But if the said forestallers will not act thus, but as they have generally done heretofore, when the grain is yet on the ground, while the green blade has not yet become the yellow ear, they shut up the doors of their hoards, and plot to obtain an exorbitant price to satisfy their covetous hearts, without the least regard to the detriment done to the people in reference to their food, studying only cruel covetousness,—it will be difficult to excuse them. Now is the time between the green blade and the yellow ear, and we should by rights send officers to examine strictly, but in clemency we first issue this admonitory edict, and expressly give instruction to all shopmen and corn-dealers.

"Be it therefore known unto all you shopmen and traders, that although your hoarding up grain, is only for the purpose of getting an interest on your capital, still the high price distresses many poor people;—who knows the number! By one man's anxiety to get exorbitant profits, thousands and tens of thousands are in bitterness for want of food. The rich man who harbors such a spirit, may rest assured that Heaven will not allow him to enjoy his solitary happiness. If he could give his mind to benefit the age, although he should make but small profits; he would cause food to flow, and Heaven will certainly in secret help the felicitous man. By daily and monthly accumulations he would certainly acquire original gains. Since he would enjoy a good name; and avoid committing crimes—why be afraid to act thus?

"If the grain-hoarder will but listen to our exhortations given with a mother's tenderness, and sell his corn, it will be an act of beneficence, just the same as if he had done it for goodness' sake. His past misconduct in hoarding it will not at all be inquired into. But if he disobeys, and still shuts up his hoard, he despises the law for the sake of gain, and we will secretly send officers, who will descend on his hoard like a falling star, confiscate it to government, sell it to the people, and severely punish him as he deserves. Profits you will have none; and punishment will overtake you. Meditate and judge! Which will be gain, and which will be loss? Hasten to change your scheme! Do not invole yourselves in sorrow. Let every one do what is right and tremblingly obey. Oppose not. A special proclamation."

THE PRESS.—We hear with astonishment and regret that the *Albion Press*, at Macao, from which were issued the Anglo-Chinese Calendar for the current year, also a sermon, and four numbers of a religious newspaper called "the Evangelist and Miscellanea Sinica," *has been interdicted* by civil authority from publishing any more works. The Albion Press is one of the *five* presses which were mentioned in our last number, and is the property we believe of Mr. J. R. Morrison. Two reasons, we hear, are assigned for interdicting this press; first, that the above-named publications contained doctrines contrary to the Roman Catholic church; and second, that the printing press is prohibited in all the Portuguese territories, unless possessing the sanction of the king of Portugal. The validity and the justice of these reasons will be canvassed by a candid and enlightened community in Europe, as well as throughout India and the East. This thing has not been done in a corner. The action is recorded on high; and at that tribunal the parties who have instigated and carried this measure into execution, must stand and be judged.

We are the more surprised at such an exercise of authority, because the publications in question make no mention of the Catholic church, and are printed in the English language; and because it has been proved in the most satisfactory manner that Macao is not the territory of the king of Portugal, that it belongs to China, and that the Dutch, Spanish, English, and Americans live there by *right* derived from the Chinese.—At the present day, in every quarter of the globe, except here and there a narrow district, the liberty of the press is enjoyed. In England and in America, the Catholic church is allowed, as she ought to be, to publish whatever she pleases. In the British settlement nearest to us, "an apostolic missionary, canon of Chartres, professor of theology and parish minister of Singapore," recently published to the world that, *the sovereign pontiff, bishop of Rome, successor of the apostle St. Peter, and visible chief of the church of Jesus Christ on earth, is the* ONLY *legiti-*

mate and supreme judge of all questions which regard faith, GOOD MANNERS, *discipline, &c.* These doctrines were put forth in a Protestant paper, and in the face of a Protestant government. And Mr. Courvezy and his brethren are at *full liberty* to re-echo such sentiments as often as they choose. And now we beg to ask, whether those who avow the Christian principle of doing to others what they would have others do to them, are not bound in justice to reciprocate the same full liberty?—"With what measure you mete, it shall be measured to you again."

A MONTHLY PERIODICAL *in the Chinese language* will, we rejoice to know, soon be before the public. The work is being executed in a very neat, and elegant style—far superior to that of the Peking Gazette. From a perusal of the leading articles which are to form the first six numbers, we think the work well designed to interest, gratify, and benefit those for whose sake it is to be published. It is indeed an "*excellent way*" of showing to the Chinese that foreigners are not their enemies, nor inferior to themselves in "arts, sciences, and principles." We give the work our unqualified approbation, and hearty support.

RELIGIOUS INTELLIGENCE.

THE MALAYS, according to sir Thomas Stamford Raffles, built a city and established themselves on the peninsula of Malacca, as early as the thirteenth century. After subduing Sumatra, where they seem to have dwelt previously to settling in Malacca, they became the masters of the Sunda isles, the Philippines, the Moluccas, and some other groups. At that time they acted a splendid part in the east; they planted colonies, and carried on an extensive commerce. Great numbers of ships from China, Cochinchina, and Siam, filled the harbors of Malacca.—They are now divided into distinct tribes without any general head. The great body of the nation are slaves; their masters are the nobility, who are independent, and sell their services to him who pays them best.

The Malays are strong, nervous, and of a dark brown color; their hair is long, black and shining; the nose large and flat, their eyes brilliant and full of fire. In general, they profess the *Mohammedan religion*, are fond of navigation, war, plunder, change of place, and of all daring enterprises. They pay more regard to their absurd laws of honor, than to justice or humanity. They are always armed, and are perpetually at war among themselves, or engaged in plundering their neighbors.

Such are the high-spirited, jealous, and revengeful tribes, who by the power of divine truth are to be made gentle, kind-hearted, and forgiving. This good work of reformation is now begun, and in due time, thankless and hopeless though it may be at present,—it will surely be accomplished.

The following brief account of the *Malay department of the mission at Malacca*, is from the Rev. Mr. Tomlin, and forms a part of the paper, which was published in our last number, concerning the Chinese schools at the place.

In prosecuting our labors among the *Malays*, says Mr. T., there are many difficulties to be encountered peculiar to the followers of the false

prophet. In conversation on religious topics they are generally reserved and suspicious; in their attachment to their own creed, bigoted and inexorable; and to read the Koran in a language perfectly unintelligible to themselves, is an attainment to which they attach no inconsiderable merit. The grand objection which they raise to the Christian religion is the fundamental doctrine of the Saviour's divinity, which they regard in no other light than blasphemy. They would admit that he was a prophet sent from God to make known his will, and to reform mankind, and that in proof of his divine mission he was enabled to work miracles; but to designate him by the appellation "Anak Allah" (the son of God) is a doctrine which they oppose most strenuously, and hesitate not to charge those who maintain it, with polytheism.

It is however gratifying to see, notwithstanding the tenacity with which the Malays adhere to their own system of delusion, that their prejudices against the Christian religion are partially giving way, and the Sacred Scriptures, which at a former period were either absolutely rejected or received with a degree of suspicion, are now in many instances perused with apparent gratification.

A class of young men consisting chiefly of the teachers of schools, has been formed; they meet three evenings in the week, for the purpose of learning (at their own request) the English language, and also of perusing the Sacred Scriptures in the Malayan tongue. The plan adopted at this *Bible class* is to proceed regularly through the New Testament, limiting our reading to one chapter only each evening, and making remarks on certain passages which may require elucidation. The good effects of this method of instruction have already appeared, not only in the increase of knowledge which the teachers themselves acquire of divine truth, but also in the decided preference which they give the Sacred Scriptures to any other as school lessons. In illustration of this fact one instance, among many, may be adduced.

The father of one of the teachers, finding that his son had introduced the *Injil* (N. T.) into his school, *became much incensed against him, and ordered him* to quit his house and company. The teacher requested the missionary to interfere in his behalf, and to ascertain from the father what were his real intentions. The latter, in compliance with the wishes of the missionary, called at his residence, on which occasion he objected most strenuously to the introduction of the Scriptures into the schools, alledging as a reason that their religion was one, and ours another. The conversation ended in a proposal on his part, that either the Sacred Scriptures should be excluded, or the school closed. The teacher was made acquainted with his father's sentiments, which instead of intimidating him, tended rather to confirm him in his decision of retaining the Scriptures at all hazards. No resistance has since been offered, and they are still retained as school lessons.

The number of Malay schools is *six*. The aggregate number of children, consisting of boys and girls, is about 200, of which 180 regularly attend. In their lessons the children are examined once a week, by which means, their progress is more easily ascertained, and any negligence on the part of the schoolmasters soon detected. The girls are under the superintendence of Mrs. T., many of whom are able to read tolerably well, and with a degree of fluency. In addition to the weekly examinations, the schools are visited daily by a superintendant who calls over the names of the scholars, and marks the absentees. A short catechism in the Malay has been prepared, which it is intended shortly to introduce into the schools.

Our labors among the adult population have hitherto been confined to occasional conversation with individuals, and the distribution of the Scriptures and tracts. The natives of the town of Malacca have been supplied from time to time with Christian books, which were in most cases received with apparent gratitude. In many instances individuals have of their own accord applied at the missionary's residence for copies of the Scriptures. Amongst these applicants was the nakodah of a native prow, trading between Malacca and the opposite coast of Sumatra. He had on a former occasion, he said, obtained several copies of the Scriptures, as well as tracts, which he con-

veyed to Siak in his prow, and distributed some of them among his friends. The circumstance soon became known to others of the natives, who by their urgent requests succeeded to exhaust his stock, not leaving him a single copy for himself. We readily furnished him with a fresh supply, for which he appeared grateful, and wtih apparent sincerity invoked upon us the blessing of the Almighty.

Another instance worthy of record, may be here mentioned. A respectable Malay nakodah has been in the habit of calling on us for medicine, and readily enters into conversation about our religion. One morning he entered our room, and with a mild and serious countenance requested to sit down and talk a while with us, hoping we would not take it amiss if he put several questions about our religion. We shall notice a few of the important inquiries he made during this visit.

"Does not the Koran," said he, "agree with your Scriptures, and complete them?" The Koran, I replied, differs widely from our sacred books, and contains many foolish things mixed up with a little truth, evidently proving it cannot be the word of God. "But," he inquired, "is not Mohammed spoken of in your Scriptures? was he not the son of Abraham, and the last of all the prophets? And Jesus Christ, did he not complete what was left short, and so was greater than all that preceded him?" Mohammed, said I, is not once mentioned in our Scriptures. The Arabians and Jews were always two destinct nations, though both descended from Abraham. The latter were the chosen people of God and the descendants of Isaac, from whom Moses and all the prophets came; but the Arabians were a rejected nation, the descendants of Ishmael, the son of an Egyptian bond woman, who was disinherited and sent out into the wilderness. And out of this nation not even one prophet had risen before the time of Mohammed, as the Mohammedans themselves allow. From His chosen people, the Jews, God raised up his Son to be the Saviour of them and of all the nations.

"How is he," said the nakodah, "who was the son of Mary, the son of God? How do you know He takes away our sins?" The son of God, I replied again, in order to redeem men, took upon him our nature, being miraculously begotten by the power of the Holy Spirit. If we examine our lives and hearts, we shall find we are all great sinners in the sight of God, grievous transgressors of His holy laws, and therefore deserving of eternal punishment. This I feel to be the state of my own heart, and therefore I flee to Jesus, who has suffered and died for my sins upon the cross, and I find pardon and peace in believing, which I never felt before and am assured of His mercy and love to me.—Nakodah, do you not find your own heart to be sinful and wicked, and that you cannot be justified in the presence of a holy and righteous God? The nakodah here groaned and acknowledged that he felt himself a sinner, and seemed to rejoice in the tender compassion and love of the Saviour to sinners.

SIAM.—The Rev. J. T. Jones reached Bankok on the 25th of March. He is now the only Protestant missionary in Siam.—Mr. Abeel, in very ill health, sailed from Singapore for England on the 26th May, in the British bark *Cambridge*. If his health is restored, he expects, after visiting America, to return again to the East.

JOURNAL OF OCCURRENCES.

FORMOSA.—The facts—and even the reports which have come to our ears, on this subject, during the month, are very few. The rebellion is said still to continue with unabated violence. The respective colonists from the provinces of Canton and Fuhkeën, have taken up arms against each other, the former having for the sake of revenge, enlisted under the government. This is the amount of our present information.

There is a statement in one of the Peking Gazettes, of a body of troops, marching through the province of Honan to Fuhkeën, having *kidnapped* 17 young children, from two of the villages through which they pass.

ed. The emperor orders strict investigation to be made, for the preservation of military discipline.

COCHINCHINA.—In February last, while admiral Le was cruising off Hainan, he was overtaken by a storm, his fleet scattered, and the vessels obliged to take shelter in various ports of that island. Some vessels were lost; and it is now found that one of those supposed to be lost, was driven on the coast of Cochinchina,—to what port does not appear. This vessel contained two commissioned officers and seventy men. The king of Cochinchina, as soon as he ascertained who they were, supplied them with food and money; giving five taels to each officer, and two dollars each to the men. They have lately returned, with a Cochinchinese escort; which the governor has quartered on the priests of the temple Hae-chwang-sze, on the Honan side of the river, until he has prepared an official reply to his Cochinchinese Majesty.

LITERARY GRADUATES.—One of the sons of the senior hong-merchant Howqua, and one of Tingqua's, have been promoted to the literary rank of *keujin*, with permission to pass trials for the higher degree of tsinsze, at the immediately ensuing examinations. In this trial they have both failed. The cause of their promotion was their having paid largely to the expenses of the Lĕenchow rebellion.—We have heard a Chinese compare the honorary gift of a peacock's feather, so often conferred by his imperial majesty, to a broom, —made, he said, to sweep the iron money chest. We fear this may be said of most of the honorary gifts and titles in China.

PEKING GAZETTES. In these are as usual many references to the emperor's intended movements, such as reviewing troops, visiting temples, &c.; also, court orders, and appointment of officers. Among the former, is an order to change the winter for the summer dress; and among the latter, the appointment of three princes and nine great ministers, to attend the plough, at the annual ceremony of *ploughing the imperial field*, "in the temple of the earth."

A CHINESE MOHAMMEDAN has recently returned to Canton from a pilgrimage to Mecca. He is a native of Teĕntsin, in the province of Chihle,—a poor and ignorant man. About three years ago he came down to Canton and obtained a passage in a country ship to Bombay, whence he found his way to the tomb of the Prophet. In the same way he has now effected his return, bringing with him a large store of Arabic books. Though altogether unable to make himself understood either by his fellow-countrymen on board the ship, or by the Mohammedan Lascars, he was on account of his pilgrimages treated with respect and attention by the latter. At Canton he joins the society of his religious associates, from whom the sanctity of his character will insure to him support and the means (which he does not possess) of returning to his native province.

We have been informed—with what degree of truth we are unable to say, that a considerable number of pilgrims repair annually to Mecca; but this is the only instance, of late years, of such a pilgrimage being made by sea, among men who profess different religions, and speak totally different languages.

Postscript.—We learn from various sources, that in several of the provinces of this empire many of the people are suffering extremely on account of the *scarcity of provisions*. Government officers are required in times of scarcity to provide for the poor; but it not unfrequently happens that they fail to do so; and in such cases poor people—men, women, and children—in companies of two or three hundred sometimes leave their homes and wander through the country seeking for provisions. Such a company recently passed through Canton.

We learn by the Singapore Chronicle of May 9th, that the king of Cochinchina is waging a hot *persecution* against the Catholic missionaries and native Christians throughout his kingdom. One of the French missionaries has fled to Siam, and obtained permission to repair to Bankok.

THE

CHINESE REPOSITORY.

VOL. II.—JULY, 1833.—No. 3.

PENAL LAWS OF CHINA.*

V. MILITARY LAWS.—Under this division, the *protection of the palace* is the first leading subject. The person of the emperor and his apartments, as well as those of the empress, empress-mother, and empress-grandmother, are sacred. Whoever unauthorizedly and without sufficient excuse enters the imperial temple, burying-place, hall of sacrifices, palaces, gardens, or citadel of Peking, shall be punished with the bamboo; and whoever in like manner enters apartments in the actual occupation of the emperor shall suffer death by being strangled. No person shall presume to travel on the roads or to cross the bridges which are expressly provided for his majesty, except only such as belong to his retinue, who are "necessarily permitted to proceed upon the side-paths thereof." During the imperial journeys all the soldiers and people, except those who are attached to his royal person, must make way for his approach; and whoever fails to do so, and intrudes within the lines, shall be condemned to death. And all persons who enter any of the imperial inclosures must be furnished with licenses, and be kept continually under the strictest watch

* *Concluded from page* 73.

Notwithstanding all their precautions, the emperors have sometimes found themselves in imminent danger, though their subjects, it must be confessed, have oftener been exposed to the greater danger; and hence the common saying among the people that, *being by the side of an emperor is like sleeping by the side of a tiger.*

Several sections refer to the *government of the army.* Military forces, except in cases of great emergency, cannot be employed without the emperor's permission; and every movement of the imperial troops must be immediately reported to the commander-in-chief, to the Board of War, and to the emperor.—All those who betray the secrets of state, or fail in their military operations, or are in any way unfaithful to their trust, shall be severely punished, according to their rank and the enormity of their crimes.—The regulations of the nocturnal police, which are to be observed in all the cities and fortifications of the empire, strictly prohibit persons "from stirring abroad at night," from twelve minutes past nine o'clock in the evening till twelve minutes past five in the morning, except only on public business, or private affairs of an urgent nature, such as sudden illness, births, deaths, and burials. The gates of cities are to be closed and bolted at an early hour.

In order to secure the *protection of the frontier,* no person is allowed, without a regular license, to pass any of the barriers or posts of government; and whoever does so without submitting himself to examination, shall be punished with blows; and "if such individual proceeds afterwards so far as to have *communication with the foreign nations beyond the boundaries,* he shall suffer death by being strangled." Passports must never be granted to exiles, or residents expressly fixed by law; nor must those who are regularly furnished with licenses be unnecessarily detained. All persons who seek to carry the productions and inventions of the

country out to strangers beyond the frontiers, with all those who are convicted "either of introducing themselves or others into the empire, or of having plotted the means of removing themselves or others out of the empire, shall all, without any distinction between principals and accessories, be condemned to suffer death by being beheaded." More effectually to prevent intercourse with foreigners by sea, the laws forbid the people to build upon or inhabit any of the small islands along the coast, which are at any distance from the main land. Notwithstanding these prohibitions, great numbers of the Chinese annually leave their country; and the small islands are the chief or sole retreat of thousands.

The laws require that a due supply of "*military horses and cattle*" be provided for the army; and every officer in charge of the rearing and feeding of such—"horses, horned cattle, camels, mules, asses, and sheep,"—and who fails to keep them in proper order and to secure a proper increase, shall be punished with the bamboo! Whoever clandestinely, that is without permission of the government, kills his own horses, horned cattle, camels, or asses, shall be punished with the bamboo. Whoever has *vicious and dangerous animals* must set a mark on them and tie them up; but if, from neglect of so doing "any person is killed or wounded, the owner of the animal shall be obliged to redeem himself from the punishment of man-slaughter or man-wounding, by the payment of the legal fine."

Expresses and public posts are designed solely for the conveyance of official dispatches. There are messengers appointed to carry dispatches to all the provinces and districts of the empire, who are required to travel at the fixed rate of 300 *le*, or Chinese miles, in a day and a night; and "if through dilatoriness they exceed the time to the extent of an hour and a half, they shall be punished

with twenty blows; and the punishment shall increase by a progressive ratio of ten blows for each additional delay of an hour and a half, until it amounts to fifty blows."—It is added in a note by the translator that, "although the distance from Peking to Canton by land exceeds 1200 English miles, governmental dispatches have been known to arrive in twelve days, and within a period of thirty days answers and instructions have frequently been received by the magistrates from the court, even upon affairs of no extraordinary importance." But ordinary dispatches are usually carried at a much slower rate; the Peking gazettes for example, are usually thirty days in reaching Canton.—Officers of government, it is stated in the Ta Tsing Hwuy-teën, are allowed *ninety* days to travel from Peking to Canton.

VI. CRIMINAL LAWS. This is the most important division of the penal code; it consists of eleven books, and one hundred and sixty-nine sections; many of these minor divisions however refer to the same subject, and will be noticed in the same paragraph. It should be remarked here also that the arrangement of the code is in many parts bad—at least that it differs widely from that which would be deemed the most fit and proper by European writers. For example, "high treason," "rebellion and renunciation of allegiance," and "sorcery and magic" are treated of under the head of *theft and robbery*. We quote the principal paragraphs concerning high treason:—

"*High treason*, is either treason against the state, by an attempt to subvert the established government; or treason against the sovereign, by an attempt to destroy the palace in which he resides, the temple in which his family is worshiped, or the tombs in which the remains of his ancestors are deposited. All persons convicted of having been principals or accessories to the actual or designed commission of this heinous crime, shall suffer death by a slow and painful execution.

"All the male relations in the first degree, at or above the age of sixteen, of persons convicted as aforesaid; namely, the

father, grandfather, sons, grandsons, paternal uncles, and their sons respectively, shall, without any regard to the place of residence, or to the natural or acquired infirmities of particular individuals, be indiscriminately beheaded. All the other male relations at or above the age of sixteen, however distant their relationship, and whether by blood or by marriage, shall likewise suffer death, by being beheaded, if they were living under the same roof with the treasonable offender, at the time the offense was committed. The male relations in the first degree, under the age of sixteen, and the female relations in the first degree, of all ages, shall be distributed as slaves to the great officers of state. The property of every description belonging to the treasonable offenders shall be confiscated for the use and service of government.....All persons who, when privy to the commission of, or to the intent to commit the crime of high treason, willfully conceal and connive at the same, shall be beheaded.

"Any person who shall apprehend, and deliver into the custody of a magistrate, an offender against this law, shall be employed forthwith under government according to his qualifications; or if already an officer in the employ of government, he shall be suitably promoted; and in every case he shall be rewarded with the possession of the whole of the confiscated property of the offender.....If the relations of persons intending to commit the aforesaid crime, shall, previous to the commission of any overt act, deliver them up to the officers of justice, those who are so delivered up, and their several relations, shall all of them be entirely pardoned."

All persons who *renounce their country and allegiance*, or devise the means thereof, shall be beheaded; no distinction shall be made between principals and accessories.—All persons convicted of writing or editing books of *sorcery and magic*, or of employing spells and incantations, in order to agitate and influence the minds of the people, shall be beheaded.—All persons guilty of *stealing* the consecrated oblations offered up by the emperor to the spirits of Heaven and Earth, or any of the sacred utensils, clothes, meat-offerings, and precious stones used on such occasions; also all persons guilty of stealing an imperial edict or official seal or stamp, shall be beheaded. In these cases also no distinction shall be made between principals and accessories. "Stealing in general" is punishable with fifty blows. Stealing the keys of the gates

of forts and cities, as well as the stealing of military weapons and accoutrements is punishable with blows and banishment. In certain instances those who are guilty of stealing are branded on their arms with the mark of "*thief.*" When the property stolen exceeds in value 120 taels, or Chinese ounces of silver, the thief or thieves shall suffer death by being strangled.

In general, "a private and concealed taking" constitutes a *theft;* and "an open and violent taking," a *robbery.* All persons concerned in the actual commission of highway robbery shall be beheaded; and all those who are found guilty of taking unlawful possession of the property of others, *in open day* and by forcible means, shall, however small the amount of property taken, be punished with one hundred blows and banishment for three years. Obtaining property under false pretenses is punishable the same as theft; and all those who are guilty of *extorting* property from any individual shall be punished one degree more severely than in ordinary cases of theft.

Concerning *kidnapping, or the unlawful seizure and sale of free persons,*—a practice more or less prevalent throughout every part of the country, we make the following brief quotations.

"All persons who are guilty of entrapping by means of stratagems, or of enticing away under false pretenses, a free person, and of afterwards offering for sale as a slave such free person, shall,—whether considered as principals or as accessories, and whether successful or not, in effecting such intended sale,—be severely punished with a hundred blows, and banished perpetually to the distance of 3000 *le.* All those who are guilty of entrapping or enticing away any persons in the manner aforesaid, in order to sell them as principal or inferior wives, or for adoption as children or grandchildren, shall if considered as principals, be punished with a hundred blows and three years' banishment.....The persons kidnapped, shall not in any of the aforesaid cases be liable to any punishment, but shall be restored without delay to their respective families.

"All such persons also, as receive the children of free parents, upon the faith of a promise to educate and adopt them as their own, and nevertheless sell them afterwards to others,

shall be punished according to this law, except it those cases in which it can be proved that a pecuniary consideration was given and received in the first instance.....Any person who sells his children or grandchildren against their consent, shall be punished with eighty blows. Any person who in the like manner sells his younger brother or sister, or his nephew or niece, his own inferior wife, or the principal wife of his son, or his grandson, shall be punished with eighty blows, and two years' banishment."

Disturbing graves is a crime of frequent occurrence. Whoever is guilty of breaking up another man's burying-place until the coffins become visible, shall be punished with one hundred blows and perpetual banishment; and whoever, after having been guilty of the aforesaid, uncovers the corpse shall be strangled. If a father destroys the corpse of his son he shall be punished with eighty blows; but whoever is guilty of destroying, or mutilating, or casting away, the unburied corpse of an *elder* relation, shall be beheaded. Several minor crimes, such as stealing bricks, clothes, and other articles from a burying-place, are punished less severely.

Destroying the life of man, or *homicide*, in its several degrees of guilt, is the subject of several important sections. The original contriver of *preconcerted homicide* shall suffer death by decapitation; and the accessories, who contribute to the perpetration of the murder, shall be strangled; other accessories, who do not actually join in the perpetration of the deed, shall be perpetually banished. "All persons guilty of killing in an affray, so as to kill, *though without any express or implied design to kill*, shall, whether the blow was struck with the hand or the foot, with a metal weapon, or with any instrument of any kind, suffer death, by being strangled." All persons playing with the fist, with a stick, or with any weapon, "in such a manner as obviously to be liable by so doing to kill, and who shall thus kill some individual, or who by mistake kill one person

for another, shall suffer death. But persons who kill *purely by accident*, that is, in all those cases where there could have been no previous thought or intention of doing an injury, shall be permitted to redeem themselves by the payment of a fine. Also, when a principal or inferior wife is discovered by her husband *in the act of adultery*, if such husband, at the very time he discovers, kills the adulterer, or adulteress, or both, he shall not be punished. Any individual who is guilty of killing three or more persons, all of whom were relations of the first degree, or inmates of one family; and also any person who, with an intent to mangle and divide the body of the deceased for magical purposes, is guilty of killing any individual, shall suffer death by a slow and painful execution. All parricides likewise shall suffer death in the same manner; and even should the criminal die in prison, the slow and painful execution shall take place on his lifeless body!

All persons rearing *venomous animals*, preparing poisonous drugs, or using magical writings and imprecations with a view to occasion the death of any person therewith; together with all those who are guilty of alarming to death with violent threats, in order to accomplish an object criminal and unlawful in itself, shall suffer death.—An unskillful practitioner of medicine, who administers drugs, or performs operations with the puncturing needle, contrary to the established rules and practice, and thereby, though without any design to injure, kills the patient, shall be allowed to redeem himself from the punishment of homicide, but shall be obliged to quit his profession for ever. If it shall appear, however, that he intentionally deviates from the established rules and practice, and aggravates the complaint in order to extort more money for its cure, and the patient dies, the money shall then be considered as stolen, and the medical practitioner shall be decapitated.

If a wife strikes and abuses her husband's father or mother, grandfather or grandmother, and the husband, instead of accusing her before a magistrate, kills her in consequence of such offense, he shall be punished with one hundred blows. But if a wife having been struck and abused by her husband, and in consequence thereof, kills herself, the husband shall not be responsible. Whoever is guilty of killing his son, his grandson, or his slave, and attributing the crime to another person, shall be punished with seventy blows, and one and a half year's banishment.

Quarreling and fighting are strictly interdicted in the penal code. In all ordinary cases those who are guilty of these crimes are punished with the bamboo;—for striking with the hand or foot, the punishment is 20 blows; for striking with a cudgel, 30 blows are inflicted; the offense of "tearing away more than an inch of hair," is punished with 50 blows; that of breaking a tooth, a toe, a finger, or any bone of the body, wounding an eye, or disfiguring the nose and ears, subjects the offender to a punishment of 100 blows. Striking individuals of the imperial blood, or any of the ordinary and extraordinary officers of government, is punishable with blows and banishment. Slaves who intentionally strike their masters shall be beheaded. A husband shall not be punished for striking his first wife, "unless the blow produces a cutting wound;" but the wife who strikes her husband, shall be liable to one hundred blows. Any person who is guilty of striking his father, mother, paternal grandfather or grandmother; and any wife who is guilty of striking her husband's father, mother, paternal grandfather or grandmother, shall be beheaded. If a father, mother, paternal grandfather, or grandmother, chastises a disobedient child or grandchild in a severe and uncustomary manner, so that the child or grandchild dies, the party so offending shall be punished with one hundred blows.

Abusive language is disallowed by the laws; and all those who offend in this respect are punishable with blows, banishment, or death, according to the circumstances of the case. A child or grandchild, who is guilty of addressing abusive language to his or her father or mother, paternal grandfather or grandmother; or a wife who is guilty of addressing abusive language to her husband's father or mother, paternal grandfather or grandmother, shall suffer death by being strangled; provided always, however, that the persons abused, themselves complain to the magistrates, and had themselves heard the abusive language which had been addressed to them. Slaves guilty of addressing abusive language to their masters, shall likewise be strangled.

All the subjects of the empire may by "*indictments and informations*," seek redress for their grievances. False, malicious, and anonymous indictments; bribery and corruption; and forgeries and frauds, are strictly interdicted. The accuser in all cases is held responsible for the truth of the charges which he may bring forward publicly before a magistrate; and the magistrate is bound to listen to every complaint which is regularly brought before him. And not only bribes, but every species of pecuniary over-charge; and "*presents of all kinds*, made to civil and military officers upon taking charge of their governments, eatables only excepted," are disallowed. Further; and persons in authority when guilty of accepting, at any time, from the inhabitants of their district, presents consisting of the produce or manufacture thereof, shall be punished, at the least, with forty blows, and the giver shall suffer punishment less than the receiver only by ten blows. "Nevertheless, all presents of eatables to such persons, when upon any official progress; and presents of all kinds, when made to them by their relations, on particular occasions, shall be exempted from the prohibitions and penalties of this law."

The laws relative to *incest and adultery* require that all criminal intercourse with a married or unmarried women shall be punished with the bamboo; that the "violation of a married or an unmarried woman—that is to say a rape,—shall be punished with death by strangulation; and that criminal intercourse with a female under twelve years of age, shall be punished the same as a rape."—It is added, in one of the supplementary clauses, that "depraved and disorderly persons conspiring together, and seizing on the son or relative of an honest family, in order to commit an unnatural crime, shall, whether their guilt be aggravated by the subsequent crime of murder or not, suffer death by being beheaded immediately after conviction, as in the case of vagabond outlaws." And "if no conspiracy had been formed, but the additional guilt of murder incurred; or if a boy under ten years of age had been seduced away for such purpose," the criminal shall be beheaded. A husband consenting to, or conniving at, the adultery of his principal or any other of his wives, shall, together with the adulterer and adulteress, be punished with the bamboo. And any individual compelling his principal or inferior wife, or any female educated under his roof, to engage in a criminal intercourse, shall with the adulterer or fornicator be punished with eighty blows, but the woman shall be considered innocent.

Any person who *accidentally sets fire to his own house* shall be punished with at least 40 blows; if the fire reaches other buildings, he shall receive 50 blows; if it causes the death of any person, 100 blows shall be inflicted; and death shall be the punishment if it reaches any of the imperial buildings. *Willful and malicious house-burning,* is a more heinous crime, and the laws mete out for it a severer punishment.

Police officers, and the soldiers and attendants employed on the public service, are required, when

any cases are brought to their notice, to pursue and *arrest* the offenders immediately; and if they fail to seize the offenders within a given time, they shall be punished with the bamboo, or by a forfeiture of their salary. All ordinary prisoners charged with offenses punishable with banishment or death, and not privileged to consideration of their rank, tender youth, extreme age, or bodily infirmity, must always be strictly confined, and in certain cases be fettered and handcuffed. They must also (according to the tenor of the law) be duly supplied with food and clothes—by their friends when they are able, if otherwise, by government; and they must not in any case be maltreated by the jailors or others in whose custody they may be placed.

Torture is not to be used in the *judicial examination* of those belonging to any of the eight privileged classes, or of those who have attained their seventieth year, or of those who have not exceeded their fifteenth year, or finally of those who labor under any permanent disease or infirmity. In all these cases the offenses shall be determined on the evidence of facts and witnesses alone. The examination of prisoners must, generally speaking, be strictly confined to the subject of the information laid against them.—After a trial is concluded, and the facts alleged are fully substantiated, the accusers shall forthwith be dismissed and absolved from all further responsibility. In all tribunals of justice, sentence shall be pronounced against offenders, according to all existing laws, statutes, and precedents applicable to the case, when considered collectively. After a prisoner has been tried, and convicted of any offense punishable with temporary or perpetual banishment, or with death, he shall, in the last place, be brought before the magistrate, together with his nearest relations and family, and informed of the offense whereof he stands convicted, and of the sentence intended to

be pronounced against him; their acknowledgement of its justice, or their protest against its injustice, shall then be taken down in writing; and in every case of their refusing to admit the justice of the sentence, their protest shall be made the ground of another and more particular investigation. A false judgment can be reversed only by an appeal to the emperor.—Female offenders cannot be imprisoned except in capital cases, or cases of adultery. In all other cases, they shall remain in the custody of their husbands, or other relations, or neighbors, who shall, upon every such occasion, be held responsible for their appearance at the tribunal of justice, when required.

VII. LAWS RELATIVE TO PUBLIC WORKS. This is the least important division of the penal code. Public benevolent institutions are scarcely known in this country; and the *public works* which do exist are designed to serve chiefly, not to say entirely, the purposes of government. It should not be forgotten, however, that this "*patriarchal government,*" consisting of Tartar conquerors, never fails to provide, and with "a mother's tenderness," for all the wants and necessities of "the simple and unprivileged" people!

All the *public* residences, granaries, treasuries, and manufactories; embankments of rivers, roads, and bridges; and also the walls of cities, and other fortified places, must frequently be examined, and always kept in due repair; but no new structures can be raised, no new works undertaken, or old ones repaired, without special permission. Every new work of whatever description, must in every respect conform to the "*established rules and customs.*" Any deviation from this law is punishable with forty blows, and in extreme cases with perpetual banishment. Any private individual who shall be convicted of manufacturing for sale, silks, satins, or other similar stuffs, according

to the prohibited pattern of the "*dragon*" or the "*phœnix*"—which are for imperial use,—shall be punished with one hundred blows, and the goods be confiscated; and any individual who is guilty of purchasing and actually wearing such prohibited stuffs, shall be punished with the bamboo and banishment.

We have now reached the *end* of sir George Staunton's very faithful translation of the Penal Code. "The laws of a nation form the most instructive portion of its history." To those who wish to become acquainted with the habits, manners, and customs of the Chinese, the *Ta Tsing Leuh-le* is one of the most valuable works that can be presented. Both in respect to the subjects of which it treats, and the pre-eminent authority which it possesses, it ranks second to no work which the Chinese have produced. It is not the work of a few individuals; nor the production of a single age. There can be little doubt that many of these laws had their origin in very remote periods; yet still they are not *immutable*. They recognize no higher authority, and are based on no more permanent power, than the *will of one man;* though that is supreme, and to it "all beneath the azure skies" must bow. The emperor has no equal; and consequently no international law can exist within his dominions. All beyond the limits of his empire are thieves and robbers—are rude and barbarous, and aliens from the Middle Kingdom.—The laws of this land, being dependent on the will of the monarch, have gone into disuse with every declining dynasty, and with every rising one they have been modeled and framed anew. Hence many of the "*established usages and old customs*" are of very recent origin; and some of them are wholly unsupported by imperial authority.

Many of the laws which constitute the penal code are just and good; the exceptions to this

remark however, are not few. It would be interesting to compare these laws with those of the ancient and modern nations of the west. Though to us this code appears very defective, yet by the natives it is viewed in a different light; they often speak of it with pride and admiration; "all they seem in general to desire is, its just and impartial execution, independent of caprice and uninfluenced by corruption."

MISCELLANIES.

Remarks on the history of China during the middle ages, from the dynasty of Tsin, A. D. 280, *to the commencement of the Yuen dynasty in* 1279.—(Concluded from page 85.)

We might now have expected the general dawn on this land, of the inextinguishable light of the world, and the commencement of the universal reign of truth. Yet China, at that time next in civilization to Greece and Rome, has remained stationary, yea has even receded in knowledge and virtue. The heroic ages in which literature flourished have passed away, and the imitative genius of the nation is seen to direct itself only to the multiplication and modification of already existing arts and knowledge. The invariable rules of formality bind down the human spirit, whose native element is freedom. The history is barren of great events, for the nation is sleeping under the opiate of fancied superiority;—there is nothing more to learn, nothing to improve, nothing to invent; all that is valuable in thought is stereotyped, and henceforth we may look in vain to the voluminous productions of the modern literati, for one new idea. Even the classical expressions in this formal language are under the control of the ancients. Thus have the Chinese in a manner ceased to be an independent nation, their slavery to antiquity is worse than the yoke of foreign oppressors, since the latter may be shaken off, and can never enslave the immortal spirit.

The dynasties during these middle ages, were of short continuance, and but a small number of the emperors were great men. Whilst the western world was made subject to Christ, the son of God, China remained prostrate before idols of wood and stone. During the period in which the ancient poetic systems of idolatry were overthrown, when the altars

of Jupiter and the fanes of Apollo disappeared, China was enslaved alternately by Taouism and Budhism. None of their absurd doctrines were wanting in votaries,—the emperors themselves occasionally espoused them; yet amidst all the innovations and changes, the divine rays of Christianity did not penetrate these dark regions.—"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord, or who hath been his counselor?"

The whole western world was in convulsions during these ages, yet the same cause which overwhelmed those long established empires, preserved China from utter ruin; but of this we propose to speak hereafter. When the dark ages overspread and enveloped the mind of all Europe, China still remained what it was. Though not free from revolutions, yet the changes were transitory, and the old model of perfect government was only retouched and shaded anew.—After these general and preliminary remarks, we shall enter into a few details.

Woo te, the founder of the Tsin dynasty, or rather the western Tsin, as distinguished from a later family of the same name, was a magnanimous prince, and the son of a general. He only could withstand the power of the tributary chiefs; his successors were all involved in war with them, in which they often suffered defeat. None of these emperors could assert undisputed sovereignty; none of them performed any great exploits. When this family had retained the throne 140 years, Lew-yu, a man of mean birth, after killing Kung te the last emperor of the eastern Tsin, grasped the reins of the empire.

With him commences the first Sung dynasty, A. D. 420. He fixed his residence at Nanking. This, as well as the four following dynasties, was of short duration; they are called by the Chinese historians, the "five generations." Two sovereigns then claimed the empire, the one residing in the north, the other in the south; and the wars between these two monarchs are the most remarkable events of the period. The royal family was driven from the throne by Seaou Taouching, who murdered the last emperor Shun te, and founded the Tse dynasty, A. D. 479.

The Tse, Leäng, Chin and Suy dynasties were equally destitute of strength with their predecessors. During the continuance of Tse, mention is made of a philosopher who taught materialism, and the morality of the soul. The Chinese literati generally have too strongly adhered to these doctrines, and even without a teacher have rejected the few expressions in their classics which oppose them. Woo te, the founder of the Leäng dynasty, was a strict votary of Budhism, and, which is the first instance of this kind, styled himself a priest. It is not unlikely that Christianity in a debased form, made its appearance in China about this time. The Nestorians.

persecuted by their own brethren of the west, sought an asylum and found it on the western frontiers of China. From thence it is very probable that they spread themselves eastward; but we possess no authentic records upon this subject.

Whilst tracing this part of the history, we are strongly reminded of the weak Byzantine emperors in the decline of their power. A succession of worthless monarchs occupied the throne of China, each rendering both his dignity and nation contemptible, till he was removed by assassination to make way for a more unworthy successor. The founder of the Suy dynasty, however, presents a laudable exception; he seems to have been a great prince, but the times were so degenerate, that he could effect very little towards a reformation.

As there were numerous rival chiefs, and opposing parties, at this time, there is consequently much confusion in the history. Wei, Leäng, Tse, Chin, Chow and Suy, are also called the six dynasties, some of which are not admitted into the catalogues of Chinese annals; the northern emperors are merely mentioned, and their actions only slightly noticed. This confusion is increased by the assumed denomination of the respective monarchs,—the *kwŏ haou*,*—which was often changed during the lifetime of an emperor; and also by the use of the name which he receives after his death. Many emperors bore the same posthumous name, which is the reason that foreigners, as well as natives, are apt to mistake them for each other. To prevent all misunderstanding, we shall give the names of the several dynasties till the invasion of the Mongols, from A. D. 618 to 1270. They are Tang, How-Leäng, How-Tang, How-Tsin, How-Han, How-Chow and Sung, all within a period of 662 years.

The most celebrated among them doubtless is that of Tang, which ruled from 618 to 906. The Chinese to the present time occasionally style themselves Tang jin, or "men of Tang."

The second emperor, Taetsung, appears as a luminary amongst the host of his unworthy predecessors in the preceding dynasties. He was a man of vigorous mind, and of great application to business; he therefore reformed abuses, and brought back the glorious days of antiquity, never being dismayed by obstacles.—During his reign, the first Nestorian Christians appear to have arrived at the court, and come to the notice of the emperor. He is also said to have erected a church for them; and we see nothing improbable in the fact. Though the Chinese historians do not speak of any religious creed, as having made its first appearance at this time, they mention the arrival of embassadors from the west, whose appearance

* It ought to be the plan generally adopted in Chinese history to give the name of the emperor's *reign*, rather than the designation which is assigned him at his death in the temple of his ancestors; for why should we not in this imitate the Chinese government, which constantly uses the former name, even when referring to emperors long since dead?

was extraordinary. This fact is corroborated by several accounts written by contemporaries in Syriac, Arabic, and Latin, and by the inscription* found upon a stone table at Sengan, the capital of Shense.

Besides we know, that the Nestorians had made numerous converts among the Tartars of the deserts which border upon China; and every reader has heard of "Prester John, the rich and magnificent prince of a Tartar tribe." But beyond this we know scarcely anything of the further progress of Christianity here. Surely that heavenly Power, which overcomes the world, and subjects it to Christ, when exerted by the true believer, was not the portion of the Nestorians who then entered China. They may have made many proselytes, and this is nowhere easier than in China; but they made very few converts to the Lord. Wherever the heart is imbued with divine grace, wherever the Holy Spirit is shed abroad, there Christianity takes root, and only there. If such had been the case at that time, or even had the Bible been given to the Chinese, those traces of early Christianity would not have vanished so quickly and so utterly.

During this reign, the first notice is recorded of the Coreans, a people very probably sprung from the same stock as the Chinese. The latter had already extended their dominion to the distant shores of the Corean peninsula.

The emperor Heëntsung of this dynasty, established the celebrated Hanlin college, a national institute, and the focus of all Chinese learning. The doctors who compose its members are eligible to the highest dignities of the empire, and even without any promotion they perform the most important functions. What learned men might this college have produced, if the naturally good understanding of the Chinese had not been obscured by ancient prejudices and dogmas, or their capacities been fettered by old usages. Yet to the great detriment of national improvement, we see hundreds of the most talented men whom China can boast, and who have successively filled these collegiate ranks only re-echoing what the ancient sages said. Beyond this, they know nothing; whoever has committed most of these sayings to memory, is the ablest man; whoever can dress what he has learned, in the most pertinent language, is the greatest genius.

When Taetsung, the eighth emperor, reigned, the Tartar tribes, who from time immemorial had been in the practice of making inroads, became victorious over the Chinese, took the imperial residence, and made dreadful carnage. The success of these hordes may be principally ascribed to the disunion of the Chinese tributary princes, who often put the emperor at defiance, and engaged in war against their sovereign.

The greatest proof of a weak monarch is exhibited, when

* Respecting this inscription, see our first volume pp 41 and 449. We propose to recur to this subject in a future number.

women and eunuchs assume his power. During the latter part of this dynasty, it appears that the numerous eunuchs established themselves as the sole arbiters in all important governmental matters. At first they were the humble servants of the emperor, always ready to execute his commands at any sacrifice; but they very soon became the masters, selected the emperors, were their absolute counselors, in fact only wanted the name of sovereigns. The great distress occasioned by this misrule, and the reduced condition of the empire, can easily be imagined, without entering into any full details. If an emperor arose who possessed sufficient energy to oppose the current, he soon died, and left the empire to a a weak successor. In such times of general degeneracy, superstition gained ground, and the weak-minded rulers were amused by the idle dreams of corrupting delusions. One of the emperors was anxious to preserve a finger of Budha as a relic, and brought it in a great procession to his capital. Another tried to become immortal by taking a draught of immortality from one of the Taou sect,—but died instantly.—Such were the rulers of such an empire; its fall, like that of all similar states, was sudden; the cowardly eunuchs were killed, the last emperor of this line was slain, and his general Choo-wan ascended the throne.

Corea, which had hitherto submitted tamely to the Chinese government, now sent a number of colonists to Leaoutung, which at present is called Fungteën, and is the country from whence the present reigning dynasty originated. These settlers caused much annoyance to the Chinese government, which in its degenerate state was unable to cope with so petly a nation.

The five dynasties which are already enumerated as following the Tang, can boast of no hero or great emperor. The historians call them the latter woo tae, or "five dynasties." Under the emperor Mingtsung of the How-Tang line, printing was invented. The simple method of printing books from wooden blocks upon which the characters are engraved has continued in use among the Chinese till this time, and has proved a great blessing to the nation. Under the How-Tsin line, the Tartars gained a firm footing in Pih-chih-le province. This was no ways extraordinary, since even in Mingtsung's reign, China had acknowledged a "barbarian" as emperor. Torn by internal discord, the country could not oppose any of its determined foreign enemies. The colonists of Leaoutung repeated their inroads upon China incessantly, and the empire bowed to every usurper. Under such circumstances, there was neither order nor law, and the tributary chiefs were only desirous to grasp a larger share of the sovereignty,

Such was the state of China when the family of Sung ascended the throne, and reigned prosperously many years. The founder of this line was called by common suffrage to the throne. He was truly a wise prince, and reformed the corruptions of his predecessors. Six of his posterity maintained

themselves upon his throne with imperial dignity, though one of them became tributary to the Tartars of Leaoutung. But the eighth emperor, Weitsung, made himself a slave to the eunuchs, and was severely punished for his weakness and imprudence. He called in the eastern Tartars to punish the turbulent colonists of Leaoutung; but these tigers turned upon their employer, slew him, took possession of a part of Shanse province, and founded there the empire of Catai, which made so great a figure in ancient geographical researches. The empire began again to sink under innumerable evils; the Tartars though often repulsed, still remained victorious. Like all the barbarous nations which overthrew the Roman empire, and received their civilization from the conquered, these Tartars also adopted Chinese manners; Hetsung, one of their kings even went so far as to render homage to Confucius.

Choo He, the celebrated commentator on the classics and a very perspicuous writer, lived under the reign of Ningtsung. During this time the Kin, or eastern Tartars, were becoming bolder and bolder, and threatened the subjugation of the whole empire. But they soon met their match in the western Tartars. These latter lived in the countries which extend from Shense province to Tibet and Samarcand. Like the whole Scythian race, they were nomades, and addicted to rapine. But having once been repulsed from the Chinese frontiers during the Han dynasty, they did not again attempt to enter them, till the emperor himself called in their aid against the eastern Tartars. But the remedy became worse than the disease. The Tartars perceiving the weakness of the empire, gradually took possession of the greater part of the provinces, whilst the emperors were dreaming away their lives in idle pleasure. When finally roused to action, by imminent and palpable danger, it was too late. The victorious Tartars with a disciplined army drove all before them, and found nowhere any effectual resistance. Disdaining any proposals for peace, they aimed at the full possession of the empire, and forced the emperor Twantsung to take refuge in Canton province. Here he died by disease, and the last member of the imperial family, driven from the land, was obliged to betake himself to the Chinese fleet. Here, surrounded on all sides by enemies, he despaired of life, and at last threw himself into the sea. His grandees followed his example, the fleet was destroyed by the elements, and the Tartar king quietly seated himself upon the vacant throne.

Thus we have arrived at the conclusion of the history of the middle ages; we see the proud Chinese humbled under the yoke of *barbarians*, who had emerged from the deserts on their western borders. What power would have been able to humble them, had they improved upon the knowledge already acquired, and opposed art to the rude but irresistible valor of the nomades?

Modern history, from A. D. 1280 *down to the present time.*

When Europe was overrun by innumerable hordes of Asiatic barbarians, who forced the Germans from their homes to seek other abodes, arts and sciences shared in the general ruin of splendid cities, and few traces of early civilization were left. Ages of darkness, superstition, and barbarism followed; Europe, especially its southern portions, for more than five centuries, was gradually sinking in the scale of nations. The wounds then inflicted upon Europe were deep, and many centuries could not heal them. Though these roving tribes were finally reduced to a sort of order and discipline, yet ignorance and barbarism held uncontrolled dominion. We might have expected the same result in China, when the western Tartars gained possession of the country: but as China had less to lose, she would sooner have recovered from the shock. Yet she did not feel this terrible scourge. Unlike their brethren in Europe, those victorious emperors took no pleasure in the destruction of records and monuments of so many past ages. They rather accommodated themselves and their national customs to the Chinese; they became wise and lenient rulers, and showed themselves superior to their immediate predecessors on the throne. So extraordinary a fact can only find a solution in the superior genius of the Mongol or Yuen rulers; they were men of penetrating minds, unbigoted, and desirous to improve. But they reigned too short a time to leave permanent impressions of their institutions.

The Ming dynasty, which followed, kept up the pageantry of majesty to the extent of their power. They obtained easy possession of the throne, while the nation rejoiced to shake off the hateful yoke of barbarians. Yet China remained under the Ming dynasty what it had been a thousand years before. But the doctrines of the ancient sages, which at least recognised the existence of a supreme Being, were exploded by the superficial scholars in the days of Ming. There remained then nothing but a void and monotonous materialism and atheism, as the creed of the learned; whilst Budhism and Taouism amused the multitude, and entered even into the imperial palaces.

At this period all Europe was struggling against the mighty empire of darkness, and gradually obtained the victory. At once when released from thralldom, the immortal spirit began to expand, and feel itself a participator of the divine nature, and created for a higher world. An entire change was soon wrought in the relations with foreign nations. The wide ocean no longer presented an impassable barrier and wall of separation; accordant with the design of nature, nation mingled with nation, true religion destroyed a spurious philosophy, and opened a wide door for the introduction of all improvements. Europe asserted her independence, and may henceforth bid

defiance to the wild barbarians of the Asiatic stepps; she extended her empire to the most distant shores, and laid the foundation of that greatness, which every year increases. She was constituted the empire of the world. All this is the work of a higher Being, who with omnipotent hand and unsearchable wisdom, gives the command; "let there be light," and there is light. Let us therefore adore God, the Giver of every good and perfect gift.

From a glance at China during this period of general renovation, we perceive the continuance of the same weakness,—the genuine offspring of ignorance and bigotry. The same claim of universal empire is made which their ancient sages who knew very little of the world around them, had instituted. Notwithstanding this exorbitant claim to sovereignty over all barbarians, they could not assert their own independence against one petty Tungouse tribe, which under the name of Mantchous overthrew the Ming dynasty, and established a new line of monarchs.

During the period of the Ming dynasty, European science was extending her dominion. She approached the forbidden land of China, but was soon arrested in her progress. The mummery of popery weakened the penetrating influence of truth. The most bigoted nations of Europe were the first to find access to China. Here they remained by mere sufferance, because the Chinese were too feeble to drive them away.

Blind zeal for preaching a faith which constitutes a frail man the sole lord of human consciences, overcame the most formidable obstacles, pulled down the wall of anti-national seclusion, and gained a momentary triumph in China. While the Japanese eagerly grasped at the improvements voluntarily offered them, the Chinese were slow to look up to others as their masters, and to acknowledge their own inferiority. When finally the Mantchous overcame the country, and a new line of intelligent emperors adorned the throne, a mighty change took place in the treatment of foreigners. But this brought two jarring claims into collision,—the spiritual supremacy of God's vicegerent the pope, and the political supremacy of "heaven's son" the emperor. Both strove for universal dominion, an utopian idea, alike absurd in both cases in the view of all rational men, and they opposed each other with all the power at their command. The Europeans had not yet stemmed the influence of blind attachment to old customs, which prevents improvements, when they allowed themselves to be driven from the scene of their arduous exertions, or were merely suffered to remain in disguise, and without any influence. The Chinese retained just so much of their sciences as was indispensably necessary, and the door for improvement was then shut.

While Protestant nations have been visiting these remote shores, and have been presenting ocular demonstration of their

superiority, the Chinese have clung closer and closer to their old institutions. The march of improvement has reached even Hindostan, but in China it is regarded as a dangerous intruder. A mighty empire has arisen from barbarism on the very frontiers of China, but its example has in no way influenced its more ancient neighbor. British enterprise has been repeatedly on the point of gaining the victory over Chinese obstinacy, but has always been checked by some mistaken policy. Another Alexander arises in Europe, and extends his way on that continent; he approaches the east, and only wants time to enslave every civilized nation; but he is suddenly arrested in his progress. A mighty British empire rises in Asia, and extends its borders to the Chinese dependencies, but the Chinese frontiers yet remain inviolate. The Turkomans, whose brethren once triumphed over the mighty Saracen, and demolished the last remnants of the Roman empire, establishing their own despotism in the face of all civilized nations,—are reduced to submission under the iron rule of China.

Yet with all this apparent power and extensive sway, the empire is becoming more enfeebled, and the people have sunk into a state of perfect apathy and helplessness. Whilst the most powerful nations tremble to come within the reach of this colossus, a few rude mountaineers in Canton can bid defiance to the united celestial army; pirates are cruising along the coast in sight of a large imperial fleet; and a handful of rebels in Formosa keep the proud mandarins at bay. Almost all nations aim at mental advancement and superiority; while China glories in its classic ignorance, yet holding out to those 'pitiable barbarians' who approach its shores the glorious prospect of being renovated by the transforming influence of the celestial empire.

The philanthropist stands despairing and exclaims, "China is inaccessible." Yet measures are in concert which must ultimately prove successful to demolish the natural wall of separation. The glorious gospel of God our Saviour is translated into the Chinese language, and a small number of his true servants have resolved to promote it among the Chinese colonists. Shall their aims be bounded by that narrow limit? No. "The kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

From the east coast of the Caspian sea, the northeast of Persia, and north of Tibet, to the western limits of China, immense stepps extend, inhabited by Tartar tribes. Their territories towards the north are lost in the dreary regions of Siberia, and towards the northeast they border upon Corea and the great ocean. These extensive abodes of the Scythians have from time immemorial been the nursery of warlike nations, who, conscious of both their own powers and the weakness of their

neighbors, have carried their victorious arms to the most distant parts of the world.

In the midst of these deserts, the almighty arm of God, about the decline of the Sung dynasty, raised up a man who soon proved himself the scourge of his fellow beings, carrying victory and destruction in all directions. The same creative Being who endowed an Alexander and a Napoleon with their mighty powers, constituted Genghis khan a universal conqueror. Born a rude barbarian, he had sagacity enough first to improve his troops by discipline, before he sent them into the field (about A. D. 1200). After suppressing a rebellion in his own tribe, he overcame the celebrated Prester John, khan of the Keraites, whose skull he enchased in silver and preserved. Seated on a felt, he was proclaimed, in a general diet, the grand khan of the Tartars, and very soon turned his victorious arms towards China. His soldiers had little to lose, their horses and cattle being their only property; and they had the prospect of gaining everything. The emperor had returned a disdainful answer to the embassy which the khan had sent to him, and the latter revenged the insult by the slaughter of multitudes, and took Peking and the northern provinces. When overloaded with spoil, he returned to scourge and subject Transoxiana and a part of Persia. Upon his death, he exhorted his sons to attempt the entire conquest of China. Octai his son carried further the victories of his father; all Europe felt the scourge, whilst the eastern Mohammedans lay prostrate before the stern conquerors. Even the forbidding regions of Siberia were not secure from their ravages, and they planted there the standard of victory. Gaiuk, the son of Octai, left the empire to his two cousins Mangou and Kublai. While Mangou laid waste Persia, Khorasan, Chaldea, and Syria, Kublai invaded the southern parts of China, and seized on the empire. When firmly seated on the throne, under the name of Che-yuen, he amalgamated his soldiers with the natives, and strove to introduce western arts and sciences.—The father and uncle of the celebrated Marco Polo were at his court, and received commissions to bring thither a number of missionaries well versed in the sciences. The monarch condescended also to send an embassador to the pope, who however never reached his destination. Marco Polo's father and uncle likewise failed in their commission, two missionaries who set out with them on their return, having through fear withdrawn from the expedition. The two former, however, accompanied by the young Marco Polo, reached the Chinese court, and passed several years in the service of Kublai. Possessing sagacity to see the advantages of ruling a country with benevolence and wisdom, he very early conciliated the Chinese to such a degree, that they cheerfully submitted to the yoke imposed by barbarians. No Chinese emperor either before or after him had the same enlarged and liberal views of policy Had his

successors been animated by the same principles, China would now vie with Russia in civilization. Christians, Jews, and Mohammedans flocked to his court, and had free permission to settle in his dominions; he granted toleration to every religion, and was himself not disinclined to popery. Not content to become the monarch of so vast an empire, he also subdued the states on the south, sent his fleet into the Indian Archipelago, and attacked Japan. But in the two latter expeditions he failed, though supported by the most vigorous measures. But his proper glory consists in the improvements which he made in the empire; the Great canal, 300 leagues in length, is a more lasting monument of his greatness, than all the trophies of the victories which he gained.

His posterity did not inherit the same greatness of soul. Imbued with Chinese learning, and surrounded by Chinese courtiers, they soon themselves became Chinese, and the numerous hosts of their countrymen followed their example. The most abject superstitions marked the decline of the line. Wăntsung, the eighth emperor, became a devotee of the Grand Lama, the pope of central Asia; and thenceforward the decline of the empire was rapid. Choo Yuenchang, originally a servant of a Budhist priest, but a man of superior mind, put himself at the head of a numerous party of rebels, defeated the imperial troops, crossed the Yellow river, and drove the Mongols out of the empire; when he assumed the name of Hungwoo. China had tamely submitted to foreign rulers for about ninety years, and now returned willingly to the rule of one of her own sons.

All founders of dynasties need to possess more vigor of mind than ordinary princes; thus Hungwoo, (whose title in the ancestral hall was Tae-Tsoo,) possessed great abilities, and became the founder of the Ming dynasty. He abolished the superstitious veneration of bonzes (the priests of Budha), discarded the eunuchs, and became master of his own actions. He again transferred the seat of government from Peking to Nanking. Timur, or Tamerlane, the terror of Asia and Europe, was already on his march from Samarcand towards Peking, with an innumerable host of warriors; he had resolved either to make all the Chinese Mohammedans, or to extirpate them from the earth, a threat which he would have made good,—but he died on his march, A. D. 1405. How wonderful are the ways of God.

The feeble efforts of the divided Tartars were now such as could be repelled by the more feeble emperors; for they were never wanting in the point of issuing fulminating edicts, and in the use of golden weapons rather than iron, against their implacable enemies. Heeutsung, the ninth emperor of this line, fell into the same error with many of his predecessors in the preceding dynasties;—he weakened his mind by the debasing superstitions of Budhism. Famine and rebellion soon

afterwards laid waste the country, and a new scourge, the invasion of the Japanese, devastated the coast. Instead of vigorously opposing these pirates, Shetsung the twelfth emperor, (in whose reign the Portuguese first arrived in China,) merely built some forts upon the shore, which are in partial existence till this day. He spent his time and amused himself with the idle speculations of Taouism, whilst the Tartars advanced as far as the capital. But he fell a victim to the draught of immortality, in the preparation of which the Taou priests are such great adepts. At a period when the country was again afflicted with a great famine, and when the eastern Tartars were making very successful inroads, Wanleih, who was a truly great man, was seated upon the throne. But standing alone amongst millions of his degenerate subjects, he was unable to stop the torrent which was sweeping away the foundation of his throne. His successors were weak men. The Tartars though often repulsed always returned, and at length took formal possession of Leaoutung. Tsungching, the last emperor of this line, was a learned but weak-minded man. In vain did he endeavor to suppress the insurrections, which sprung up in every province of the empire. Armies of robbers swarmed in all the principal parts of his dominions, whilst the Tartars with unrelenting fury followed up their first victory. Le, one of the principal leaders of the rebels, took possession of Honan province, and marched triumphantly to Peking. The emperor instead of boldly resisting the rebels, amused himself in retirement with the vain mystifications of the Budhists. When this inevitable danger approached him, he was roused from his stupor, but too late; he was overcome, killed his daughter with his own hand, and hanged himself, A. D. 1624.

Had Le, the usurper, been restrained by humanity, he would have gained the hearts of the people; but he was an odious tyrant, whose unparalleled cruelty is recorded in the Chinese annals in letters of blood. Woo Sankwei, a general who had been sent against the Tartars, opposed this monster, and called in to his aid the Mantchous, who till now had been the enemies of the empire. Le, loaded with the spoils of Peking, withdrew to Shense province, and the Tartars made a triumphant entry into the capital.

We are now brought to the present ruling dynasty, which has assumed the name of Ta Tsing. The reader will have remarked, that China became the prey of every bold adventurer, who had perseverance and power enough to drive the emperor from the throne. The nation itself was passive, possessing no internal strength, and the monarchs were remarkable for their imbecility. Near the end of the Ming dynasty, a man appeared on the frontiers of China, whose sole power was more formidable than that of the great khan, and whose subjects might have effected a more permanent conquest than did the Mantchous. He came both

to liberate and to enslave the *spirit:* endowed with perseverance, directed by prudence, and led by irresistible enthusiasm, he was ready to encounter every danger, and make every sacrifice to gain his end. Men of such minds must prove the benefactors or the scourges of their race; especially so, when sustained by hosts of similar spirits, who with implicit obedience to their superiors all co-operate for the same end.—Such a man was Francis Xavier, who A. D. 1552, arrived on the frontiers of China, at the island of Shangchuen, or St. John. Whatever superstition may have since done to make him an object of ridicule in the eyes of enlightened men, he was truly a great man, and in his class a hero of the first rank. Alas, that he fought for so bad a cause, though surely himself actuated by exalted principles. Men of such a stamp are capable of effecting any purpose. Even in the present state of things, ten ministers of the gospel, endowed with an unconquerable zeal for the glory of their Saviour, might carry the victory over Chinese anti-nationality, if they acted with equal perseverance and greater wisdom,—the wisdom that cometh from above.

This great man died immediately on his arrival; his successors gained the object in view, and established themselves and popery in China. Up to this time, the name of Ricci, one of the most distinguished of them, is known to the Chinese. He might have shone as a philosopher in Europe, but he chose the less splendid career of preaching what he believed to be truth, to the greatest of nations. As a man of learning he had few equals, and who amongst us can compare with him in fervent zeal? Such an instance of devotedness to such a cause, might well cause us to blush, did we not hope that heavenly power in these latter days will be granted to the true evangelists, that they may be ready to live and to die for the holy cause of their Redeemer.

While the Mantchous took possession of the greater part of the country, some surviving princes of the Ming dynasty founded an empire in Canton province. Yew Sung, one of these princes having been driven from Keängse where he had established himself, was strangled at Peking. Yew Ngaou, another prince of this branch, proclaimed himself emperor in Canton province, but he also was routed by the Tartars. In Kwangse, however, the Tartars were repulsed in so signal a manner that the victor Yew Tsin proclaimed himself emperor, and took the name of Yungleih for his reign. His son is said to have embraced popery, and adopted the name of Constantine The empress wrote a humble letter to the pope Alexander VII. wherein as a true daughter of the church she submits herself, to the holy father! This royal family however, was soon extinguished Shense also fought in vain for its liberty, and even the cruel Chang Heënchung was subdued in Szechuen. Fuhkeën maintained its independence a long time, for the king who reigned there was supported by an enterprising native of that province, Ching

Chelung; who with his followers held out the longest against the Tartars; but, when abandoned by the prince whom he had served, he fled to Formosa, dispossessed the Dutch of their settlement on the coast, and established there a government of his own. Whilst the celebrated general Woo Sankwei, was struggling with all his power (and with some success) against the Tartars in Szechuen, the Fuhkeen men were equally successful. But death soon called away Woo Sankwei, after he had retired to Yunnan, and the people of Fuhkeën then surrendered their inheritance to the Mantchous. Thus all China was given up to a tribe of barbarians. Had these numerous leaders acted in concert, they would have saved the nation from this degrading slavery; but God had given their country to the Mantchous, and therefore all their efforts proved vain.—It is now time to speak of the origin of the conquerors.

On the northeast of China live large tribes of Toungouse, who are as poor as the country they inhabit. Without that contempt of life and its comforts which is characteristic of all the Tartar tribes, they are a tame and submissive people, whose sole care is their daily subsistence. Poor even in resources to make life comfortable, they are contented with the scanty means which their pastures afford, and are satisfied to live upon dried salmon throughout the whole year, if they can lay up a sufficient store. A great part of these tribes are under the Russian government; those on the south of the Amour river are the Mantchous, of whom we are now to speak.

The Joor-jih (or Ju-chih, as the Chinese designate them,) gave shelter to the Mongols, when the founder of the Ming dynasty had expelled them from his country. They were an illiterate tribe, possessed of no written language until about 130 years before their chief ascended the Chinese throne, when they adopted a syllabic alphabet, bearing some resemblance in character to the Syriac Karshum, and derived from the same source as that of the Mongols.

Divided into several tribes, like all nomades, they possessed no strength to make conquests, or even to repel invaders, if any had visited their inhospitable regions. But even in a poor and despised nation, heroes may be born, who may give a new impulse to their countrymen. Such a man was Tsung-jin, who subjected several of the native tribes to his sway, and even attacked the Chinese frontiers, near the close of the sixteenth century. The Chinese to free themselves from his attacks, agreed to pay him a stipend of about 800 taels, and 15 pieces of brocade. But, whilst they were waging war against the Japanese and the Mongols, he threw off all allegiance to them, and boldly took possession of Leaoutung; at the same time proclaiming himself emperor under the name of Teënming. Having fixed his residence in the fertile province of Leaoutung, he soon perceived that the weak Chinese government could not

resist his inroads. To give a plausible pretext for invading China, he drew up a manifest which enumerated seven grounds of complaint, and began to act on the offensive. His son, who followed up his father's victories, assumed the name (*kwo kaou*) of Teëntsung, and established the present dynasty under the name of Ta Tsing. After hi death, the government was placed in the hands of a regent, during the minority of his successor. This regent undertook to join Woo Sankwei, in order to repress the Chinese rebels. Having gained a victory over these banditti, he was reluctant to depart from so fertile a country, and under pretence of remaining to extirpate the rebels, he took possession of the Chinese throne, in the name of the young emperor Shunche, in 1644. A handful of well disciplined troops might have opposed these invaders, and the Chinese had before ordered a company of Portuguese from Macao against the rebels; but while on their march they were remanded, and the helpless Chinese with all their pride became the prey of these barbarians. After a long contest, they were firmly seated upon the throne, and to this moment they mantain with undisputed sway, their authority over the empire. Notwithstanding all the precautions taken by them, they very soon became amalgamated with the Chinese; and at present, they are nothing more than Chinese Tartars. But their line of emperors, though brief, is not devoid of worthy men, and on the whole their government is superior to that of the Ming dynasty, so that in that respect the people have no reason to complain.

Shunche, was continually engaged in wars against those who disputed his dominion, so that he could do very little for the improvement of the nation. He soon perceived the superiority of Europeans in every science, and appointed the celebrated jesuit, father Adam Schaal, president of the "mathematical tribunal." We must not, from so high sounding a name expect to find anything grand among these children in knowledge, though Schaal unquestionably possessed great talents, far superior to any Chinese astronomers. He was not a man to be contented with so circumscribed a sphere of duty, but soon succeeded in gaining great ascendancy over the mind of the emperor.—Shunche was successful in his wars, but died too early to reap the fruits of all his victories.

Kanghe, who was the greatest emperor of this line, succeeded him on the throne, at the age of eight years. During his minority, his guardians abused the confidence reposed in them; but as soon as he assumed the reins himself, he showed a mind far superior to all his countrymen, and by the wisdom of his measures, subjected all China to his sway. We waive all the extravagant encomiums lavished on him as the protector of popery, but we must nevertheless acknowledge that he was an extraordinary man. A mortal seated on the throne of China, and surrounded by adoring millions, stoops so far

as to take lessons in mathematics like a school-boy, and so far overcomes the national prejudices as to grant to strangers full liberty to appear at his court, and actually to raise them to high dignities. Many of his actions doubtless were the result of advice given him by the jesuits, but some of them emanated entirely from himself, and bespeak the most enlightened views of policy. Opening all the ports of his empire to foreign commerce was surely a measure which might have greatly tended to the advantage of his subjects, and shows how far he was beyond his age and nation. His successful wars in western Tartary, his conquest of Tibet, his treaty of peace with the Russians, and his conquest of Formosa, laid the foundation for the future greatness of China. His treatment of the papal legates, and the excellent method by which he managed the jesuits, without curtailing their liberty, are great proofs of his political sagacity. Indeed he was the Peter the great of China. His reign lasted above 60 years, to the great benefit of the whole nation. Had he lived in our time, he would have been enabled to make amazing improvements, but it was his lot to be attended by foreigners who in several respects were more bigoted than the Chinese themselves. With him died the desire for improvement, and his son Yungching, who ascended the throne in 1722, bore a hatred to Europeans and to their sciences. If China had strength in itself to rise from a state of ignorance and overweening pride, we should not so much lament those changes which shut the door against foreign improvements; but alas, the whole country is a stagnant pool to which healthful motion must be imparted by foreign hands.

Yungching reigned peacefully for a short time; he had imbibed the industrious spirit of his father, but he equalled him only in this respect. He may be said to have fully learned the system of national exclusiveness, which the Chinese are so fond of inculcating and practicing. Throughout the nation, the badge of submission to the Tartars was adopted, —a shaved head and long tail. The great officers who receive their salary from the emperor, and are entirely dependent on his favor for their rank, are servile; the inferior officers follow their example, and the people themselves care very little who is upon the throne, provided they are not too severely oppressed.

The long reign of Keënlung was marked by many unimportant wars, which had little influence on the prosperity of the empire. He succeeded to the throne in 1736. There had been disturbances in Soungaria amongst the Eleuths, or Calmucks. Keënlung fearing that the peace of the empire was not secure against them, sent an army thither in 1755 which took Ele, expelled Dawatsi the turbulent khan, placed Amoursana on the throne, and sent his own lieutenants to watch all the motions of the new khan. But they very soon revolted, even the new khan was dissatisfied, and a Chinese army sent against

him was totally destroyed; but after many a hard fought battle, the Eleuths as well as some neighboring tribes were subjected to the Chinese sceptre. The vengeance of the Chinese was dreadful, and the immense slaughter sanctioned by Keënlung is one of the great stains on his reign. He next found a pretext to invade Little Bukharia; here also the Chinese arms proved victorious, and in 1759 Bukharia was reduced to subjection.

But the imperial army was not so successful in the invasion of Burmah in 1767. The Burmese, after reducing them to a want of provisions, put the army to a total rout, and took so many prisoners that scarcely any returned to tell of their defeat. A second army shared no better fate; but to give to the whole affair a plausible aspect, Keënlung gave audience to a Burmese embassador, who it was stated, came to sue for peace.

The glory of Këenlung's reign was well nigh tarnished by a rupture with the Russian government. Each nation had committed aggressions on the other, but Keënlung's conduct in seducing many thousand Kalmuck families to leave their homes in Asiatic Russia, and to migrate to the country of the Soungars, deserved severe chastisement. Had the Russians made an inroad on China, to reclaim their subjects, the Chinese would soon have found, that they were not now to fight the nomades of the desert. But this they have yet to experience at some future period. Troubles were afterwards occasioned by some Tibetan mountaineers, in the province of Szechuen, which cost the Chinese generals a great deal of fighting; but as we have our information respecting the war only from Chinese reports, we shall not say much respecting it. The chief who had waged war against the emperor, with all his family suffered death by the slow and painful execution, Keënlung being himself present to enjoy the sight of the cruel punishment.

Though harassed by so many cares, Keënlung yet found time to establish a large library, and to repair the embankments of the rivers; he received also a visit from the Bantchin Lama of Tibet, and rendered divine homage to a man who was mortal like all his race, and who soon after this died. So far can rational creatures forget themselves.

The Mohammedans of the western frontiers and those near Kansuh province successively revolted; they resisted the imperial armies with great valor, but were finally subdued. In this contest again the emperor executed the most sanguinary vengeance upon them who had opposed his authority. Always desirous to appear great in the eyes of the whole world, he constituted himself umpire in the wars between Tungking and Cochinchina, with the intention of subduing the former country. But his army was repeatedly defeated, and he was glad to conclude a peace. His aid having been solicited by the

Tibetan Lama, whose territories had been plundered by the Gorkas, Keënlung ordered a large army to march against the latter, and succeeded in repelling them. From this period, Tibet became a dependency of China. Previous to this, a bloody insurrection had broken out in Formosa, and the rebels fought desperately, till after being gradually weakened, they fell a prey to the imperial forces. Another rebellion, which begun among the Meaoutsze of Canton province, has never been wholly crushed to this day, but only temporarily quieted by compromise between the insurgents and the imperial generals.

In forming an estimate of Keënlung's character, it is well to take into consideration the times in which he lived. His measures were certainly vigorous, but we see no greatness of soul in his proceedings. He was doubtless actuated by a desire to make his empire universal, and to transmit his fame to posterity. It is satisfactory however, to observe, that amid the din of arms, he did not forget literature, but was a firm patron of every scholar. Yet notwithstanding all his redeeming qualities, he was far inferior to Kanghe, whom he wished to emulate. He retired from the throne in behalf of his fifteenth son, Keäking, in the 60th year of his reign, and survived his abdication three years.

Keäking possessed all the faults, but none of the excellencies, of his father. One insurrection after another disturbed the peace of the empire. The emperor was indolent and destitute of talents to oppose the refractoy spirit which prevailed. He was honored, towards the close of his reign, by a British embassy. To yield to its reasonable and just requirements was out of question; the Chinese did not desire to establish fair, international intercourse, but to exact the homage of vassals.

Taoukwang his son, who came to the throne in 1820,* is a man of quiet and retired habits, without any great talents for business. His reign has been marked by new insurrections and petty wars. It was very long before he could subdue the rebels in Turkestan. The Meaoutsze were paid for their submission. The rebellion in Formosa is still raging. Several causes are co-operating to bring the empire to a fearful crisis.

We have now traced the outline of the history of China. There never was a period when the extent of its territory was so great as at present. But it has reached its dotage, and every adventurer takes advantage of its helpless state. How long it will stand, is only known to Him who rules the skies. Let us humbly hope that all the changes, which are to take place, may be subservient to the progress of the gospel.

It being late in the year (on the 3d day of the 8th moon) when he sat down on the throne, he decreed that the next year (1821) should be the first of his reign.

ARTICLES OF WAR.—His excellency Loo, the governor of Canton, has issued a small pamphlet, neatly printed, on the subject which we have designated "*Articles of war.*" It consists of some remarks of his own, introductory to two imperial papers, which he entitles, *Shing Heun hing keun ke leuh*,—"Sacred Admonitions on the laws of military operations." All that an emperor says or writes is, in courtly style, designated *Shing keun*, holy, sage, or sacred, admonitions or instructions. A full translation of this document would be a curiosity; but neither our time nor space will permit the attempt. The laws here republished were originally issued by the late emperors Keëulung and Keäking. They are prefaced by a received adage—that

Ping ko pih neën puh yung;
Puh ko yih jih woo pe.

Tho army may be a hundred years unemployed;
But may not be a single day unprepared.

Then follows the *military decalogue*, which we subjoin.

1st Law. It is the duty of a soldier in the day of battle always to press forward bravely and impetuously; for whoever through fear, or to save his life, flees, must by the laws of war, be decapitated, and his head exposed to the multitude as a warning. He who kills an enemy, performs a meritorious act, for which he shall be rewarded with promotion. If he dies in battle, his children and grandchildren shall be compassionated. The coward cannot escape the laws of government. If a man rushes forward and kills his foe, it does not follow that he shall die; but if he draws back, it is impossible that he can live. This article is abundantly plain, and all the officers should inculcate it on the men; that they may know the great principles of right conduct; and in the day of battle they will doubtless be brave, having a hundred chances to one that they will kill "the thieves"—their enemies, and meritoriously distinguish themselves.

2d Law. On entering into battle, powder and arrows must not be expended at a distance from the enemy, but reserved for the exact point of time in which they will be most efficacious. To waste them before this time arrives, so that when most wanted they are all expended, is like tying their hands and waiting to be slain.

3d Law. The utmost pains must be taken to preserve their arms in good order, and their ammunition dry.

4th Law. When an officer is wounded or taken, the men shall make the utmost efforts to carry him off, or rescue him. If they neglect to do so, and defeat ensues, the guilty men shall be decapitated.

5th Law. The men must not leave the pursuit of a flying foe, to collect plunder

6th Law. The utmost vigilance and silence are required of men on duty at any pass or post. On obtaining information, they must depute able men to communicate it secretly and speedily.

7th Law. All unnecessary disturbances occasioned to the peacable inhabitants, injuring corn-fields, robbing, pillaging, &c., must be severely punished.

8th Law. The soldier who bravely kills an enemy, shall be rewarded; but he who is detected in lying pretexts about his own merits, or who by false tales usurps the merits of others as his own, shall be decapitated.

9th Law. The horses and camels belonging to the army must be treated with affection and kindness; and good water and provender provided for them. At night if they stray they must be forthwith sought for, and brought to wells in regular succession, so that the water may not be fouled by their being permitted to strive against each other in crowds. Neglect of this duty must be severely punished.

10th Law. When encamped, the patrol must be vigilant, and especially so at nights. None must be permitted to walk about without cause. In the tents especial care must be taken against fire. On any rumored alarm, none must act hurriedly or with levity. Secret orders must be carefully obeyed, and not allowed to transpire from one to another.

It is finally required that these ten laws, or articles of war, be carefully explained to and inculcated on all the soldiers.

Appended to the above are *twenty-two* laws or regulations for defence of a city; directing the steps at first to be taken in distributing around the walls the force possessed; calling on the inhabitants, especially the gentry, to assist; storing provisions for themselves, and cutting them off from their enemy. Means must be used to calm the fears of the people; to rouse them to defend themselves and their families; clemency and kindness must be shown to all; and even the seditious watched, but not precipitately acted against Vagabonds and beggars must be induced to serve as laborers for food, and the affection of all be won.

These laws, at number seven, glide off to more general topics, and contain directions for the army when in actual conflict with the enemy. By working on his fears the coward must be stimulated to act bravely; the licentiousness of the soldier must be repressed; and he must be threatened with punishment if every shot and every arrow does not kill; &c., &c. The whole closes by requiring, that a page of the articles of war be read daily by some good reader in hearing of the soldiers.

We have thus given a specimen of governor Loo's publication. He refers in one part to his own achievements at the late highland rebellion, which many consider disgraceful. But temporary peace seems to be the consequence, and therefore, perhaps, however brought about, it is better than open war.

We are not friends of war; and among many other reasons for not being so, this is one, *viz.*, that whether the warfare be to oppose a tyrant and oppressor in order to defend and rescue the innocent, or to assist the tyrant to crush the virtuous, the soldier is required in either case equally to exert his energies or sacrifice his life. He has no choice. And this appears to us a position unworthy and improper for any rational and accountable being to be in.

We cannot but remark that here, as in the Sacred Edict which we reviewed last year, the Chinese government addresses the people as if they were beings without souls, without God, and without immortality. All is earthly, mortal, and perishing, There is nothing sublime in principle, or hope, or aim. The ancient pagans of Rome had much more regard in their senate and government to the *Deos immortales*, than the modern pagans of China. Even the savage warriors of North America are less groveling than the Chinese. Cromwell made brave soldiers by religious principles; Mohammed did the same by the hopes of a future life; but the Chinese soldier, is, we see, urged on to conflict, chiefly by the fear of death if he draw back. *There is no appeal to justice, honor, religion, and glory.* The fact is observable. We do not think that all those who die fighting for their country are sure to go to Heaven, although we have heard some Christian princes affirm it. The Chinese in this document, and elsewhere, commonly speak contemptuously of their enemies, calling them *tsih*, ladrones or thieves, as did the Romans.

Execution of the laws in China.—The remarks of "An Inquirer," which we subjoin, illustrate an important characteristic of the Chinese. Their legislators, like those persons of old who bound heavy burdens and grievous to be borne, "*say and do not.*" In the review of the Penal Code, which is now before our readers, many topics came under consideration, with respect to which the *practice* is found to differ—and sometimes very widely—from the letter of the law. To some of these we adverted, as we passed on with the review; but desirous to give, in as short space as possible, a summary of the code, it was deemed expedient to defer some of our remarks until *actual occurrences* should present opportunity to verify statements that might otherwise appear (at least to those abroad who are not familiar with China) uncharitable and unkind.—Concerning the *lex non scripta*, we shall endeavor to remark hereafter. The following is the paper from our correspondent.

Mr. Editor;—You are in the course of telling the world about the *laws* of China; I wish you could append to your information, something also about the *practice*: i. e. how the

theory of the laws is carried into effect. Some laws look beautiful on paper; but they are found impracticable. Such for example are the Chinese laws about the pay of public officers, magistrates, and the police. These are all provided for by the laws on an economical scale: but the people employed by government, often cannot live upon their incomes; then recourse is had to bribery and corruption; to extortion and defrauding the revenue. An imperial officer is paid by government to *prevent* smuggling; but he cannot live on his pay; therefore he accepts of a fee from the smuggler to *allow* smuggling. And so of many other cases which could be mentioned. The law is made very close and minute in order to catch many offenders, some of whom are always able to pay for being let loose.

We do not know much how the laws operate in the interior; but the government regulations concerning foreign merchants and the intercourse of natives with them, are almost all impracticable. But though not enforced, because impracticable, they serve as a reason for annoying and distressing all parties occasionally, for the purpose of extorting fees or bribes.

Governors of provinces, I understand, on good authority, are generally supported by the emperor and supreme government in whatever local regulations or laws, they suggest and recommend. The hoppo of Canton recently published anew, a law obtained about 1810 by the then governor *Pih*, since deceased. It went to require all foreign merchants to quit China in the ships in which they came. If they had claims outstanding, they might leave somebody to look after these claims; but the persons so left were required to quit Canton, and, on having obtained a permit from the Chinese government, to go to Macao, when the business in Canton was finished.

It is in obedience to Chinese laws, as the phrase is, that commercial companies quit Canton to reside in Macao in the summer, when their ships are absent. The hoppo's declared object the other day was to force from Canton, all those persons who had not ships or immediate commercial business at Whampoa or Canton. And he required (according to the law obtained by governor *Pih*,) the senior hong-merchants to send in to him an exact list of all the foreigners in Canton; stating by what ships they came, what they were doing, &c. If they did not send in a true list, he threatened to report them with great severity to the emperor, for despising laws sanctioned by him, and for conniving at crafty barbarians remaining in Canton, holding illegal intercourse with the natives, getting information from them, and combining with them to smuggle, and do all sorts of evil. How the linguists and merchants made out their list it is difficult to say; for the *law* and the *practice* are so different. They say, *lying is necessary* in China; and having once adopted this principle as a rule of conduct,

lists, and bonds, and such like documents, are made out with much more *facility* than they could be where truth is regarded. So far indeed, if *facility* be the only object attended to, the argument is in favor of lying. It is curious to observe how easily the linguists and others, can take to Canton naval and military captains, and all sorts of male passengers, from any part of the world, contrary to the laws, by always converting them, on paper, into assistant clerks, or writers, book-keepers, or even servants, to the merchants. Now this is so good natured, one can scarcely be angry with them for telling such harmless and kind lies. But where is the wisdom of multiplying impracticable laws? The wisdom consists in its affording, when any disturbance occurs from such smuggled or belied persons, a reason—I will not call it a pretext—for government servants getting money.

Governor Pih obtained from the then emperor Keäking at the same time as the above, a fixed regulation or law, that there should be no accession of foreign families allowed at Macao; nor any new houses built. The old families might be left to vegetate, and the old dwellings be repaired, but nothing more. This law though not enforced, is wisely contrived to be a source of revenue by fees on foreign ladies who land there, and bribes to the Chinese officers to allow a new house to be built. Indeed, Sir, I believe that although a large fee is demanded for a new site: an old house or a broken wall cannot be rebuilt or repaired in Macao, without first paying a bribe to the resident Chinese magistrate. I never heard what his majesty the king of Portugal said to the emperor of China for thus interfering in *his* territory. But so the fact is. The fee or bribe must be paid; or the house or wall, even if blown down by a tyfoon, must continue to lie in ruins.

The truth is that human legislators sometimes enact laws vexatious; or laws foolish; or laws oppressive and cruel. But they generally have a motive, even in the worst cases. Sometimes it is good no doubt; but also occasionally their motive is anything but to increase the well-being and happiness of their fellow-creatures. If you could throw any light on the *practice* of the law in China, I think your labors would be interesting to many.

By the way, do you know if there is any "common law," or *lex non scripta*, admitted in China. I rather think not, but I am not sure. I am told that a local magistrate sometimes acts according to usage, although not in strict conformity to the written law; and that cases occur in which the court declares that there is no *express law* on the subject. In that case they judge by the law most resembling the point in hand, and get an imperial decision, which is law for the future.

Your's &c.

AN INQUIRER.

DEMONOLATRY, *or the worship of dead men, whom the excessive veneration of posterity elevated to the rank of hero gods, or virgin goddesses.*—This was a very eminent branch of ancient paganism in every quarter of the globe. These canonized beings were, by the Greeks, styled *demons;* and though translated from this sublunary world to a higher state of existence, they were still supposed to be concerned in the affairs of those they had left behind, and were thought to possess the power both of moderating their sufferings, and of gratifying their wishes. Hence whatever notions philosophical and speculative men might have of some great unknown *first cause*, the prayers of the vulgar, or rather of all classes, were specially addressed to the popular demons; and the state policy of every gentile government, formally recognised and maintained this peculiar mode of worship. This is what St Paul calls, the doctrine of "*devils*" or *demons;* which, in the latter times, those pseudo-Christians who forbid marriage, and require abstinence from meats, were to introduce.*

This *Demonolatry* is the universal practice of modern pagans of China. We have before us a Gazette from Peking, of May the 9th, in which the emperor complains, that from March 27th up to that time, only a few inches of snow had fallen. "The last harvest was bad, and the present appearances were very unpromising:" he therefore requires that the Board of Rites forthwith erect altars at the temple of *Kwan-te*, a deified general of the army; and at Ching-hwang meaou, or the city temple, which is also dedicated to a *demon*, or patron saint.

At the hero god's temple a select party of Budhist priests were to pray for snow: and at the city temple, a chosen party of Taou priests. The service was to continue seven days, or one week. Several lay grandees were to be in attendance day and night; to superintend the service, and to join in burning incense, and performing postrations. The local magistrate of Shunteën foo was required to make all necessary provisions for the worshipers, during the whole course of the service.

THE KING'S ORDER, or *wang ming*, that is the *death warrant*, in the keeping of the lieutenant-governor, has of late often been put in requisition. On one occasion for ten persons at once, some of them robbers, and one an unhappy young woman, who murdered her husband's mother, an old blind woman, by pouring melted lead down her throat. *Drunkenness* and unrestrained anger are frequent causes, among the men and women respectively, of the most atrocious crimes.

We have seen, within a few days, a printed proclamation by governor Loo, stating that banditti go forth in boats to

* See Faber on Prophecy

plunder what has been left to the unfortunate sufferers by the late inundation. He threatens that whoever may be caught doing so, shall, on his requesting "the king's order," be put to immediate death.

The phrase *wang ming* is supposed to be derived from high antiquity, before the use of the word *hwang*, or *emperor;* and although the sovereigns of China have been called emperors for twenty centuries, they still retain the ancient term king's order, for a death warrant. These governors of provinces seem to have a discretionary power of life and death, when they think the emergency may require it.

LITERARY NOTICES.

The Corean Syllabary.

In a former number we have inserted a communication from the pen of Mr. Gutzlaff, respecting the hitherto almost unknown language of the Corean peninsula. In that communication, there is given a Corean alphabet, consisting of fifteen general sounds or consonants, and eleven vowels. In addition to this alphabetic arrangement, in which the Coreans differ somewhat from the Japanese (while closely resembling them in various other particulars), they have also a syllabic arrangement, consisting of 168 combined sounds or syllables, each of which possesses an inherent, but not inseparable vowel. Of this *syllabary*, in its complete form, a copy was delivered to us, at the same time with the above-mentioned remarks on the language, of which, as well as of a specimen of Corean writing, it was our intention to have taken earlier notice. We do not regret, however, that we have been prevented from so doing, since we have lately received some sheets of a valuable publication, now printing at Batavia, *viz.* a Comparative Vocabulary of Chinese, Corean, and Japanese, with the pronunciation and meaning in English attached. This Vocabulary has served to verify many of our preconceived opinions as to the varying pronunciation of several letters, arising perhaps in some instances from a diversity of dialects, and in others from individual peculiarities of pronunciation.

With the help of this Vocabulary, we proceed at once to remark on the powers of the several letters, in the syllabic order of arrangement. A copy of the syllabary is annexed. All the syllables, it will readily be seen, are simple and easy combinations of the fifteen consonants and eleven vowels, which, as already stated, compose the alphabet of the Coreans.

The following are the powers of the syllables, in the order in which they are numbered on the annexed page, commencing, like the Chinese, at the right.

FIRST COLUMN.

1. ka:—the *k* is as in the word kite; the vowel an Italian *a*, as in calm.

2. kya, or këa:—the liquid in this syllable is inherent, and inseparable from the vowel, the *k* and the *a* have the same power as in the first syllable.

3. kö:—the vowel is long, but different from the broad English *o;* it resembles rather the German *ö*, in Königsberg.

4. kyö:—the liquid, inherent in the vowel, is the only difference between this and the last syllable: its sound is similar to that of the Chinese word *keuĕ*,* in the court dialect, but rather more lengthened.

5. kŏ, or koh:—the *o* is somewhat abbreviated as in the wards among, money, &c.

6. kyŏ, or kyoh:—as in the preceding, with the addition of a liquid before the vowel.

7. koo:—as *oo* in cool, pool, &c.

8. kyoo (or kew):—like the preceding, the vowel differing only in the addition of a liquid, or as *ew* in the word pew.

9. kŭ—the vowel nearly resembles an abrupt French *u;* or it is like *oo* in foot.

10. ke, or kee:—the vowel as *e* in me, or as *ee* in keel.

11. kă;—the *a* is slightly abbreviated as the *a* in fang. This vowel is used in combination with the 10th vowel, *e*, to form the diphthong *ae*, which is pronounced as the Chinese word *hae*,† or nearly as the *i* in high.

SECOND COLUMN.

12. na:—the consonant is the same as the English *n*, both at the beginning and ending of words; as an initial, however, it appears to be sometimes changed into *d*, and to be dropped or very slightly enunciated before the 2d, 4th, 6th, 8th, and 10th, or liquid vowels. The vowels, in this and all the succeeding columns, have the same pronunciation as in the first column.

13. nya, or 'ya.
14. nö (or sometimes, dö).
15. nyö, nëue, or yo.
16. nŏ, or noh.
17. neŏ, nyoh, or yoh, like the Chinese *neŏ*.‡
18. noo.
19. nyoo, new, or yoo.
20. nŭ,
21. ne, nyee, or yee.
22. nă.

THIRD COLUMN.

23. ta:—the consonant is like the English *t;* before the liquid vowels, it is sometimes pronounced nearly as *tch* or similar to the *tia* in Christian.

24. tya or tcha,—or between *t* and *tch*.

25. tö.

26. työ or tcho.

* Like the character 厥 *keuĕ*.

† Like the sound of the character 害 *hae*.

‡ Like that of 瘧 *neŏ*.

27. tŏ, or toh.
28. tyŏ, tyoh, or tchŏ.
29. too.
30. tyoo.
31. tŭ or too.
32. tee.
33. tă.

FOURTH COLUMN.

34. la, na, ra, or nla. This consonant appears to be sometimes a combination, when at the beginning of a word, of the two letters *n* and *l*, but is more frequently *l* or *r* interchangeably; as a final, it is always either *l* or *r*.
35. lya, nya, rya, or ya.
36. lŏ, nŏ, rŏ, or nlŏ.
37. lyŏ, nyŏ, ryŏ, or yŏ.
38. loh, noh, or roh.
39. lyoh, nyoh, ryoh, or yoh.
40. loo, noo, or roo.
41. lyoo, nyoo, ryoo, or yoo.
42. lŭ, nŭ, rŭ, nlŭ, (or loo, &c.)
43. lee, ree, nee, or yee.
44. lă, ră, or nă.

FIFTH COLUMN.

45. ma or ba;—the consonant is *m*, occasionally interchangeable with *b*, having the same powers as those consonants in English; but they are often very slightly enunciated before the liquid vowels.
46. mya, bya, or 'ya.
47. mŏ, or bŏ.
48. myŏ or byŏ.
49. mŏ, moh, or byoh.
50. myoh, or byoh.
51. moo, or boo.
52. myoo, or byoo.
53. mŭ (or m*oo*), or bŭ.
54. mee, or bee.
55. mă, or bă.

SIXTH COLUMN.

56. pa:—the consonant is the common *p*, and does not vary its pronunciation in any position.

57—66. pya, &c. The same vowels as in the preceding columns follow the consonant *p*, in the same order.

SEVENTH COLUMN.

67. sa, or sha:—these appear to be the correct sounds of this syllable, but it is sometimes confounded with the 89th syllable, tsa.

68. sya, or shya:—it is rather before the liquid vowels than the others that the sound of *sh* is found: the *y* is then dropped or nearly so, being read sha, rather than shya.

69—77. so, or sho, &c., the vowels as in the preceding columns.

EIGHTH COLUMN.

78. a, or nga:—as an initial it is *generally* silent, sometimes however assuming the nasal sound of ng, or the harsher power of *g*; as a final, it is always the nasal *ng*.*
79. ya.
80. ŏ, gŏ or ngŏ.
81. yŏ.
82. oh, or ngoh.
83. yoh.
84. oo, or ngoo.
85. yoo.
86. ŭ, oo, or ngoo.
87. *e*, or ngee.
88. ă, or ngă.

NINTH COLUMN.

89. tsa, or cha: these two powers of the consonant are

* From the Comparative Vocabulary to which we have before referred, it would appear, that this consonant is sometimes used to express the sound of *z*. It is then written in the form of a triangle, to distinguish it from the character in its ordinary form.

commonly confounded and interchangeable.

90—99. tsya, or chya, &c. the vowels as before.

TENTH COLUMN.

100. ts'ha:—the only difference between the syllables of this and the last column, is the insertion of an aspirate before the vowel; the consonant is confounded both with *ch* and *sh*.

101—110. ts'hya, &c. The same vowels as in the preceding columns.

ELEVENTH COLUMN.

111 k'ha:—the consonant is the same as that of the first column, excepting the addition of an aspirate.

112—121. k'hya, &c., the vowels as before.

TWELFTH COLUMN.

122, t'ha:—the consonant as in the third column, with the addition of an aspirate.

123—132. t'hya, &c., as in preceding columns.

THIRTEENTH COLUMN.

133—143—p'ha, p'hya, &c. the same as the 6th column, with the addition of an aspirate.

FOURTEENTH COLUMN.

144—154. ha, hya, &c.—the same as the 8th column, with an aspirate prefixed.

FIFTEENTH COLUMN.

155. öa, or wa. This column exemplifies the manner in which the semi-vowel *w* is formed before *a*, and *o*, *viz*, before the former by prefixing a short ŏ, and before the latter by prefixing oo.

156. wö.
157. kwa.
158. kwö.
159. swa, or shwa.
160. swö, or shwö.
161. tswa, or chwa.
162. tswö, or chwö.
163. k'hwa.
164. k'hwö.
165. ts'hwa.
166. ts'hwö.
167. hwa.
168. hwo.

From this examination of the powers of the several letters which enter into the composition of the Corean syllabary, it appears that all the sounds in the English alphabet are more or less plainly enunciated, except the flat sound of *a*, the sounds of *f* and *v*, the two sounds of *j*, the open sound of *o*, and the compound sound of *x*. At the same time we are informed, by those who have been among the people, that euphony is studied in a very great degree. Such a language is well worthy of more minute examination;—so simple is it in the form of its letters,—and yet so well capable of expressing almost any sounds.

We look forward, with joy, to the period, now we hope near at hand, when Corea shall become better known to the nations of the west, by a friendly and commercial intercourse, —but far more, by the same faith in one Lord Christ Jesus, who shall in due time rule "from sea to sea, and from the river unto the ends of the earth."

THE JOURNAL OF THE ASIATIC SOCIETY *of Bengal. Edited by* JAMES PRINSEP, F. R. S. Calcutta.

The first volume of this periodical—published in twelve monthly numbers, during the year 1832,—contains nearly 600 octavo pages, neatly printed, which are replete with *original* literary and scientific matter. The work is embellished with numerous plates, illustrative of the subjects of which it treats.—Among the able contributors to the work, we observe the names of H. H. Wilson, author of the *Analyses of the Puranas;* Rev. R. Everest; Major H. Burney, resident at the Burmese court; and Alexander Csoma de Köros. Of this latter gentleman, the editor of the *Journal* remarks;—

"Mr. Alexander Csoma's indefatigable labors in opening to us a first acquaintance with the literature of Tibet, will be estimated as it deserves by literary men,—a contracted circle perhaps, because deep erudition and study are requisite to form critics capable of appreciating the nature and bearing of his peculiar researches upon the history, languages, and religions of other nations, both ancient and modern. All may however feel sensible of the devotion, zeal, and perseverance, which are necessary to lead a man, alone and unpaid, into a distant and wild country, to learn its language, and study its people at the fountain head. The volumes of notes which Mr. Csoma has presented to the Asiatic Society, will, it is hoped, be published in their Researches at length."

Three numbers of the *Journal* for the current year, have recently come to hand; they more than equal the previous numbers. The work is a model of what we should like to see published in China.

RELIGIOUS INTELLIGENCE.

NEW ZEALAND.—A Narrative of nine months' residence in New Zealand, in 1827, "by Augustus Earle, draughtsman to his majesty's surveying ship, the Beagle," is noticed in the Edinburgh Review for January 1833. "The New Zealanders," according to the reviewer, "are decidedly the most interesting savages on the globe. They combine, in the highest degree all that is terrible, with all that is engaging, in that form of human society. Our interest respecting them is singularly heightened at the present moment by the new aspect which they exhibit, and the change which is in course of being effected upon them by British intercourse;—an intercourse between the extremes of civilized and savage life, by which the features of both are strangely and curiously blended."

In the absence of a profound and philosophic observer, the reviewer is "very glad" to have the picture of the New Zealanders drawn by the present author's 'animated pencil.' "Its tints are fresh and vivid, laid on boldly and roughly, like those which he spreads over his panoramic canvas;" and he has thus produced a volume, "at once extremely amusing and full of information;" and yet there are "considerable portions of it, which require to be carefully sifted." While we regret that the able writer of the Edinburgh has not "*carefully sifted*," as most surely he ought to have done, the amusing volume of Mr. Earle, we are happy to know that another of his majesty's subjects has recently visited New Zealand, and that another volume is soon to be before the public. Personal acquaintance with the gentleman from whose letter we are about to quote, enables us to say confidently that his observations will be worthy of the fullest credit, though several of his statements will give "the most decided negative" to those of Mr. Earle.—The letter is dated Madras, 3d June 1833; referring to New Zealand, the writer says:—

"I spent eight months in Van Diemen's Land, and four months and a half in New South Wales, including in this time a visit of five weeks to *New Zealand*. You will recollect the anxiety which I expressed to you about this latter country, and will therefore be prepared to understand the motives of my trip thither. It would really appear providential, that the vindication of the much-injured cause of those missions should have fallen into the hands of one who has assuredly an equal claim to veracity and independence of judgment, with Mr. Earle and such like calumniators of the excellent men and their labors in the mission in New Zealand. Earle's book has appeared in England, and I find has attracted considerable attention; and the Directors of the Church Missionary Society have alluded to it in the number of the "Church Missionary Record" for last September. These I had not seen until I returned from New Zealand; and in my remarks upon what I *saw*, it is remarkable enough that I should have noticed several things which give the most decided negative to Earle's statements. I have upon subsequent consideration resolved on sending my observations to the press, and they will probably appear in London in January next, in an octavo volume under the title of—

"'*Recollections of New Zealand in* 1833, *by a staff officer of the Indian Army*.'—The entire proceeds (not profits) will be appropriated to the publication of the Holy Scriptures in the New Zealand language. The work will be completed in about 150 pages; and I hope and pray it may be of use to the cause of missions generally.

"In the compass of a letter I cannot say much respecting the very interesting country and people to which I have alluded. Everything I witnessed far exceeded all my expectations. There is a growing attention to religion amongst the

natives; their churches are literally crowded with most attentive, and apparently devout worshipers. The Sabbath is observed as a day of rest and cessation from all labor, generally in and around the mission stations. In many of the native adjacent villages they have established houses of prayer. Many come in from distant stations on purpose for religious instruction, saying they have heard the *good news*, and wish to know more about it; and many there are who have been brought to repentance and amendment of life, and who are giving most satisfactory proof of their being personally and deeply interested in the blessings of the gospel." &c. &c.

PALAMCOTTA.—The following short extracts are from a letter, dated Palamcotta, February 1st, 1833, which was written by the Rev. Mr. Rhenius, and addressed to Mr. Gutzlaff by whom it was put into our hands. With reference to the progress of truth in Palamcotta, Mr. Rhenius writes:—

"'The Lord's blessing still accompanies our labors. In the last six months, ending with December, we have had an addition to our congregations of 599 souls,—making the total of them 9302 souls. In the past month of January, at least 100 families more have "cast their idols to the moles and to the bats." In one new village alone are about seventy families which have cleared their temple of all their idols and destroyed them. One of their headmen is now in my study. But you must not forget that it is easier to cleanse their temple from idols, than their *hearts*. However the former is a great step towards the latter; and we may hope that if not all, yet some of the people are, or will be, truly converted to God. The divine word which they are now learning, will not be in vain.

"In the schools also, which are nearly one hundred in number, we have much encouragement; the Lord is perfecting praise to himself from the mouths of these children. Recently in one of our schools, *a boy about twelve years old*, and of a newly established congregation, became very ill, and there was no hope of his recovery. His father asked him whether he wished to go to Christ, or to stay here still longer. The boy replied; 'I should like to learn still more of the catechism, but I should like also to go to Christ;'—and then addressed his father thus: 'Father, have you still any idols in the house? If you have, get them all away, and keep to the gospel.' A heathen physician refused to give him medicine, because the parents had become Christians; the boy hearing of it, said, 'never mind, I do not want his medicine, I have a heavenly Physician.'—He died with joy, and the parents instead of repining and mourning, made a feast. When the Christian and heathen neighbors who came to visit them, saw this and expressed their surprise, the father said: 'Why should we mourn? This is the marriage day of my boy; may we all die as this our boy did.' Does not this show the powerful grace of God!.....'

JOURNAL OF OCCURRENCES.

THE DEATH OF THE EMPRESS, on the 10th of June last, has been a frequent topic of conversation during the present month. The nature of her disease, and the length of her illness do not appear; but it seems that she had long been in bad health. An imperial edict is before us, on the subject; in which formality and tenderness are strangely blended. His majesty after mentioning the dates of his marriage with her, and of her elevation to the title of empress, states the connubial affection which has existed between them for twenty-six years, as being "known to all the palace." Then, unable to dwell upon the loss of this "interior assistant," he proceeds to appoint officers to superintend all the necessary rites of mourning. The principal of these officers are his majesty's brother Tuntsin wang, and his brother-in-law Hengan.

We should not have expected, in such a country as China, to have found any uncertainty as to the mourning ceremonies to be observed. In Canton, two or three different orders have appeared on the subject. The final one was to this effect;—that no officer shall have his head shaved during one hundred days, nor have any marriage in his family during twenty-seven days, nor play on any musical instrument during one year; and that the soldiers and people shall not shave their heads for one month, nor engage in marriages during seven days, nor play on any musical instrument during one hundred days.—Other marks of mourning are the use of blue ink in the public offices, in place of red; and the removal of the red fringe which usually ornaments the Chinese caps.

We subjoin the following short translation of the "order of rites observed in receiving the imperial mandate, raising lamentation, and laying aside (the mourning) clothes, on occasion of the grand ceremony following the demise of an empress." It has been lately circulated in Canton as a supplement to the daily court circular.

When the imperial mandate, written on yellow paper, comes down the river, an officer is immediately deputed to receive aud guard it, at the imperial landing place. The master of ceremonies leads the officer, and directs him to receive the mandate with uplifted hands, land it, deposit it safely in the dragon dome (a kind of carriage borne by sixteen or thirty-two men); and spread it out in proper form. The civil and military officers, in plain dresses, then kneel down in order, in the Sunny-side pavilion, and so remain until the mandate has passed. When they have risen, the officer leads the procession to the grand gate of the examination court; and the civil and military officers then first enter the 'most public hall,' and there kneel down,—the civilians on the east side, and the military on the west,—until the dragon dome has passed; after which they rise and wait till the dome has entered the hall of the constellation Kwei.* In this hall an embroidered yellow curtain, and incense table, must previously be prepared, and an officer be sent to receive with reverence the imperial mandate and safely lay it on the table. When this has been done, all the officers enter; upon which, the master of ceremonies cries out, "Range yourselves in order—Perform the cere-

* 'In the midst of the seraglio the constellations *Kwei* and *Peih* shed a brilliant lustre."—*Chinese classics*

mony of thrice kneeling, and nine times knocking the head,—rise." The master of ceremonies then requests to have the mandate read aloud; and the public official reader raises up the mandate to do so.

Mast. of cer. "Officers—all kneel—hear the proclamation read—(and when the reading is concluded he continues)—rise—raise lamentation." The officers do so accordingly.

After the lamentation, the reader places the mandate on the yellow table, and the master of ceremonies calls out,—"deliver the imperial mandate." An officer is then sent to the yellow table, who raises up the mandate, and delivers it to the governor, kneeling. The governor having received it, rises, and delivers it to the pooching sze, also kneeling; and he, in turn, rises and delivers it to his chief clerk, likewise kneeling. The clerk rises and takes it to the hall of Tsze-wei (in the pooching sze's office), to be printed on yellow paper.

Mast. of cer. "Officers—all put on mourning dresses." The officers then retire; when they have changed their dresses, the master of ceremonies leads them back, and gives the order, "arrange yourselves, thrice kneel and nine times knock head—rise—raise lamentatation—(after lamentation)—eat." The officers then go out to the hall of abstinence! where they eat a little, the civil and military each taking their respective sides. The master of ceremonies then cries—"retire." They retire to the 'public place,' and in the evening reassemble, and perform the same ceremonies. At night, they sleep in the public place, separate from their families. The same ceremonies are performed in the morning and evening of the two following days, after which the officers reurn to their ordinary duties.

When the mandate has been copied, an officer is sent with it to the hall of the constellation Kwei, to place it on the yellow table, and another is sent to burn incense and keep respectful charge of it for twenty-seven days, after which it is delivered to the pooching sze, and sent back to the Board of Rites. On the 27th day, the officers assemble as before, and, after the same ceremonies of lamentation have been gone through, the master of ceremonies gives the order—"take off mourning—put on plain clothes—remove the table of incense." All then return home, and the mourning ceremonies are at an end.

Inundation.—Along the banks of some of the rivers of China, the country is frequently deluged, and cattle, grain, and houses, with the inhabitants are swept away. In the south of China, such inundations are not very frequent. Though considerable part of the province of Canton is low ground, yet the waters seldom rise and break through the embankments so as to destroy extensively the habitations of men or the productions of the soil.—Very heavy rains began to fall early in this month, and on the 9th and 10th instant, the water stood in some districts a few miles west of Canton, more than ten feet above the ordinary mark. It was a very awful visitation. Ten thousand lives, it is said, have been lost. This is doubtless somewhat above the truth; though the real number cannot, we think, be below five or six thousand. A native Christian whose house and paddy were washed away thus writes:

"I find on my return that my family, old and young, have been preserved in safety by the care of our heavenly Father. But one of our mud houses, and part of another have been washed away. The other little houses are much injured by the water. In this world, bodily afflictions or mental anguish are the lot of men; but those of us who know something of the mysteries of the gospel can cast our cares on the Almighty Father, and wait for his help. It is ours to be watchful and persevere in adherence to the Gospel even unto death.

"By the recent inundation, (the natives call it *shwuy-tsae*—water-judgment) upwards of a thousand persons have been drowned at Fuhshan. At *Shuntih* district I do not know certainly how many have been drowned, and how many houses have fallen. At the western plantation and mulberry gardens in Nanhae districts, five or six hundred were drowned: and of houses, great and small, about eight hundred fell. At the villages on the right and left of my home, about a thousand fell, and about a hundred people were drowned—(the rest

escaped to an adjacent hill). Although this is a calamity sent from heaven, yet it must be traced to the rebellion and wickedness of man as a cause. When I see those who have suffered, my mind is increasingly filled with awe; and I would cherish a fear of offending the living and true God. Pray for me, Sir, that God may preserve me from sin, and from disgracing the religion of our Saviour, and then I shall be happy.

"I have heard that the fooyuen and the leäng-taou [superintendent of the grain department] have subscribed a few hundred dollars, and have sent a few officers with cakes to distribute to the distressed sufferers in Nanhae and Shuntih districts: but at Kaouyaou and Kaouming, the districts where I live, (the land being higher) no assistance has been sent, and the distress of the people is truly great."

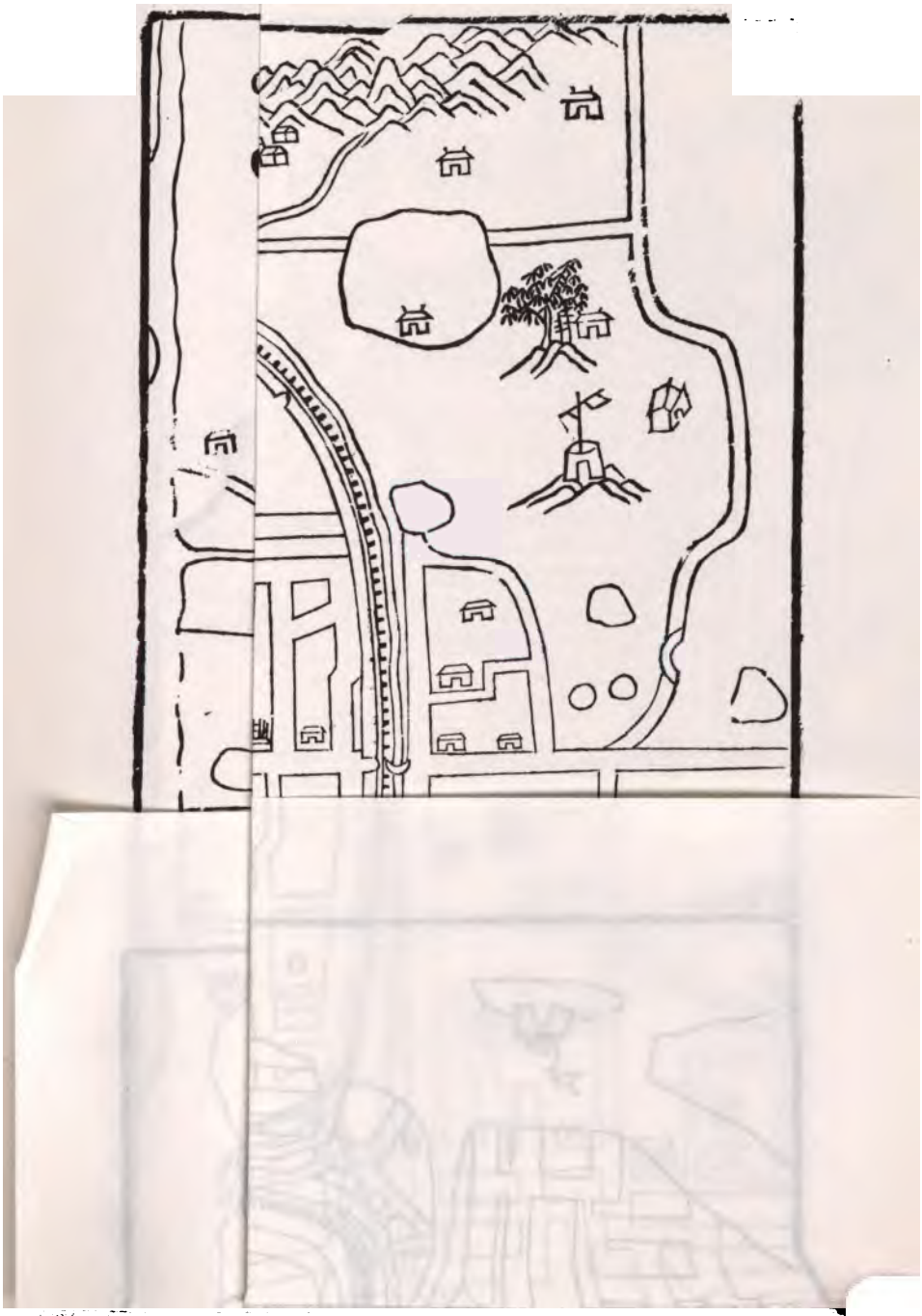
RETIREMENT OF AN AGED STATESMAN.—In China the officers of government are regarded as hond-servants of the emperor, to be kept as long as he pleases to retain them. He shows tenderness as much in permitting them to resign, as in employing and promoting them. Loo YIN-FOO, the fourth in order of the cabinet ministers, has been ill for some months back, and, his health not improving, has presented a very earnest request to be allowed to retire. This request is often a mere matter of form, when an officer has been long indisposed; but in the present instance it appears to be of a more serious nature; and his majesty has reluctantly granted it, lest the anxieties he must feel respecting the duties of his office, should prove detrimental to his recovery. He is therefore allowed to retire with the title of 'guardian of the heir apparent,' and the allowances and full salary of his office.

THE COCHINCHINESE ESCORT of the man-of-war junk, driven last February on the coast of Cochinchina, and now brought back, as mentioned in the last number, has not, it appears, come empty, but are accompanied by two large junks, fully laden. They have therefore moved their quarters from the Honan temple to one of the hong-merchant's warehouses, and the governor has written to Peking, to ascertain whether or not the duties shall be remitted, in return for their kindness to the wrecked mariners. The officers forming the escort are six in number, and two of them, we hear, are no new travelers, having sailed, in his Cochinchinese majesty's vessels, to Calcutta, the straits of Malacca, and Manila:—yet they are mere stammerers except in their own language.

The commercial business of junks trading between Cochinchina or Siam and Canton is conducted by two of the hong-merchants, in annual rotation. It is this year the turn of the two junior hongs, established only last year, to conduct this trade; the governor has therefore ordered the two senior merchants to assist them in attending to the wants of the Cochinchinese visitors.

INSURRECTION IN SZECHUEN.—There has of late been some insubordination on the part of the foreign tribe called *Tsing-ke*, attached to this province: which has occasioned a large expenditure of treasure on the part of the imperial government. Nayenpaou, (a brother of the disgraced statesman Nayenching, lately deceased,) is Mantchou general of the province, and has at present direction of the war. The Chinese commander-in-chief Kwei-han, a general of 30 year's standing, has died in consequence of cold taken during a successful campaign in which he was engaged against the insurgents. His majesty confers posthumous titles on him accordingly, and also commands particular attentions to be paid to the members of his surviving family.

THE WEATHER, during several days near the close of this month, has been *unusually hot*. On the 25th the thermometer stood at 93°; it rose to 95° the next day; and on Saturday the 27th, it stood for five hours at 96°. During those three days, a scorching wind blew almost incessantly from the north and west. To-day, (July 31st,) as on the two preceding days, rain *has fallen in plentiful* showers; and the thermometer stands at 85°.



THE

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DESCRIPTION OF THE CITY OF CANTON.

ON native maps the name of this city is written, Kwangtung sǎngching, that is, "the capital of the province of Kwangtung:" but when speaking of the city, the natives usually call it *sǎngching*, "the provincial city," or "the capital of the province." The city is built on the north bank of the *Choo keäng* or Pearl river; it stands inland about sixty miles from the "great sea." From Hoo-mun, (the Bogue, or Bocca Tigris,) which the Chinese consider as the mouth of this river and the entrance to their inner waters, the merchantman, pursuing the best track, sails a few points to the west of north until she arrives near the "First bar," thence her course is almost due west to the anchorage at Whampoa. From this place, after quitting your ship, you continue on without changing your course, and leaving the city close on your right, you soon reach the foreign factories. These are situated a short distance from the southwest corner of the city walls, in latitude 23 degrees 7 minutes 10 seconds north, and in longitude 113 degrees 14 minutes 30 seconds east of Greenwich, and about 3 degrees and 30 minutes west of Peking.—Of these factories some account will be given in the sequel.

The scenery around the city in the adjacent country is rich and diversified, but does not present anything bold or grand. On the north and northeast of the city, the country is hilly and mountainous. In every other direction a wide prospect opens before you. The rivers and canals, which are very numerous, abound with fish, and are covered with a great variety of boats, which are continually passing to and from the neighboring towns and villages. Southward from the city, as far as the eye can see, the waters cover a considerable portion, perhaps one third part, of the whole surface. Rice fields and gardens occupy the low lands, with only here and there a few little hills and small groves of trees rising up to diversify the otherwise unbroken surface. The city itself—including all, both within and without the walls,—is not of very great extent; and though very populous, derives its chief importance from its extensive domestic and foreign trade.

The city of Canton is one of the oldest cities in this part of the empire, and since its foundations were first laid, has undergone numerous changes. It is not easy, and perhaps not possible, to determine its original site and name, or to ascertain the time in which it was first built. But although it is not important to decide either of these questions, it may be interesting to the reader to have a brief account of what the Chinese themselves narrate, respecting one of their largest and most populous and wealthy cities.

More than 4000 years ago, according to the Chinese classics, the celebrated YAOU commanded one of his ministers to repair to *Nan-keaou*,—which was also called Ming too, "the splendid capital," and govern it and the surrounding country. Nan-keaou then included the site of the present city of Canton, and belonged to the southern regions of *Yang*, which last formed one of the twelve states

into which the whole world (China) was shortly after divided. These 'southern regions' seem to have been very extensive, and were subsequently known by different names, as Keaouche, Keaouchow, Lingnan, Kwangchow, Nanhae, Nanyuĕ, Pihyuĕ, Yuĕ, and *Yuĕtung*. This latter name is often used in classical writings and official documents, at the present time, to designate the province of Canton.

During the time of the *Shang* dynasty, which fell 1123 B. C., the inhabitants of these southern regions first began to pay tribute to the emperors of China.—Soon after the next, the *Chow* dynasty, took the throne, the empire was extended; many improvements were introduced; the people began to engage in agriculture; and when the "son of heaven received tribute from the four quarters of the earth," some of the tribes of Keaouchow (which then included Canton,) "brought crabs and frogs, others brought snakes and crickets." These southern tribes were often very troublesome to the rulers of China.—About 630 B. C., Ching Wangyun, a virtuous and benevolent man, became master of the country of Tsoo, and sent tribute to the emperor, who directed him to subdue his disorderly neighbors on the south, that they might not disturb the tranquillity of the Middle Kingdom. Tsoo was then a powerful state, and the tribes of the south soon submitted.

The historians of Canton are able to trace the origin of their city to the time of Nan-wang, one of the last emperors of the Chow dynasty, who reigned 2000 years ago. The city, which was then called Nan-woo ching—"the martial city of the south," was surrounded by nothing more than a kind of stockade conposed of bamboo and mud; and perhaps was not very much unlike some of the modern "strongholds" of the Malays. It was at first of narrow dimensions, but was afterwards enlarged, and seems to have been more than once

removed from one place to another; and at different times, like the country itself, it has been called by different names, which it received either from its situation or from some passing occurrence. One of its earliest names, and one which is still used in books, was *Yang ching*, "the city of Rams." This designation was obtained from the following occurrence, *viz:*—Five genii, clothed with garments of five different colors, and riding on rams of five different colors, met at the capital; each of the rams bore in his mouth a stalk of grain having six ears, and presented them to the people of the district, to whom the genii thus speak:—

Yuen tsze kwan kwae, yung woo kwang ke:
May famine and dearth never visit your markets.

Having uttered these words, they immediately disappeared, and the rams were changed into stone. —From this same occurrence, the city is also called "the city of Genii," and "the city of Grain;" and one of their temples is named "the temple of the Five Genii." This temple stands near one of the gates of the city which is called "the gate of the Five Genii;" and in it the five stone rams are to be seen to this day.—There are many other legends interwoven with the history of the city, but we need not stop here to narrate them.

During the reign of the famous Tsin Chewang, about two centuries and a half before the Christian era, the people of the south rose in open rebellion, and the emperor sent thither 500,000 men to subdue them. These soldiers were divided into five armies, one of which was stationed at *Pwanyu*. For three full years these soldiers neither relaxed their discipline, nor put off their armor. At length however, provisions failed; the people become desperate, and made a furious onset against their invaders; the imperial troops were routed; their commander slain, and the blood flowed several tens *of le*, or Chinese miles.—But these rebellious tribes

shortly after submitted to the founder of the *Han* dynasty, two centuries before our era. In the time of Woo-te, Nan-yuĕ included nine of the thirty-six *keun*, or principalities, into which China was then divided; and the city of Canton was called Nanhae keun, "the principality of Nanhae;" and *Pwanyu* was a distinct heën.

In the reigh of Keën-gan, A. D. 210, we first meet with *Kwangchow*, which was then the name of an extensive territory, and is now the name of the department which includes the city of Canton. During the two next centuries the changes and divisions were very frequent, and too numerous to be mentioned. In the time of T'eën-keën,—or Woo-te, "the martial monarch"—whose reign closed A. D. 543, the people of Canton sent a piece of *fine cloth* as tribute to the emperor; but that hardy warrior was so displeased with its luxurious softness that he rejected it, and issued a mandate forbidding the manufacture of any more cloth of so fine a quality. During the reign of the same emperor, Kwangchow was divided; and a part of it was called Kweichow, which is now Kweilin, the capital of the province of *Kwangse*. In this division the Chinese find the origin of the names of the two *Kwang* provinces, namely, *Kwangtung săng*, or "the wide eastern province;" and *Kwangse săng*, "the wide western province."—It should be observed here, that this province was not actually called Kwangtung săng until a subsequent period. We first meet with the name Kwangtung in the reign of Shaouting of the Sung dynasty, about 1150. Dnring the reign of the next emperor, and so until the close of the dynasty, it was called Kwangtúng *loo;* under the Yuen dynasty it, was called Kwangtung *taou;* and received its present name, Kwangtung *săng* in the reign of Hungwoo, the first emperor of the Ming dynasty. It was at the same time also (about A. D. 1368) that Kwangchow, the principal district of the

province, was first called a *foo*; previously it had been usually called Kwangchow *loo*.

For three or four centuries previous to this time, considerable intercourse was maintained between the inhabitants of India and the people of Canton. But it was not until about A. D. 700, and in the time of the *Tang* dynasty, that a regular market for foreign commerce was opened at Canton, and an imperial commissioner appointed to receive the "fixed duties" in behalf of the government. "Extraordinary commodities and curious manufactures began to be introduced;" and in 705 the famous pass was cut by Chang Kewling, through the Meiling chain in order to facilitate intercourse between Canton and the more northern parts of the empire. Multitudes of trading vessels now flocked to Canton; but in 795, either because the extortions were insupportable, or from some failure in affording proper inducement to the merchants, they all deserted the place, and repaired to Cochinchina. Near the close of the next century, the Cochinchinese came by land, and made war on Canton; provisions became scarce, and large vessels were built to bring grain from the province of Fuhkeën.

After the fall of the Tang dynasty, A. D. 906, there arose, reigned and fell, all within the period of about fifty-three years, five dynasties. To the first of these the people of Canton sent tribute of gold, silver, ivory, and various other valuable commodities, to the amount of five millions of taels. In consequence of this, the emperor created Lewyen, the principal person concerned in sending the tribute, king of Canton, under the title of *nan-hae wang*, "king of the southern sea." The court of Canton is represented, at this time, as having been cruel and extravagant in the extreme;—"criminals were boiled, and roasted, and flayed, and thrown on spikes, and were forced to fight with tigers and elephants." The horrid tale of these awful cruelties shocked the founder of the *Sung* dynasty, who in the

fourteenth year of his reign, A. D. 964, declared it to be his duty to rescue from evil the people of this region. A prodigy was now seen in the heavens, "all the stars flowed to the north;" and in the ensuing year the people obtained peace and tranquillity.

The first emperors of the Snng dynasty appear to have studied much the welfare of Canton, whose inhabitants then lived in a very barbarous state. Witches and wizards were prohibited; sorcery was interdicted; and the temples, which had been built for the practice of superstitious rites, were thrown down by order of government. The people were forbidden also "*to kill men to sacrifice to demons;*" and to relieve the sufferers from the noxious diseases which were prevalent, dispensaries of medicines were established. Useless and extravagant articles of apparel were discountenanced; and pearls and ornaments of gold for headdresses were disallowed. government likewise forbade expeditions against Cochinchina, reprobating the idea of distressing the people from a mere covetous desire of gaining useless territory. In 1067, during the reign of the fifth emperor of this dynasty, the city of Canton was inclosed by a wall, at an expense of 50,000 taels. This wall was about two English miles in circumference, and was built for a defence against the people of Cochinchina, who had frequently invaded and plundered Canton.

The founders of the *Yuen* dynasty, who became masters of the throne in 1279, rushed in upon the south of China like bloodhounds. Towns and villages were laid in ruins, and such multitudes of the people were slain, that "the blood flowed in sounding torrents." For a time the foreign commerce of Canton was interrupted; but when peace and tranquillity were restored, commerce began again to revive. In 1300, an "abundance of vessels came to Canton;" and not long afterwards the ports of the provinces of Chekeäng and Fuhkeën were also opened for the reception of foreign ships.

Fernao Peres de Andrade seems to have been the pioneer in European commerce to China by the cape of Good Hope. He reached Canton in 1517—during the peaceful and most prosperous times of the *Ming* dynasty. Spanish, Dutch, and English adventurers, soon followed the Portuguese. And the ports of Canton, Macao, and Teën-pih in this province; those of Ningpo and Chusan in Chekeäng; and that of Amoy in Fuhkeën, became large marts for European commerce.

We pass now to the time when the present Tartar family gained possession of the throne of China. In the third year of Shunche, A. D. 1647, the inhabitants of the city and province of Canton "had rest and tranquillity;" and the divisions and government continued as they had been during the time of the preceding reign. But this quiet state of affairs was not long to be enjoyed. Yungleih, endeavoring to revive the authority of the Ming family, raised the standard of rebellion; imperial armies, composed partly of Tartar and partly of Chinese soldiers, were dispatched from Peking; and the provinces of Fuhkeën, Kwangse, and Kwangtung soon submitted—excepting only the city of Canton, which resolved to try the fortune of war. The place was well prepared for defence, and the people for obstinate resistance. The river on the south, and the ditches on the east and west of the city, rendered it accessible to the enemy only on the north; for the Tartars "had neither boats nor skill to manage them, but the city had both the one and the other," and a free navigation of the river southward to the sea. The garrison of the city too was strengthened by great numbers who fled hither for safety. For more than eleven months the Tartars continued to make frequent assaults, and were as often repulsed and driven back with great slaughter. The final capture of the city is described by Martin Martini, a jesuit who was at that time in the south of China, in the following words:—

"This courage [of the people of Canton] made the Tartars fall upon a resolution of beating down the walls of the city with their great cannon, which had such an effect, that they took it on the 24th of November, 1650; and because it was remarked that they gave to a prefect of the city the same office he had before, it was suspected that it was delivered by treason. The next day they began to plunder the city; and the sackage continued till the 5th of December, in which they spared neither man, woman, nor child; but all whoever came in their way were cruelly put to the sword; nor was there heard any other speech, but *kill, kill these barbarous rebels.* Yet they spared some artificers to conserve the necessary arts, as also some strong and lusty men, such as they saw able to carry away the pillage of the city. But finally, December 6th, came out an edict, which forbade all further vexation, after they had killed a hundred thousand *men*, besides those that perished several ways during the siege."

Native writers, while they differ very little from the above accounts, add other particulars, some of which we subjoin. The imperial troops were commanded by Shang-ko-he and Kang-ke-woo, two Tartar officers of high rank, who had orders first to subdue, and then to remain and govern the southern provinces. Of the rebels, Too Yung-ho was the commander-in chief, who, as soon as he saw that the Tartars were victorious, deserted his men and fled by sea to Hainan. The second in command was Fan Ching-gan, the traitorous prefect, who by plotting with the enemy enabled them to enter the city. According to a manuscript account, the whole number of slain, during the siege and the plundering of the city, was 700,000;—"every house was left desolate." The Tartars, after they had finished this work of death, took up their quarters in the old city, where they still live, and civil officers were appointed to reside in the new city. It is said, that in the old city only one house,

built before the sacking of the city, is standing at the present time. The destruction of property, as well as of life, was very great. All prospect of escaping with their treasures being cut off, many of the people dug holes in the ground and there deposited their money in earthen jars; these are sometimes found by persons when sinking wells, or breaking up the old foundations of houses and temples.

From these ruins the city has gradually risen; and up to the present period, has increased in population, wealth, and influence. Bands of pirates and robbers, especially during those periods of misrule which generally attended a change of dynasty, have frequently harrassed the people and embarrassed their commerce. Even to the present time, lawless rovers prowl in the neighborhood of the city, and often carry off property, and sometimes human victims; but they are too few and timid to hazard any open attack on the inhabitants, Foreigners have suffered very little from the depredations of these freebooters, and are even much more secure than the natives themselves.

Without further remarks relative to the history of this city, we now proceed to take a survey of it in its present condition. In every age of the world, and in every country, large cities have exerted a powerful, controlling influence on the moral, political and commercial destinies of nations. This perhaps is true in its fullest extent in old and populous countries. The ancient cities of western Asia and of Egypt, and the metropolis of the Roman empire, did very much to promote civilization, and the cultivation of arts, sciences and literature. In modern Europe the influence of "*these worlds in miniature*" is very clearly seen. Take for example the cities of northern Italy. "In spite of their bloody contests with each other, and the vices to which these gave rise, they must be considered as

having lighted the torch of modern civilization." Elsewere, and in numerous instances, the same position is illustrated. Cities—comparatively speaking—rose rapidly; "and wealth, industry, knowledge and equal laws spread from them through Europe." In India the influence of large towns and cities is noticeable. In China it is more difficult for us to estimate accurately the kind and extent of power which they possess and exert. That it is very great, there can be no doubt. But whether Canton is on the whole exerting a salutary or an injurious influence on the Chinese empire, can best be determined after we have surveyed its extent, and the various institutions, resources, occupations, and character of its inhabitants.

That part of the city, which is surrounded by a wall, is built nearly in the form of a square, and is divided by a wall running from east to west, into two parts. The northern, which is much the largest part, is called the *old city;* the southern part is called the *new city.* According to some foreign, as well as native books, the northern part was once "composed, as it were, of *three* different towns, separated by very fine high walls, but so conjoined, that the same gate served to go out from the one and enter the other." These divisions ceased long ago to exist. The new city was built at a much later period than the old. The entire circuit of the wall which now includes both divisions of the city, is variously estimated by the Chinese. At a quick step we have walked the whole distance in little less than two hours, and think it cannot exceed *six* English miles. On the south side the wall runs nearly due east and west, parallel to the river, and distant from it perhaps fifteen or twenty rods. On the north, where the city "rests on the brow of the hill," the wall takes a serpentine course; and its base at the highest point on the hill is perhaps 200 or 300 feet above the surface of the river.

The walls are composed partly of stone and partly of bricks: the former is chiefly coarse sandstone, and forms the foundation and the lower part of the walls and the arches of the gates; the latter are small and of a soft texture. In several places, particularly along the east side of the city, the elements have made such inroads on the walls as to afford satisfactory evidence, that before the prowess of a modern foe they would present but a feeble resistance. They rise nearly perpendicularly, and vary in height from twenty-five to thirty-five or forty feet. In thickness they are twenty or twenty-five feet. They are the highest and the most substantial on the north side, evidently so built because in that direction hostile bands would be the most likely to make an attack. A line of battlements, with embrasures at intervals of a few feet, are raised on the top of the wall round the whole city; these the Chinese call *ching-jin*, literally, *city men;* and in the rear of them there is a broad pathway. There are two "wings," or short walls, one at the southeast, and the other at the southwest corner of the city, which stretch out from the main walls; these were designed to block up the narrow space between the walls and the ditches of the city. Through each of these, there is a gate in every respect similar to those of the city.

The *gates* of the city are sixteen in number; four of these lead through the wall which separates the old from the new city; so that there are onty *twelve* outer gates. Commencing on the north and passing round to the west, south, and east, the following are the names of these twelve gates, *viz:*—

1. *Ching-pih mun:*—this is the principal gate on the north; before it is a small semicircular space surrounded by a wall similar to that of the city; it forms the entrance for government officers and the bearers of public dispatches when arriving from Peking by land; officers not unfrequently come to

Canton in boats, in which case they usually make their entrance at one of the southern gates.

2. *Ching-se mun:*—this is the only gate on the west which leads into the *old* city; for a Chinese city this gate is very broad and high—perhaps fifteen feet wide and twelve high.

3. *Ta-ping mun:*—this is the only entrance into the new city on the west; it is similar to the other western gate, but not so large.

4. *Chuh-lan mun:*—this is a small gate, and the first one you find after passing round the south-west corner of the city; it is the nearest gate to the foreign factories.

5. *Yew-lan mun:*—this is near the Chuh-lan gate, and like it seems designed chiefly for the conveyance of heavy merchandise into the city.

6. *Tsing-hae mun:*—this perhaps was intended to be the water gate, as both its situation and name seem to indicate.

7. *Woo-seën mun:*—is "the gate of the five genii," and has nothing remarkable except its name.

8. *Yung-tsing mun:*—there is nothing around this "gate of eternal purity" that can indicate such a name, but very much to suggest an opposite one; it is moreover the gate which leads to the field of blood—the royal execution ground.

9. *Seaou-nan mun:*—this "small southern gate" is the sixth and last on the south of the city.

10. *Yung-gan mun:*—this "gate of eternal rest" leads into the new city on the east, and corresponds in every respect with the Ta-ping gate on the west.

11. *Ching-tung mun:*—this is the only gate on the east which leads into the *old* city, and it corresponds with the Ching-se mun on the west, to which it stands directly opposite.

12. *Seaou-pih mun:*—this "little northern gate" forms a convenient entrance for bringing in water and provisions, and also building materials, to supply the northern part of the city.—Having now gone round the city we pass to the inner gates.

13. *Kwei-tih mun:*—reckoning from the west, this is the first gate in the wall which separates the old from the new city.

14. *Tae-nan mun:*—"the great southern gate," is the second.

15. *Wan-ming mun* is the third: and

16. *Ting-hae mun* is the fourth, and last gate. Of these sixteen gates, the 1st, 2d, 3d, 4th, 5th, 6th, 7th, and 13th, as we have numbered them above, belong to the Nanhae, and the other eight belong to the Pwanyu district. A few soldiers are stationed at each of the gates, to watch them by day, and to close and guard them by night. They are shut at an early hour in the evening and opened at dawn of day. Except on special occasions no one is allowed to pass in or out during the night-watches;—but a small fee will usually open the way, yet always exposes the keepers to punishment.

We must now extend our description so as to include the *suburbs;*—the streets and buildings of which differ very little, if at all, from those within the walls. On the west they spread out nearly in the form of an isosceles right-angled triangle, opening to the northwest, having the river on the south, and the western wall of the city, for its two equal sides. On the south they occupy the whole space between the wall and the river. On the east they are much less extensive than on the west. There are no buildings on the north except a few small huts near the principal gate. Taken collectively, the suburbs are scarcely less extensive or less populous than the city within the walls.

The *streets* of Canton are numerous,—we have before us a catalogue containing the names of more than six hundred, among which we find the "dragon street;" the "flying dragon street;" the "martial dragon street;" the "flower street;" "the golden *streets;*" the "golden flower street;" and among

many more of a similar kind, we meet with a few which we should not care to translate. There are several long streets, but most of them are short and crooked; they vary in width from two to sixteen feet, but generally they are about six or eight feet wide, and they are everywhere flagged with large stones,—chiefly granite. The motley crowd that often throngs these streets is very great indeed. At a busy hour of the day, the stout, half naked, vociferating porters, carrying every description of merchandise, and the nimble sedan bearers, in noise and bustle make up for the deficiency of carts and carriages; these together with the numerous travelers, various kinds of retailers, pedlers, beggars, &c., present before the spectator a scene which we shall not attempt to describe.

Not a few of the visitors, and not a little of the merchandise, brought together here, are conveyed into the city by means of canals, or *ditches*. There are several of these; one of the largest of them extends along the whole length of the wall on the east of the city, and another one on the west side. Between these two, and communicating with them, there is a third canal which runs along near the wall on the north side of the new city, so that boats can enter on the west, pass through the city, and out at the eastern side; and vice versâ. There are other canals in the eastern and western suburbs; and one in the southern. Into these larger channels a great number of smaller ones flow: these the Chinese call the "veins of the city." There are also several reservoirs; but none of them are of great extent. Much of the water for the use of the inhabitants is supplied from the river and canals; wells are frequent; rain water is employed also; and for tea, &c., fine wholesome water is plentifully furnished from several springs, which break out on the north of the city, both within and without the walls.—There are several bridges, some built of stone, thrown over these canals.

A map of the city and suburbs of Canton.

In the absence of an accurate map of Canton, the accompanying one, executed by a native hand—we dare not say *artist*,—will afford a tolerable idea of the general plan and outline of the city. It is a facsimile of one of the best native maps, except only in the lettering, in which the Chinese character has been wholly omitted, and a few Roman letters, for convenience in reference, placed in their stead.

a a. These letters mark the situation of the *Choo keäng*, or Pearl river. A small fort, called the *French folly*, stands in the river a short distance from the southeast corner of the city; another fort, called the *Dutch folly*, stands further up the river: a little higher up are ledges of rocks, which at low water are seen above the surface. Beyond the foreign factories westward, several small canals branch off into the suburbs; but for a mile or two the river itself is nearly straight.

b. This letter points out on the map the situation of the *foreign factories* on the north bank of the river.

c. This letter marks the locality of the Mohammedan mosque, in the old city near the western gate; it stands erect, and not inclined as represented on the map.

d. A native pagoda. This stands north of the mosque, or Mohammedan pagoda, as it has often been called.

e. A lofty and conspicuous building called the five-storied pagoda; it stands on the north side of the city.

f. The governor's house; it stands in the new city not far from the Yew-lan gate.

g. The fooyuen's house, which stands near the centre of the old city.

h. House of the tseangkeun or Tartar general; this is also in the old city, and not far from the two pagodas.

i. The house of the *hoppo;* it is situated on the south side of the new city, a few rods east of the Tsing-hae gate.

k. House of the heŏ-yuen, or literary chancellor of Canton; it is in the south part of the old city.

l. House of the pooching sze, or treasurer of the provincial revenue, near the centre of the old city

m House of the ganchă sze, or criminal judge of the province, near the house of the literary chancellor.

n. The house of the yen-yun sze, or superintendent of the salt department; it stands near the Kwei-tih gate.

o. Kung-yuen; a hall for the reception of literary candidates at the regular examinations; it stands near the southeast corner of the old city.

p. Yuh-ying-ting; a foundling hospital, on the east of the city, about half a mile from the walls.

q. Teën-tsze ma-taou; the execution ground; without the southern gates, near the river.

MISCELLANIES.

THE HUMANITY OF WOMANKIND.—Travelers among savages and semi-civilized nations have very frequently recorded their great obligations to the humane feelings of kind-hearted women, in relieving their distresses, and softening the hearts of their persecutors. There are some instances no doubt in history of the contrary case, in which proud, bigoted women have been cruel: but these are the exception, not the rule. A native correspondent has brought to our notice a case to illustrate the first of these remarks. We quote it as given in the Chinese language.

The woman seized by the police runners of ———, was born in Malacca, and married to an emigrant from Ta-poo district in Chaouchow. She bore to him five children, sons and daughters. The eldest daughter was sixteen, and the eldest boy, eight or nine. The husband's family name was *Hwang*, and his name *Shing*. At Malacca, he acted as a carpenter, and kept a shop for the sale of wooden utensils. Afterwards he went to Singapore, where he accumulated a little money, and opened a shop for piece-goods and other miscellaneous articles. But latterly trade becoming dull, his thoughts turned towards home, where his aged mother was still living. Besides, at Singapore the *San-ho-hwuy* is numerous, and he was frequently assailed by insult and violence from the members of that fraternity, who demanded loans of money and extorted credit. He therefore sold off the things in his shop, and had two thousand dollars or more remaining.

Ta-poo, his native district, is a place of industry and economy, where cottages and plats of ground

cau be bought. The women are acquainted with agriculture, weaving, and cutting wood for fuel. A boy of only five or six years of age is able to take care of a buffalo, and a girl of five or six years of age can spin. Without spinning and weaving, not a creature "sits and eats," that is, sits still doing nothing but consuming food. All work. Three years' husbandry will leave one year's overplus, as a provision against famine or drought. And with the overplus they sometimes trade a little in the neighboring villages to gain a little money for marriages, and for times of sickness aud funerals. In that neighborhood somewhat of the custom of the ancients prevails. One or two thousand dollars can buy an estate on which a person may have a comfortable residence. I should like to live in such a place and grow old there; spending half my time in husbandry, and half in reading books; where also I might diffuse the knowledge of the true God, and not spend life in vain.

To this place Hwang wished to return, but he was seized by the police, with his wife and children, and all were subjected to torture as if they had been robbers or thieves. And there were people who told the magistrate that Hwang had twenty or thirty thousand dollars' worth of property; and wished him to extort two or three thousand in order to liberate him and his family. If he would not disgorge, he was to be sent through the district courts to the provincial city, with crimes alleged against him. Hwang was not rich, and he dreaded the expense of the several courts, as well as being finally criminated. But God appeared to protect him, contrary to the machinations of his enemies.

The wife of the magistrate, and her aged mother, hearing that there was a foreign woman in the court, desired to see her. The officers immediately brought her to the inner hall to see the lady. The prisoner prostrated herself and knocked head. Compassion arose in the lady's heart. The pris-

oner's children, both boys and girls, were brought in sobbing and crying. This increased the sympathy. The lady asked the prisoner why, being born in a foreign land, she had consented to come back with her husband. She replied; "Unhappily I was born in a distant country and became the wife of a stranger. But I could not part with my husband and children. I felt compelled to follow him home." The lady then exerted all her influence with the magistrate, and argued thus:—"This woman's husband being poor went to distant regions in search of work. He now brings back his wife and children to nourish an aged mother. They are good people. You must not distress them. If you now take their money, and the many courts they have to pass before they get home do the same, they will be ruined. If you send them to Canton under criminal charges, alas! for their poor old mother, who is standing at her door and looking with expectation for their arrival! You must arrange matters well for them."

The magistrate now felt for them, and said, that a wife's following her husband was perfectly reasonable. He forthwith liberated them, furnished them provisions in abundance, and gave them a pass, affirming that the wife was born on the coast, and not in a foreign land—a lie, by the way, intended to defend them against all coasting cruizers, &c., till they reached their home, that no one might dare to extort money from them.

We think it no profanation to remind our biblical readers of *Pilate's wife*, who when he was set down on the judgment seat, sent unto him saying, "Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of him."

CHINESE CHIT-CHAT.—We are no great talkers with the natives, nor are we mere spectators; our

department is rather that of readers. But what we read is not always addressed to us, and we cannot therefore call the information, which we sometimes get from our reading, *correspondence*. We have occasion to see papers official, general, and confidential—as to names. From these we collect our *chit-chat*, by which we mean the current rumors and opinions of the day, which happen to come to our knowledge. We think that a nation's true character is, in many particulars, better ascertained from the incidental occurrences and opinions, than from more labored and inquisitorial research,—because an "*inquisitionist*" always forces a *respondent* into a cautious and assumed character, for the sake of self-defence.

The late inundation and its destructive consequences are still talked of and written about. One poor man, when the waters rose, was in the city of Canton, and his family in the country. He hired a boat and hastened home; but he found the place where his cottage had stood, and all the surrounding neighborhood one vast sheet of water; and as he concluded that his wife and children were "entombed in the stomachs of fishes," he gave vent to bitter cries and imprecations, and forthwith essayed to drown himself; but was prevented by others.

Being now left solitary in the world, he resolved to have his head shaved and become a priest of Budha. Some derided him, and others pitied him. He mentioned his design to one who had acquired some knowledge of the Christian religion. This person spoke to him of the providence of Almighty God, by whom judgment and calamities are sent down upon mankind, sometimes to punish the wicked, and sometimes to alarm and awaken the righteous. He dissuaded the poor man from the idea of abandoning the world; and exhorted him rather to remain in it, to fear God, do good, and prepare for a future state. Adding, that on this occasion

hundreds and thousands have suffered as well as you; how absurd were they all to become priests! The native friend who thus talked to him, felt a wish to refer him to the Bible, for he thought the man well-disposed, but he was afraid before a stranger to acknowledge his reception of that book, lest he should on account of christianity involve himself in trouble. The poor man seemed to assent to the advice, but remained silent.

CHARITABLE INSTITUTIONS.—Of this description of institutions in Canton, there is one for the aged, friendless poor, and another for foundling infants; yet strange to say, instead of being supported by native contributions, every "barbarian ship" which enters the port pays about nine hundred dollars towards their support, without even the pleasure of ever having been informed that the money extorted, is professedly thus appropriated. We came to this knowledge incidentally, by the perusal of a letter from a native, who was discussing the merits of "rice ships" as they are called, that is, those foreign ships which import rice. Exclusive of what is called the "measurement charge," and the "present," foreign ships pay three other sums which amount to upwards of thirteen hundred dollars. Nine hundred of these go to the above mentioned institutions,—an arrangement which has been sanctioned by the emperor, and no such arrangement can be altered by the local government without an appeal to his majesty. Four hundred and odd go to the customhouse soldiers and people to pay for their food, &c.

The local government, of Canton in lately diminishing the charges on the rice ships, did not take the trouble of applying to the emperor, and therefore cut off those allowances of the custom-house which are not sanctioned by imperial decree. But the custom-house people *pay* for their situations, and they murmur loudly because of the injustice of

diminishing their allowances. To revenge themselves they have examined old laws about searching Linguist's boats, &c., and have revived them in order to give annoyance, and obtain, if they can, a restoration of their allowances, or an equivalent from somebody, for permission to let business go on in its usual free and unembarrassed manner!

IDOLATRY—*the last stage in the course of declension from God —the means of knowing right and wrong without the Bible —the means of learning the true God as enjoyed without the Scriptures—the divine feelings towards idolatry—its uniform tendency to degenerate—its state in China—effect on personal character—no hope in it of remedy.*

FOR two thousand years after the creation, we do not find that men offered worship to any other than their Maker. It is granted that they greatly failed to render him the homage which is his due, and they most grievously sinned against him in other ways also; but if they rendered obedience to any God, it was to the true and living God. Whoever sinned, sinned from the force of temptation, not from the influence of principle; for all the worship and obedience in the world, hitherto was rendered to the Creator,—no device having been yet framed to excuse the withholding of homage from him. But this state of the world was succeeded by a further advance in wickedness; and is marked by the origin of various systems of *idolatry.*

Idolatry may be defined in general terms, *rendering religious homage to something else than the true God.* This climax of stupidity and impiety goes to legalize transgression against Jehovah, by keeping his claims out of mind; it dignifies the worship of any thing which man may deify, by the name of religion, and thus sanctifies sin as an offering to the Holy One. That this has been the actual result, the melancholy history of idolatry in the world for three or four thousand years, abundantly testifies. If the Jews be not an exception, what nation has not first sinned against the known and true God, next forgotten him and made other gods, and last broken his laws to render homage to them that by nature are no gods? To disregard the will of the Creator is the first step in this downward course; to disregard that will and justify that disregard by substituting the will of another god, is a further step; but to adopt such idolatry as *demands* the violation of the divine will, thus making transgression against Jehovah a merit with false gods,—this seems to be the lowest stage of infatuation and depravity. This completes the delusion, and sanctifies, sin, cruelty, or lust. Yet in every idolatrous nation which

we know or have ever known, this has been the end of the course; for in all of them, the impiety and frequent inhumanity of parts of their religious system, is notorious. Yet what is especially worthy of remark, the public sentiment of those countries has been so debased by these very idolatries as to tolerate the excesses.

Though these facts are acknowledged and deplored by the friends of God and men, yet it is often considered the misfortune rather than the fault of the present race of idolaters. It is said that their fathers having never taught them the true religion, and God having never given them the Bible, it is very difficult to see how they can be *blamed* for the worship of false gods, though they are pitiable. This difficulty which is often expressed, if we mistake not, is oftener felt than expressed. Though we cannot compare the guilt of the pagan who has never seen the revelation of God, with his who rejects or disregards that revelation, yet neither can we at all believe that *any man* is left so destitute of the means of knowing his Maker as to be excusable for disobeying him, and becoming an idolater. The question may be fairly stated thus: *whether God will hold every rational man, with or without the Bible, accountable to himself.* But as no man can be held accountable to know God, without at least *some* means of knowing him, so no man can be accountable *further* than he has the capacity and means of knowing him and his will. The question therefore turns on a previous point, whether the condition of men is such in this world, that it is *necessary* to be idolaters. This we consider a fair statement of the case, and such as every idolater may be called to meet in the day of judgment.

In every nation, Jewish, christian, or heathen, the man who feareth God and worketh righteousness, is accepted of him. Here are presented the two grand principles of all true religion —reverence of God and righteousness towards men. The same are expressed in other words by our Saviour; "love to God and love to our neighbor;" and are declared to be the sum of the law and the prophets. Now if any man is able in any degree to gain the knowledge of these essentials of religion, he is bound to practice them in his life. But if he cannot attain even to these, he cannot be accountable to God for the exercise of any true religion whatever, as it cannot exist without these. This life therefore could not be in any sense a season of *probation*, nor could the present actions of men be any ground of judgment hereafter, because while living, they could neither have known their Lord or his laws.

But in truth, these elements of religion, are interwoven into our very being. We see especially two avenues of moral perception which God has constituted in our nature, and which may be termed *reason* and *conscience*. These resemble in their offices, the two senses sight and feeling; one brings information of the external and the remote, the other of the more intimate

and internal. Before it is perverted by indulgence in sin, the human mind is a most glorious device of the Almighty; and in nothing more so than in its complete adaptation to benevolence like its benevolent Creator. For example; there is no man living perhaps who has not found by the sad experience of remorse, that in doing wrong he was doing violence to the best and noblest part of his nature. So there are few, who have not after doing a benevolent deed, felt that inexpressible satisfaction of heart, which plainly told that they had, for that time, acted as they were designed to act. A single experiment of the right and the wrong is enough to convince beyond all dispute, which course is agreeable to his nature. Nor is this decisive mode of reasoning, unknown to any nation; for the sayings and experience of all men have recorded, that well-doing tends to make the actor happy, and evil doing, unhappy. This native feeling which makes man a law unto himself, is overcome only by perseverance in trampling upon it; it is obliterated never. So well has the gracious and almighty Ruler of men guarded against their violating the rule, which requires them "to do to others as they would be done unto." So palpable is the rule to all, that it is discovered without argument, by the mere sense of feeling. No rational man can pass this eternal barrier of the law of love without being deeply and often reminded of it; therefore every man who does pass it, is fully accountable for the transgression. But it is not till he has long passed this barrier, and habitually violated his sense of right and wrong, *that he becomes incapable of seeing God in all his works* in this world. So well is one fundamental principle of religion involved in the very nature of men.

No less remarkably adapted is the constitution of men, to recognize the *first* principle of religion, love to God; for we are sure, that a grateful heart, guided by an honest purpose, cannot pass through this world, radically ignorant of its Maker. Nor are we alone in this opinion, but it is plainly said, "the knowledge of God, is manifest unto them. For that which is invisible in God, as his eternal power and Godhead, is clearly seen, being understood by the things which are made; so that their ignorance is without excuse." This divine testimony is abundantly confirmed by the history of men. What less than this does the two thousand years monotheism of the world, while yet no Bible was given, prove? The knowledge of a supreme Deity which is yet scarcely eradicated entirely from the pagan systems, proves that such knowledge is not beyond human attainment. But most of all the notorious fact, that there have been men in almost all nations, who have discovered it, if it had been lost, believed it, and taught it, proves that God has not left himself without witness in the world. Two of the chief barriers against idolatry which must be passed before a man can forget his Maker, are the natural feeling of "obligation for favors received," and the natural

dictate of reason "that the workman is known by his works." These two simple principles, which are natural and known to all men, are sufficient to lead an honest and inquiring mind to know and love the great Benefactor of mankind.

Give man the capacity of enjoyment, the power of observing and reasoning, place him in the midst of this world, and then see what a plenitude of means he possesses of knowing its Maker. For, every sense which is given him, can find employment only on the things with which the world is furnished. Every object of sight, of hearing, of feeling, of tasting, and of smelling, is either an original product from its Creator, or evidently some modification only of that product. If he walks, he walks on a globe which no man made. If he breathes, he breathes an invisible and boundless atmosphere, which itself makes the idea of an invisible Power, no novelty to him. If he sees, it is only in light which is immensely diffused, and which has no visible Creator. If he speaks, hears, or thinks, he uses and he knows that he uses only such powers as were *given* him,—and given him by no unwise or unkind being. Tell us now how an honest mind, we will not say can, but how can he not learn the first principle of religion—love to God? Say not that these thoughts are obvious enough to a person enlightened by revelation to contemplate a perfect God, but are wholly beyond the reach of a mind not previously directed to seek them. The history of many men who have had no Bible disproves the objection; and had others been as earnest to know their duty and honor their Maker, as to honor themselves and live in pleasure, we cannot say that they would have lived in the worship of idols.

But it is proved also that rational, immortal man may walk amidst these scenes which are all alive with divinity, and yet learn little or nothing truly of his blessed Maker. Yet to have arrived at that stage of stupidity, he must have violated and blunted the divinely implanted principles of right and obligation in his nature. For this is evident; that if man enjoys life with its attendant blessings, without gratitude to *any* giver, he violates his natural principles of gratitude, and for that, he and not his Maker is accountable. But if he feels grateful to some being, and yet invests that being with an impure or imperfect character, he violates the principle of right reason by thinking differently of the divine being from what his works exhibit him. Lastly, if he clothes the invisible power which he adores, with those beneficent and mighty attributes, which he sees must have been exercised both within and all around himself, he will then have in his mind the true and perfect God, in his essential character. If now he clings to that God in grateful obedience, he will be *acting* the first principle of true religion, and the great command of God. Say not this is impossible; that the blindness of men forbids it; their immersion in gross and sensual pleasures unfits them honestly to seek

for their duty; for that, their Maker cannot be responsible. Had half the ingenuity and perseverance been exerted in seeking the true God, which has been spent in weaving and defending fine-spun systems of error, Jehovah would not now be a stranger in his own world. We cannot pursue the topic further, but will propose this question; whether the favored christian who faithfully clings to his Savior, and so maintains a holy life in the world as to be saved at last, is saved without as much honest effort on his part, as would have delivered an idolater from his delusions? For if *any man lives a penitent and godly life*, who can say that the grace of Christ is unable to reach him, though while he lived he never heard the only name by which we can be saved?

We have insisted thus on the capacity of all men to learn and practice these elements of true religion, for two reasons; because some persons seem to regard idolatry and its accompaniments rather as the harmless vagaries of children, than as the accountable acts of men, made in the image of God and made for immortality;—hence they do nothing to banish it from the world. Others who would gladly instruct and bless the world with christianity, feel bound by their sentiments to condemn idolatry, yet secretly feeling that it is rather a misfortune than a fault, they are not fully awake to supply the wants of others as they would be, if they believed that their degraded condition was self-caused. But to avoid all chance of mistake in our reasonings, we will look at the decisive expression of the feelings of the divine Being towards idolatry. That this is not regarded by the Almighty as a trivial or venial fault, but with the very deepest displeasure, is known to the readers of the sacred Scriptures. From the first mention of idolatry more than three thousand years ago, one condemnatory voice is uttered against it, from the time of Moses till the days of the Redeemer on earth. One feeling is uniformly expressed of it, in whatever nation practiced, but more intense, as would be expected, against the Israelites. Of them it is, that such language as the following was used. "And they set them up images and groves in every high hill and under every green tree, and there they burned incense in all the high places, and wrought wicked things to provoke the Lord to anger; and they worshipped all the host of heaven, and served Baal, and caused their sons and their daughters to pass through the fire, and used divinations and enchantments. Therefore Jehovah was *very angry* with Israel, and removed them out of his sight." But of foreign idolaters the Lord said to the Israelites, "ye shall utterly destroy all the places wherein the nations which ye shall possess, served their gods. For every abomination to the Lord which *he hateth*, have they done to their gods; for even their sons and their daughters have they burned in the fire to their gods." Still from age to *age, from nation* to nation, and from continent to continent, men

have wandered away from God, and have loved to wander. What emphasis does this fact give to the following reproachful language. "God looked down from heaven upon the children of men to see if there were any that did understand, that did seek after God: every one of them is gone back: they are together become filthy: there is none that doeth good, no not one." Similar language to this, but more severe is found also amidst the grace and peace which the New Testament sheds on the world. There, stands out most prominent an inspired description of heathenism as beheld from the purer and higher dispensation of christianity, which will remain to be pondered by wondering men, long after the vices there enumerated shall have been banished from the world. We refer to the first chapter of Romans. In the gospel of Christ it is, that we meet the repeated, solemn and affecting asseveration, "idolaters *shall not* inherit the kingdom of God."

Having thus viewed the causes of idolatry, and the feelings of the Almighty towards it in all ages, we turn to the inquiry, whether judging from its course in the world, there remains any reasonable hope that *the nations will be enlightened and blessed by it.* On this point, a truth most obvious to every observer is, that in every nation where idolatry has once been established, the worship has become more gross and outrageous than at its commencement; public morals have degenerated, and the divine authority has been prostituted to impure or political purposes. For in the infancy of those errors, while the minds of men gradually fell away from the living God, there still remained much of truth in their doctrines, and much comparative purity of morals and of noble sentiments. Hence it is, that amid the ruins which the completion of these systems has brought on later ages, we find all nations agree in turning backward to the past, as to a purer age, sighing over departed piety and virtue. In no nation perhaps is this trait so conspicuous as in China; for hope, and thought, and mind itself, are here set towards the past. Traces of the comparative elevation of the earlier religions, may be found in the systems of Pythagoras, of Menu, and in the Shu-king, the oldest religious book of the Chinese. But those simpler views and those better days soon passed away from the nations, along with the knowledge and love of the perfect God.

Respecting the religion of the Grecians, the historian Gillie says; "it would require a volume to illustrate the salutary effects of this venerable superstition. The nature, characters, and occupations of their gods were suggested by the lively feelings of an ardent mind. They were supposed subject to the blind passions which govern mortals. They delighted in the steam of sacrifices, which equally gratified their senses and flattered their vanity." But even his admiration could not extend beyond the heroic age. "The dangerous power of oracles, the

abused privilege of asylums, the abominable ceremonies of the Bacchanalia, and the horrid practice of human sacrifices, circumstances which cover with deserved infamy the latter periods of paganism, were unknown to the good sense and purity of the heroic age. In most of the Greek colonies of Asia, temples were erected to the earthly Venus, where courtezans were honored as priestesses of that condescending divinity. Corinth first imported this innovation from the *east;* and after the repulse of Xerxes, the magistrates of that republic ascribed the preservation of their country to the powerful intercession of these votaries of Venus. Their portraits were painted at the public expense." Thus the honor due to the Lord of hosts, was given by the enlightened Greeks, to *prostitutes,*—sanctifying sin and honoring pollution! Still this praise is due to the Greeks, that they exhibited the gods under no other than the human form, though often degraded almost to a beast. Far more abominable were the representations of the gods among the Egyptians; and likewise those now existing in India, where the form of giants, brutes, and monsters, are given to the gods. In India, the boasted sublimity and simplicity of their religion have come to sanction the notorious cruelty and pollution of their existing idolatry.

In China, owing chiefly, as we think, to the literary and political regulations, there is perhaps less that is disgusting and inhuman in their worship than in any other idolatrous nation which has ever existed. Gross idolatry was introduced here later than in any other nation; it has never swayed the government by means of a religious establishment; it has not had the learning and wealth of the nation to maintain it at public expense. The gross idolatries have not had their full swing here, they have not had their perfect work, not having generally prevailed till modern times. Yet with all these impediments, here are already developed the prominent evils invariably attendant on all heathenism. In this age of the world, in some provinces of China of not in all, the murder of infants is still practiced, and without any actual punishment from the laws. Yet so open is this practice that we have it from an eyewitness, who, a few months since upon the coast, saw the victims of this custom. The condition of females also here is essentially the same as it has ever been in pagan countries under the operation of the brute maxim, that "might gives right." Their consignment to ignorance, to perpetual seclusion from society, and to the almost complete control of the other sex, is as strongly marked in the Chinese policy as in any other. This single custom operates effectually to the degradation, and dismembering from society of a hundred millions of persons in China. Another heathen privilege is enjoyed here, though unhappily it has passed to nations which esteem themselves very far from all paganism.—We mean the right of religious persecution. This is the *claim of a government* to prescribe the object and the forms of

religious worship, and to enforce that prescription by pains and penalties. Certainly if the will of the Supreme were felt to be the supreme rule to all, no mere man would dare to encroach on that prerogative. All those christian governments which have endeavored by punishments to enforce religious observances, have attempted, contrary to their Lord's will, to make his kingdom *of this world.* But in these enforcements, they only adopted the very principle of the heathen governments to which they succeeded, and by which they were surrounded. Thus the Romish church, after it became dominant in Rome, *adopted the persecuting sentiment of the heathen government before it.* This is indeed no excuse whatever, yet it shews us whence the persecuting sentiment originated.

The christian rule that "we ought to obey God rather than men," deprives every human government of supremacy over the human conscience, and it is the only religion on earth which forbids such domination. It is this which has driven persecution from the only countries where it is not now practiced. There never was an idolatrous nation which did not claim the right to persecute of course, and actually use it when convenient. In China, the command of the son of God, and the command of the "son of heaven," are contrary the one to the other,—"teach all nations'"—"teach not my nation."

The Supreme Being has not been for thousands of years the object of prayer or of any worship with the *people* of China. The patriarchal model of government seems to have devolved the duty of public homage to this Being, entirely upon the emperor; hence the people who were released from that worship, released themselves also from the duty of learning him and of daily communion with him. In process of time, when this Supreme Being came to be regarded as the pervading energy of nature, even this stated act of national homage ceased to be much else than the formal adoration of a metaphysical principle. Thus shorn of personality and affections, this being ceased to be, if it had even been, regarded as the living One, suited to attract and return the warmest and dearest affections of the human heart. Hence the formal and artificial character of the national worship. But the religious wants of men demanded something more palpable than the worship of abstract principles. It is not wonderful therefore that the introduction of a foreign idolatry was welcomed in China by those who had still any *heart.* Nor is it surprising that by this means, God should be less thought of than before, so that the prevailing idolatry engrosses all the religious affections which yet remained. They know and they acknowledge that the objects of their worship are not *God*, that He forms no object of their prayer, of their joy, or of the communion of their heart.

The most striking effect of this religious system in China is on the personal character of the people. Nowhere in the world

is there exhibited so settled and so extensive an apathy on divine subjects as here. You approach a Chinese and introduce the subject of love to God, for he never begins such a topic. Speak of him as our benefactor, our friend and ruler. Do you find that his heart is ready to meet you with pleasure on this common ground? Is he delighted to dwell on it as a familiar spot, where his best affections love to linger, where his heart is at home? No, you have not waked the chord of feeling within him. Follow him, as far as we may, when the cares and the business of the day are past, to the quiet of home and the enjoyments of friendship. Does his mind naturally turn to the solaces of religion with his assembled family? Does he converse with his friends of the power and the kindness of God? We ask not for the social meeting for religious conversation and prayer, as in some other countries; but what evidence appears that religion is his delight, and the thought of God the dearest of all thoughts to his heart? The formal burning of a little gilt paper each evening, is small proof that the remembrance of the Maker is cherished by the soul which was made in his own image.

The repulsiveness of the Chinese character towards foreigners, has long been matter of history. If this narrow and selfish feeling were shown towards foreigners only, we might ascribe it as some do, to the influence of their officers and laws. But the same or nearly the same want of interest in the welfare of their own countryman, rather proves it to be a national trait, fostered by national sentiment. Occupying a most fertile soil and salutary climate, they have cut off the free interchange of kind offices with their fellow creatures, dissociated themselves from the family of men, placing themselves alike beyond the sympathies of others, and beyond commiseration in the common calamities of man. They broke the divinely established order by which God styles himself the Father of all nations—all nations whom he made of one blood. They ask no aid of others, they offer no aid to them, they neither inquire for their welfare or existence. It may be said of them as of the dead:—

> They have no share in all that's done
> Beneath the circuit of the sun.

This violent disruption of the natural brotherhood of men, seems very unlike the warm-hearted benevolence of the good man, who seeks not to separate his interests from others, but rather to identify his happiness with the enlightening of the world.

Where then is the remedy for these old and multiplied miseries? It is acknowledged as well by Chinese as others, that for 2000 years there has been a growing corruption in doctrines and morals, and not only continued but accelerating. The deep degeneracy of these later ages prevents the hope of

reform. The thing is scarcely if at all attempted, and the modern sages, it is believed would hardly desire it, if it were practicable.

We look in vain to their policy; we have no expectations from their old classical books. These books and that policy have seen their best days; they have had long and unlimited sway more than any similar system, and yet they have brought the nation to its present state. There is not vitality and power enough in them to restore man to happiness. No man expects help from them to reform and bless the nation. The religious apathy is too deep, and the national evils too extended to admit the hope of their removal by any human system of restoration.

Look over the world, and see whether any remedy is provided adequate to the miseries of weak and sinful men. What aid will you call? Learning and philosophy have come, but they have become atheists, and need help themselves. Idolatry has come, and brought more gods but no more aid. The koran has come, but without the sword which must water with blood the soil where Islamism is to flourish. Most deeply are we persuaded that the remedy for the wants and the sins of men in China, is the same as for us and for all the world,—Jesus Christ who came into the world to save sinners. This faithful saying is worthy of all acceptation; for we see no other sure hope for China or any other nation than in him who brought life and immortality to light by the gospel. Every delight which we daily receive from this heavenly source, makes us more desirous to see them receiving the same. Very far is our feeling from exultation over the weakness and darkness of our fellow-men, while we are thus examining their religious systems. Far is it from pride, as though we were naturally a more deserving and elevated race. No, we own and we feel that if benevolent men had not brought to our fathers the gospel which had been given to them, we should now be living under religious delusions equally unprofitable with the Chinese, but more, yes more barbarous. Raised to happiness and intelligence by this means, we wish to extend the blessing to all the unhappy children of men. But oppressed by the weight of ancient customs, ground down by the extortions and caprice of their rulers, living often in fear, in poverty, and want, the Chinese needs the consolations of the gospel to cheer him in this life. And when the fears of death come upon him, the prospect of annihilation, or of a return again to life and suffering, are a poor substitute for the solid hopes of pardon through the Savior.

The expectations which we cherish of the religion of Christ, and all for which we aim, are these. We hope it will bring back all nations to the love of one and the same God; so that every man will find in his fellow-man a common ground of friendship, and a common bond of union. By means of it also, the Bible will

become the standard of right and wrong in the whole earth; and all men living by the same rules, and studying these same "memoirs of the Almighty," will find the causes of mutual dissension dying away, and a common and kindly interest pervading all the members of the great family of mankind. By this also, all men will learn their equal obligation and feel gratitude alike to the same Savior, by whom they are redeemed unto God. Nor do we regard these great results as at all visionary or doubtful; for this remedy is sufficient for all, and the truth of the Bible itself is staked upon such an event,—"all the ends of the world shall remember and turn unto Jehovah, and all the kindreds of the nations shall worship before him."

PROPHECY.*—"*We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, till the day dawn and the day-star arise in your hearts.*" Peter's second epistle, i. 19.

If any one thing more than another is recommendable to a missionary, who has to overcome obstacles insurmountable to human strength, it is a close attention to the divine prophecies. We are not advised to be carried away by our own visionary projects, which we may have cherished, and which have sometimes brought the study of sacred literature into great disrepute; but we are to "take heed to the *sure word of prophecy* as unto a light that shineth in a dark place." To be illumined by this divine light when all around is darkness; to remain unshaken under all disappointments; to do the work of love after many, *many* years of vain labor, while the scoffer is laughing, and the infidel is sneering; these are effects which our attention to the sure word of prophecy ought to produce. When our friends at home have lost their interest in our adopted country, when the seed has long been sown on stony ground, then it is our duty to recall their thoughts to the more sure word of prophecy.

Perhaps few missions in the world have been so discouraging as the Chinese. Year after year has elapsed without crowning the efforts which have been expended, with a corresponding success. The greater part of the laborers have sunk into the grave; others have left the service, and others returned home. Few natives have felt the saving power of the gospel. Christian books have been scattered far and wide, without producing (to mortal eyes) an adequate effect. And now after all the labor and toil, we have not yet penetrated into this vast empire; our stations are either on the borders, or far away in the Indian archipelago, and the present laborers are reduced to small numbers. The same antinational system which at first counteracted our efforts, is still in full force. The laws against

* From a Correspondent.

popery have not yet been revoked; the precious gospel, this divine gift, remains unknown to the nation; and a more formidable barrier than any other—Chinese apathy towards every thing which does not strike the senses, is as deep as ever.

This is not the language of despair. Unbelievers may ask; where is the day of the Lord's coming? And we humbly answer; "it is not for you to know the times or seasons which the Father has put in his own power." Hitherto it has been the day of small things, but our labors have not been quite in vain. There are converts, schools, preachers; and there is a door opened to the Chinese empire. Let us not treat the small things, which God has hitherto done, with contempt, lest we perish together with an unbelieving world. But let us at the same time acknowledge, that as laborers we have never resisted unto blood. That noble purpose "to spend, and be spent," —that ardent desire to live and to die for the cause of God, has not taken entire possession of our whole selves. We do not indeed wish to see the names of "hundreds subscribed with their own blood," pledging themselves to enter the lists of combatants; we want something superior and more essential, an unreserved surrender to the Savior under the deep conviction of his omnipotent love. This will teach and prompt us to preserve to the last in our endeavors to promote the salvation of our fellow-sinners. This is the great requisite in the Lord's servants. Bring also arts, sciences, and the goods of this world into this holy cause, without boasting of your sacrifices, and you are welcome.

To rush heedlessly into dangers, to put the world at defiance, will rather injure the cause than promote it;—there is a more excellent way. When the doors of "the celestial empire" are thrown open, boldly to enter the list of missionaries, to gain the hearts of the people by kindness and long-suffering, to promote their temporal and eternal welfare by every measure in your power, without being known or registered in public journals, neglected and forgotten by friends, if possible;—after all to be treated with contempt both by the Chinese government and common people,—this is the true way of establishing the gospel in this remote part of the world. Let us not deride the supposition that China may very soon be open for missionary enterprises.

Amongst the numerous promises in Scriptures, there is one which bears directly upon China, and it is well to dwell a little upon the subject. In the twelfth verse of the 49th chapter of Isaiah, God says; "Behold these shall come from far; and lo, these from the north and the west, and these from the land of *Sinim.*" Great philologists are agreed, that Sinim was the name under which eastern Asia or China was known to the inhabitants of western Asia. Both the Arabs, Syrians, Malays, and Siamese, to this day, call it Tsin, Chin, or Shin; and

even a narrow-minded man might well doubt, whether the Hebrews, who knew the existence of Hindostan, (Esther, i. 1.) under the name of Hodu, and of Scythia under the name of Magog, could be entirely ignorant of the largest and oldest of empires. Sinim is the Hebrew plural of Sin. Or should we think that whilst petty nations come into remembrance before the Lord, the millions of China should never be mentioned? All are numbered before him, they are the creatures which his hand has made, and for whom the Savior bled and died.

Whatever may be the impenetrable designs of Providence, that up to these latter days, this great nation remains destitute of the gospel, we cannot fathom them. It is not for us to know the times or the seasons which the Father hath put in his own power, but we ought to believe that his unalterable word will be fulfilled. If nevertheless, sullen despair occupies our hearts and we begin to exclaim; "the Lord has forsaken this country; the Lord has forgotten this empire;"—O let us remember the divine assurance; "Can a woman forget her sucking child that she should not have compassion on the son of her womb? Yea, she may forget, yet will I not forget thee. Behold I have graven thee upon the palms of my hands; thy walls are continually before me." Though this was primarily addressed to Zion, yet it is applicable to all nations, who are made of one blood, and who have one Father; and it follows immediately after the promise uttered in behalf of China. Therefore we ought to go forth in the strength of this gracious promise, and plead with the Lord, and wrestle for a blessing upon this nation. Has he not said; "It is a light thing, that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to the gentiles, that thou mayest be my salvation to the end of the earth?"—Or do we think, that our Savior is not the King of the whole earth, and that China is not given to him for a possession? He does intercede for this numerous, though long neglected people, while seated at the right hand of the Father, as a true high priest, who compassionates all the nations of the earth.

At the present crisis, which is big with great events, and when the march of intellect is rapid as the eagle's flight, we may look for great things. The wall of national separation is pulled down by a more powerful hand than human.—If the decree is passed in heaven, that China shall be saved,—what will the imperial edicts and prohibitions avail? There may be a hard struggle, for it is to be the last; but the bulwarks of Satan will not withstand the shock, nor his armies prove victorious. God will reign and subject China to his sceptre. If we then could ascend on high, we would join in the anthem; "sing O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord has comforted his people, and will have mercy on his afflicted." But whilst we are living here below,

let us "lift up our eyes round about and behold; all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee as a bride doeth."

Whilst we remember these promises, and believe and labor to the last, with wisdom granted from above, we shall be successful. Has not the Lord said, "I will make all my mountains a way, and my high-ways shall be exalted?" Only be strong in our God, and he will remove the appalling obstacles.

Let us therefore strain every nerve to accomplish the object. We have to do with a nation half-civilized, which has schools and a national literature. The press can be made a mighty engine to batter dawn the wall of national separation. Our productions, if well written, will take the attention of the Chinese public at large, which is not prejudiced either against strangers or christianity. Let us at the same time not be prejudiced against them; but give arts and sciences as wide a range as it is in our power to do; for these are the hand-maids of the gospel. Above all, let us show, that we are truly interested in the spiritual welfare of those whom we consider our parishioners, though they do not acknowledge us as their pastors. There is much misery in China, and we may alleviate a great deal by proper measures. Whilst we neglect not the wise and the learned of this world among them, and who invariably stand high in their own esteem, let us condescend to the poor, the illiterate, and the wretched, who constitute the majority of the nation. This advice is now very easily given, but not so easily followed. But so long as we set before us a crucified Savior, who expired on the cross to save us wretched sinners, we may follow his footsteps who went about doing good. This will be a powerful way of preaching the gospel to the heathen, and of silencing all gainsayers. This way of exhibiting, together with the propagation of the glorious doctrines of the Redeemer, a correspondent practice, is humbly submitted to the fellow-laborers of the writer, who at the same time acknowledges his own deficiencies in word and deed.

It is to be expected that the Missionary, Tract, and Bible societies will second the efforts of uninfluential individuals, though already burdened with their own multifarious operations. And is there no literary society, either in Europe or America, which has any thing to spare for the Chinese? We hope not to plead in vain.—Let us conclude with the prayer; "Awake, awake, put on strength, O arm of the Lord. Awake, as in the ancient days, as in the generations of old. Art thou not it, that hast cut Rahab, and wounded the dragon?" Yea, may it be so. Amen and Amen.

MILITARY REWARDS.—It is the custom in China, as in many other countries, to reward those who have distinguished themselves in battle, with promotion. And those who fall in battle

under peculiar circumstances, are rewarded by honors decreed to their posterity. Late Peking gazettes furnish a detailed account both of those who behaved well and ill, on the occasion of the Formosan insurgents taking the town of Kea-e. One imperial officer headed a party of his soldiers in running away and seeking shelter among the mountains, where he still continues not captured. Another having associated with himself a few faithful adherents, in order to prevent the powder magazine from falling into the enemies' hand, blew it up about themselves. But the explosion not destroying their lives, they rushed sword in hand upon the rebels and slew several of them before they were overpowered. The wives, children, and servants of these warriors also continued faithful to death, though some of them were most cruelly treated by the rebels. Two of the women continued to rail at the insurgents till their noses were cut off, and their tongues cut out. The sons of the leader of this little band are to receive a nominal office, to be hereditary to all generations without end!

CHINESE EMIGRANTS.—We have seen several statements from Chinese, who have been in the straits of Malacca, respecting the situation of emigrants at some of those settlements. They complain most bitterly of the oppressive old Dutch system of "farming" the revenue to any vagabond who will bid highest. The authority thus conferred on gamesters and opium-smokers, they consider detestable; and the cupidity of government, mean and degrading. But the farmers of provisions, such as pork and the like, are also great oppressors. They league with native police-men and enter people's houses, insulting their women, and sometimes robbing the inhabitants under the pretext of searching them. They have been known to take a small quantity of a prohibited article into a house, and pretending to have found it there, then prosecute the inmates in order to obtain the penalty. The industrious and well disposed Chinese are thus oppressed by governmental people, and also by secret associations of the idle and vicious among their fellow countrymen. Those who get rich also commit great atrocities, which through the influence of money never come to light. Such a man has lately returned to China. He first hired Chinese assassins to murder his partner in trade, and then hired Malays to murder the assassins.

It is painful to read the story of such cruelties suffered by the Chinese emigrants. Often, no doubt, this class of persons is such as "leave their country for their *country's good*," but often it is otherwise. Compelled by oppression or pinching poverty to emigrate, they find too few friends in their wanderings. Cast off also entirely from any protection by their government, they are left at the mercy of any foreign oppressors where they may reside; with the prospect of being plundered again, on their return home, by their countrymen.

LITERARY NOTICES.

Researches of the Rev. E. SMITH *and the Rev.* H. G. O. DWIGHT *in Armenia: including a journey through Asia Minor, into Georgia and Persia, with a visit to the Nestorian and Chaldean christians of Oormiah and Salmas.* 2 Vols. Boston: 1833.

DURING the last fifteen years, a large extent of territory around the Mediterranean, including Greece, Asia Minor, Syria, Egypt, and the African coast, has been surveyed by protestant missionaries. The religious and moral condition of the Coptic, Maronite and Greek communities have been, by these investigations, brought before the benevolent societies in Europe and America; and, while many spontaneous efforts have been made to revive the "*oriental churches*," a desire has been excited to learn more accurately the condition of other sects residing farther east—such as the Armenians, the Georgians, Nestorians, and Chaldeans. With the special view of ascertaining by personal observation the present state and character of these classes of people, especially of the *Armenians*, Messrs. Smith and Dwight were instructed by the "American Board of Commissioners for Foreign Missions," to undertake the journey described in the volumes before us.

These gentlemen left Malta on the 17th March 1830; touched at Smyrna, and reached the capital of the Turkish empire on the 19th of April. On the 21st of May, after having gained some knowledge of the Armenians residing in Constantinople, they set their faces eastward. At Tokat they visited the tomb of *Martyn;* then took a view of Erzroom, which was once a thoroughfare for the commerce between Europe and the East; thence turning northward they entered the Russian possessions, and passed up to Tiflis, which occupies the right bank of the Koor. Tiflis has the appearance of a busy and populous city, and its streets present a crowded and lively scene—in which the Russian soldier and the stately Turk, the Armenian with turbaned head and the Georgian priest, the dark Lesgy with his short sword, the Persian known by his flowing robes, the half-clad Mingrelian, and the Circassian driving his spirited horses, all act their parts. Lying at nearly equal distances from the Black and Caspian seas, Tiflis may erelong become again, as it was in the days of Justinian, the thoroughfare for the over-land commerce of Asia. A sad harbinger from christian America had gone before the missionary travellers. "In the first caravanserai we

entered, the day after reaching Tiflis," say they, "we stumbled upon a hogshead of New England rum!"

On the 5th of August they seated themselves in a large covered baggage-wagon drawn by four horses abreast after the Russian fashion, and left Tiflis. As they went down the valley of the Koor, they met that dreadful scourge—the *cholera* on its march to Europe. One week's journey from Tiflis brought them in sight of Shoosha, but not until they had passed through scenes of personal sufferings, which they "would rather forget than describe." A crooked route from Shoosha to Tebriz, led them along the banks of the Aras; where, as they travelled from Nakhchevan up to Erivan and back again, they gazed upon Mount Ararat, which is known to the natives by the name of *Masis* in Armenian, and *Aghur-dagh* (heavy mountain) in Turkish. "At all seasons of the year, it is covered far below its summit with snow and ice, which occasionally form avalanches, that are precipitated down its sides with the sound of an earthquake, and which, with the steepness of its declivities, have allowed none of the posterity of Noah to ascend it." From several points of view the appearance of that Mount, once "the stepping stone between the old world and the new," was very majestic. At Ziveh-dudengeh, one fine autumnal morning in November, when they arose at the earliest dawn "the summit of Ararat was whitened with the broad light of day, while *the obscurity* of night still darkened its base; the first rays of the sun soon crowned it with gold; and then gradually descending, spread over it to its base a robe of similar brilliancy."

They reached Tebriz on the 18th of December. Abbas Mirza, the prince royal of Persia, into whose hands the Shah has resigned the management of his foreign relations, has his seat at Tebriz. His religious views are liberal, and his practice tolerant; but with his liberality he is also immoral, indulging in drinking and other dissipation. Abbas has been nominated by the Shah to be his successor on the throne of Persia.

Tebriz, now the capital of one of the most populous and productive of all the provinces of Persia, has a population of about 60,000, and also an extensive trade, the whole of which is in the hands of the natives. "The costly goods of Kashmeer and the East are brought by its merchants from the region of the Indus, and exchanged in the bazars of Constantinople for the manufactures of Europe. While some of the productions sent to India by the British East India Company for the Persian market, find their way hither from the ports of the Persian gulf; and the productions of Arabia are brought from Bagdad."

The first trait in the character of a Persian, that strikes a traveller coming from Turkey, is his civility. "The Turkish gentleman receives you standing, coolly puts his hand upon his breast for a salutation, asks you to sit as if the invitation in any form was an act of condescension, and a few common-

place questions, with long intervals of silence filled up by pipes and coffee, complete the ceremonies of your reception. The Persian, not only honors you by rising; but, putting you at once into the position of his lord, and assuming the attitude of your slave, he forces you into his own seat, if it happen to be the most honorable." The Persian differs also from the Turk, in his readiness to admit European innovations. Chairs and tables are used in the houses of some of the rich at Tebriz; several beautiful porcelain tea-sets, of the latest English fashion, were eagerly bought up when our travellers were there; and many shops in the bazar were stocked with a variety of European table furniture.

During the whole of their sojourn at Tebriz, Mrs. Smith and Dwight enjoyed the kind offices of several English gentlemen. Wearied with their journey, and sick as one of them was, the attention of Drs. Mc Neill and Cormick, Maj. Willock, Capt. Campbell, and others, made an impression on their minds, which they hope never to forget. The last named gentleman, then acting envoy, treated them with a hospitality, that could hardly have been exceeded had they been his own brothers. He readily facilitated their proceedings in every thing that depended upon his official capacity; and, what they esteemed not the least of his attentions, "he opened his house for religious services on the Sabbath, and took pains to procure a full attendance."—At their departure from Tebriz, Captain Campbell and Major Willock supplied them with recommendatory letters to the chief officers and khans of Oormiah, and other places.

A journey of a few days now brought the travellers to Dilman; and after spending a few days among the Chaldeans and Nestorians on the west shore of the lake of Oormiah, they turned their steps to the north-west, passed through Erzroom to Trebizond; embarked on board an Illyrian ship bearing the Austrian flag; sailed down the Black sea; and reached Constantinople, having been absent "just a year and four days," and travelled by land more than twenty-four hundred miles.

We have perused the *Researches* with much interest and pleasure. The travellers seem to have been intent on collecting valuable information of every description. The geography, manners, and customs of the countries which they visited, as well as the intellectual, moral and religious condition of the people, were objects, which constantly occupied their attention. In the Turkish, Russian, and Persian dominions, they found the people ignorant, without the means of education, and accustomed to all the immoralities and crimes which usually follow in the train of ignorance. A numerous priesthood, with but a few honorable exceptions, they found scarcely less ignorant, and often more vicious, than the people.—The whole region over which they travelled has for a long time past been desolated and depopulated by wars; and agriculture and commerce have been interrupted.

An introductory article to the "Researches," contains a brief *History of Armenia.* It is an inland country, and extends about four hundred and thirty miles in longitude, and about three hundred in latitude; it has its western boundary not far from six hundred miles east of Constantinople. The noble Euphrates, the Tigris, the rapid, furious Aras (Araxes), and other rivers, have their sources in Armenia. In its most flourishing period, the country was divided into fifteen provinces. "In the centre of them all was the province of Ararad (Ararat), distinguished for its extent and fertility, and which, from its having been almost invariably the residence of the Armenian court, is uniformly mentioned in the Bible, instead of Armenia itself." The Armenians are known at the present day, as a scattered race; they are found, "not only in almost every part of Turkey and Persia, but in India, as well as in Russia, Poland, and many other parts of Europe." They are great travellers, and almost every important fair or mart, from Leipsic and London to Bombay and Calcutta is visited by them. The whole number of Armenians has been estimated to be 10,000,000.

While at Tiflis, our travellers made many inquiries concerning the Georgians; they are at present a small nation, supposed not to exceed 600,000 souls; are divided into three classes, namely, *free commoners*, *nobles*, and *vassals.* They are of the Greek faith, and in their religion differ very little from the Russians, whose emperor is now their liege lord.—During their early history, the Georgians were frequently molested by the Khazars, the Persians, and the Greeks. In 538 A. C., while groaning under the dominion of Kai-khosrov of Persia, "the Georgians saw with astonishment a company of *Chinese*, headed by one of the royal family of that distant empire, burst through the gates of Dariel, and come to their aid. They were received with joy, their arms were victorious, and the prince was presented with the fortress of Orpet, (called also Samshvilde and Orbisi,) on the Khram, which gave name to his family. His descendants, the Orpelians, afterwards distinguished themselves both in Georgian and Armenian history, and now, at Tiflis and elsewhere, they hold their rank among the Georgian nobility, and boast of higher heraldic honors than any of the crowned heads of Europe."

With the *Cossacks* they had much to do in the course of their journey, and their opinion of them continued to the last to improve. The first Cossack they met, (it was on the morning they entered Erzroom amidst a dense fog,) is thus described.—"In a clear atmosphere, large as he really was, and mounted upon a tall and stately horse, with a spear at least twelve feet long projecting on one side, a rifle slung upon his back on the other, a heavy sword by his side, and a brace of pistols in his girdle, he would have appeared sufficiently formidable; but magnified by the mist to a gigantic size, he seemed almost like Mars himself." The

Georgians speak the same language, and profess the same religion as the Russians; but they are a distinct nation, with their own peculiar institutions and rights. They pay no taxes to the autocrat, and in their territories on the Don, no Russian holds an office or exercises authority. Yet the emperor claims from them a military service, which obliges every man to alternate three years at home and three years in the field, "and in fact converts the whole nation of more than 200,000 individuals into a standing army."

The *present Chaldean* Christians are of recent origin. Most of them live in the province of Ooromiah, and are but few in number. They are papal Syrians. Their bishop, Mar Yohanna, was educated at Rome; and his priest had been twelve years in the college of the Propaganda.

The *Nestorians* are somewhat more numerous than the Chaldeans. Once their community was very large. As early as A. D. 498, "they assumed the attitude of the dominant Christian sect in Persia." They have had churches in Mesopotamia, Arabia, Syria, Hindostan, Transoxiana, Mongolia, "and, if we may credit [and why may we not?] a monument subsequently discovered by papal priests, Nestorian missionaries planted churches in the heart of northern China."—However much these churches may have been protected and fostered by Prester John, Genghis and his descendants, they were destined to a speedy overthrow. The fell Timur, like a besom of destruction, swept Christianity from Transoxiana, exterminated or effectually concealed it in Mongolia, and persecuted unto death multitudes of the Nestorians of Persia.

We are glad to learn that a missionary has already been appointed to labor among the Nestorians of Ooromiah. How he will be received by them, experiment alone can fully determine. "Their extreme liberality towards other sects, their ideas of open communion, and their entire rejection of auricular confession, are considerations which have produced in our minds," the travelers remark, "a firm conviction, that a mission to the Nestorians would meet with far fewer obstacles, than among any other of the old churches. The week that we passed among them was the most intensely interesting of our lives."

Messrs. Smith and Dwight had frequent opportunity while on their journey, to witness the operations and enjoy the society of German missionaries. From them they derived much valuable information concerning the Armenians, moslems, and others. —At Shoosha they were in the latitude of Bukharia, and distant from it only about sixteen degrees, and less than twenty-five degrees from the Chinese frontiers.—The recent visit of Lieut. A. Burnes and Dr. Gerard to Bukharia we intend to notice at another time.—We view with lively interest the advances of enterprising Christian missionaries and other intelligent travelers into central Asia. Darkness and confusion have long reigned over those plains; but the day will come, perhaps very soon, when light will break forth

and order be established. Once, more freedom of intercourse was enjoyed; it will be so again; and a highway will be opened, by which the traveler, leaving the capital of Japan, passing through the gates of Peking, and then touching at Cashgar, Bukharia and Teheran, may without molestation speedily reach Constantinople, Vienna, Berlin, Paris, or London.

The Indo-chinese Gleaner: containing miscellaneous communications on the literature, history, philosophy, mythology, &c., of the Indo-chinese nations, drawn chiefly from the native languages. Malacca; printed at the Anglo-chinese Press.

The first number of this *Quarterly* periodical was published in May 1817, under the editorship of the late indefatigable Dr. Milne, and was continued until April 1822. The need of such a medium of communication was very early felt by those who had undertaken to make themselves and others familiarly acquainted with the character and wants of the people of eastern Asia. Indeed, one of the first, though minor objects contemplated by Dr. Milne and his colleague and predecessor, in establishing the Anglo-chinese college, was the publication of a periodical in the English language. The *Gleaner* was commenced and continued "under many disadvantages;" still every number was replete with valuable original matter, such as could not fail to be interesting to the philosopher, to the historian, and especially *to the* Christian philanthropist. Had the Indo-chinese Gleaner been continued to this day, with its wonted ability and spirit, it would have contained a most valuable collection of information; even as it is, we know of no one work that will compare with it, on most subjects relative to China. We frequently avail ourselves of its aid.—For Dr. Milne's opinion of the value of such periodicals, we must refer our readers to 'A sketch of the life of Milne,' which appeared in our first volume. See page 321. In the opinion there expressed we fully concur.

A monthly periodical *in the Chinese language.*—The first number of this work was published in Canton on the 1st instant. An edition of 600 copies was immediately disposed of; but was not sufficient to supply subscribers that had already been obtained; and a second edition of 300 copies has been struck off. Few of the natives, we understand, have as yet become subscribers to the work; many copies of it, however, have fallen into their hands; and, so far as we can learn from personal inquiry and common report, they generally entertain a favorable opinion of it. If it can be continued, as we trust it will be, we have no doubt that the number of subscribers and readers will soon be very much increased. What opposition it may have to contend with, remains to be seen. We shall anxiously watch the progress of this new periodical as it goes forth, in its elegant costume, to seek new acquaintances and to inform them of what has been and is now existing and transpiring *beyond* the

limits of the celestial empire; and we shall endeavor faithfully to report its successes, and (if it shall be so) its reverses. Let it go richly stored with useful knowledge and science — the handmaids of true religion— and we bid it God speed.—We subjoin the original *Prospectus.*

WHILE civilization is making rapid progress over ignorance and error in almost all other portions of the globe,—even the bigoted Hindoos having commenced the publication of several periodicals in their own languages,—the Chinese alone remain stationary, as they have been for ages past. Notwithstanding our long intercourse with them, they still profess to be first among the nations of the earth, and regard all others as "barbarians." This empty conceit has greatly affected the interests of the foreign residents at Canton, and their intercourse with the Chinese.

The monthly periodical which is now offered for the patronage of the foreign community of Canton and Macan, is published with a view to counteract these high and exclusive notions, by making the Chinese acquainted with our arts, sciences, and principles. It will not treat of politics, nor tend to exasperate their minds by harsh language upon any subject. There is a more excellent way to show that we are not indeed "barbarian;" and the Editor prefers the method of exhibiting facts, to convince the Chinese that they have still very much to learn. Aware also, of the relation in which foreigners stand to the native authorities, the Editor has endeavored to conciliate their friendship, and hopes ultimately to prove successful.

As all the members of the foreign community here have a common interest in the successful prosecution of such a work, the Editor hopes to find among them a sufficient number of subscribers to defray the expenses;—the more so, as the Chinese themselves must, at least for some months, be incapable of appreciating a publication of this nature; and consequently little support can be immediately looked for from them.

The subscription will be for six months, being at least one dollar per month, for which sum seven copies will be delivered. The numbers will be issued regularly:—each number will contain upwards of twenty pages, and will be embellished by maps and plates, illustrative of geographical and astronomical subjects, &c. Should the work meet with the support and approbation of the community, it will be considerably extended by much additional matter.

CHARLES GUTZLAFF.

Canton, June 23d, 1833

RELIGIOUS INTELLIGENCE.

JAVA.—A gentleman who has resided in Java has put into our hands the following brief notices of that island and its inhabitants.

"Java is without doubt, the most delightful island of the Indian Archipelago. Its fertility and situation render it a possession of very great value. But notwithstanding these advantages, it is deeply to be regretted, that the natives are so fettered by the iron laws of Mohammedanism as to retard or stop every attempt which may be made to improve their condition.

"The enlightened policy of Sir Stamford Raffles broke through all difficulties, and provided instruction both for the nobility and common people. Those times are gone by; and the natives are again subject to the hadjees, who are their only teach-

ers and virtual rulers. Nothing can be so pernicious as to allow these idle pilgrims to suck up the marrow of the nation, and imbue the people with strong hatred against a Christian government. At the same time it is clear, that no governmental laws can control their authority and influence over the minds of those who believe in the doctrines of the Koran; for most tenaciously will they adhere to the dogmas of their false teachers, unless in their youth they receive better instruction. *That* would render the attempts of the hadjees entirely futile. While they remain in their ignorance, they will most surely continue to be the followers of the false prophet, and cling to their superstitious and wicked practices. Some provision for their education, therefore, ought to be made by the civil authorities; and if this is neglected, these deluded men will be forced, as heretofore, to abide in darkness under the control of the hadjees.

"Though the prejudices of the Javanese against a liberal education may be very great, they surely are not greater than those of the Hindoos and moslems of Hindostan. But experience has proved that the prejudices of these latter can be overcome; and they be made willing, nay anxious to have schools established among themselves, under the superintendence of European teachers, with the New Testament for a school-book.

"Ought we therefore to despair in regard to the Javanese? Have not the first efforts which have been made among them, been attended with most beneficial consequences? Will the natives revolt as soon as they are taught to love their neighbors as themselves, and also to revere every human power as the ordinance of God? Does the history of nations teach us that education makes the people ungovernable and unsubmissive? Or, do the records of modern missions afford a single instance where Christian instruction has caused men to be rebellious?

"The middle ages of ignorance are passing away; and with them the inquisitorial laws which inthrall the human spirit. Pure religion, arts and sciences are spreading rapidly, and no power of darkness can stop their march. While we are so highly benefited by Christianity, are we not bound in duty to impart a knowledge of it to our fellowmen, over whom the Almighty has appointed us rulers? To act according to such a principle is characteristic of every wise administration; we hope it will be fully adopted in Java."

Missionaries *among the Chinese.*—By a letter dated Sourabaya, July 6th 1833, we learn that the *Rev. Herman Rottger*, one of the five Dutch missionaries who were appointed to the Moluccas, has resolved on entering the Chinese mission.—After speaking of Mr. Gutzlaff's voyages up the coast, Mr. R. adds; —"I also am on fire to enter the combat against the empire of darkness. where the prince of this world holds his seat in China. And I desire and hope that my fire may not cool from the length of time which will elapse before I reach the celestial empire."

By another letter from the Straits, we learn that the *Rev. John Evans* has recently arrived at Singapore from England, to join one of the stations of the London Missionary Society's missions among the Chinese.

The time has come, we cannot doubt it, when the disciples of the Lord Jesus feel a new interest in China. A few, we hope many, of the churches of Christ in England, on the continent of Europe, and in America are beginning to understand that it *is their* duty to send the glorious gospel of salvation to all their fellow-creatures; and it is cheering to know that a constantly increasing number "are living, laboring, praying, and appropriating time, substance, and influence, with their eye steadily upon *the speedy conversion of the whole world to God.* Whatever field, whatever department, of Christian effort claims their attention—whether domestic or foreign missions, the education of ministers, the multiplication of Bibles or tracts, the improvement of morals or education, the advancement of science, or whatever it may be—the object of pursuit is the same; it is, THE SPEEDY CONVERSION OF THE WHOLE WORLD."

The command of Christ, a perishing world, the prosperity of Zion, and the glory of her King, call for a rapid increase of the number of missionaries to the heathen.—One society has resolved to send beyond the Ganges into southeastern Asia *sixteen* missionaries, during the current year.

JOURNAL OF OCCURRENCES.

MOURNING *for the empress.*—The provincial and local officers of this province went into mourning for the *empress* on the 16th instant. But the common people do not mourn.

INSURRECTION IN COCHINCHINA. The governor of Saigon and the southern provinces of Cochinchina died at the close of last year. He was, we believe, the very same officer who was governor (or viceroy) of those provinces in 1822, when Mr. Crawfurd visited Cochinchina as agent for the governor-general of India. His duties were both of a civil and military nature. Under his command, in his military capacity, was an officer of considerable rank, who had incurred the displeasure of most of the superior officers and princes of the court, by his disregard of, and want of subservience to, them. After the death of his commander and patron, therefore, he was immediately disgraced, and on false charges, imprisoned and condemned to death. His wives

and children also were condemned to become slaves to the higher officers. To avoid this ignominy, he formed a plan for destroying both himself and them. The people, both natives and Chinese, with whom he was very popular, received information of this, and went in a large body to his prison to dissuade him from his purpose, intending to take his defence upon themselves. Being denied admittance by the jailors, they became riotous, and a party of the police was sent to disperse them. They beat back the police, and finding that they had gone too far to recede, attacked the officers before the military could assemble, killed the major part, released their favorite, placed him at their head, and sent for aid to Siam.

The above is from a Chinese, who left Cochinchina to get out of harm's way: it is dated at the city of Saigon, July 5th, 1833.

The Peking Gazettes for many months past, exclusive of the recorded degradations and new appointments, the demise of some old officers, friends of the emperor, and of his wife the empress, have been filled chiefly with details of murders and famine, robberies, rapes, and unnatural crimes. Generals of the army, the supreme courts and cabinet ministers assembled with the privy council and nobles, are appointed to try and report cases to the emperor, which are much more fit for a justice of the peace, or the police officers of a great capital, than for the sovereign of a mighty empire.

A short time since, in Peking the head of a youth was dragged from the river by a hungry dog. He who first reported the fact was suspected of being concerned in the murder. But a series of examinations produced such contradictory statements, that it appeared more likely that two, than that one person had committed the murder. A priest and a resident in a temple of Budha were finally accused of having attempted to abuse the body of a boy, and, eventually through rage and vexation, of cutting off his head.—By latest accounts the body of the boy had not been found.

Suicide.—We have seen a letter from a native who lives about twenty miles westward of Canton. In the neighborhood of his village, a young bride returned from the house of her husband,(according to established custom,) to visit her own family and acquaintances. She had a sister and some other unmarried young friends, (but probably betrothed,) to whom she gave so shocking an account of the unhappy condition of a woman when married to a bad man,—alledging that it was better to die than go to the house of a bad husband,—that in consequence of the conversation and their own apprehensions, four of the young ignorant creatures determined to commit suicide. This they effected by tying their hands together and throwing themselves into an adjoining river. An alarm was soon given and they were taken from the water, but not until in all of them life was extinct.

Bohea hills.—According to authentic accounts received from

the Bohea hills—the hills where the ***bohea tea*** grows,—in the province of Fuhkeën, the rains there were heavy and continuous for the space of a whole month; in consequence of which, the mountain torrents swelled, bridges and planks were swept away, the roads were broken up, and the paths rendered impassable. The teas already prepared were washed away or saturated with water, and the leaves of those which were not yet plucked remained to perish on the plant.

Locusts.—From the province of Hookwang down to Kwangse, a species of locust has descended upon the country, hundreds of millions in number. This species is called *hwang-chung*, and vulgarly *po-chung* or "*winnowing machines.*" Before them, nature appeared as the garden of Eden; behind them, it was a desolate wilderness.

Fires.—Early in this month, a fire broke out in *Hankow*,—which is one of the largest towns in the province of Hoopih. The houses of the town are built chiefly of wood. They contained a large amount of merchandise. The fire continued for *seven* successive days.

On the morning of the 25th inst. at about 4 o'clock, houses were on fire in the west suburb of Canton, about half a mile distant from the foreign factories. The fire-engines were immediately in motion, and the fire soon extinguished. Only three houses were partly consumed.—Had it not been for their engines, and the improvements which the Chinese have derived from foreigners, this last fire might have been as destructive as that at Hankow, which it is said, nearly equalled that of Canton in 1823.

Inundations—Near the close of the last month, the waters which had deluged several districts west of this city, had considerably abated; but subsequent rains caused them to overflow again, and threaten destruction to the latter harvest. The prospect still continues not very pleasing.

On the eastern borders of this province also, near Fuhkeën, the inundation has been very destructive. ***Thirty-six villages*** in the district of ***Ta-poo*** were buried beneath the waters; and hundreds of human carcasses floated on their surface.—***Puh haou she keae!*** exclaimed our informant as he related the above particulars.*

In consequence of these long continued rains and inundations, governor ***Loo*** went in person to the temples of wind and fire, to solicit more of the power of these elements to diminish or stop the fall of water.

Famine.—Scarcity and famine, says another individual, (and the Gazettes confirm it,) have prevailed, more or less, in all the provinces. And, says a native observer, from the commencement of the present reign, there has not occurred one felicitous year! We leave the reflections to our readers.

* "Puh haou she keae" may be freely rendered by the old Latin phrase—O tempora, O mores!

DISTRIBUTION OF FOOD.—At Peking, of late, large quantities of food have been distributed to the people. At first rice congee was given; but as many did not bring vessels in which to carry it home, rice was substituted for it. We find from a report in the gazettes, that during ten days, 461,129 mouths of great and small, males and females, were thus supplied with food.

CAPITAL PUNISHMENTS.—At Koten, in Tartary, as it appears by the Peking gazettes, twenty-one persons, accused of an attempt to excite rebellion, and of murdering two Mohammedan begs, were in January last, fastened to a cross and cut to pieces. They wished to force the begs to assist them and proposed to take the city of Koten; but the Mohammedans held fast their allegiance, and in words railed at and abused the rebels, till they died. His majesty expresses great regret at the fate of the begs, praises their constancy, and orders posthumous honors.

YUEN YUEN.—Of this officer we have more than once had occasion to speak in our previous numbers. Having just reached his seventieth year, he has left his government in Yunnan, and is now at Peking,—"*laying his head in the mire*," (to use his own language) in gratitude for the presents of imperial scrolls, silks, &c., which his majesty has condescended to confer on him. Governor Yuen, on the disgrace of governor Le, succeeded to the office of sixth cabinet minister; and it is rumored that he will now be kept at court, instead of returning to his government. We give the following brief account of him from Chinese authorities:—Yuen Yuen is a more literary and talented man than almost any other statesman in China. He took his second literary degree, that of keu-jin, at the early age of 18; and he was soon after employed by the most sacred Duke (the hereditary descendant of Confucius), as a private tutor. From this situation, he proceeded to take office; and in after life he married the duke's daughter, a highly talented woman; one of his daughters also evinced her literary powers, by publishing some poetic pieces, during the period of her father's holding office at Canton.—Yuen Yuen, at the grand examinations, attained the chief name on the list of the Hanlin or doctors. A few years afterwards he became governor, an office which he held for many years in Canton, from whence he was removed to Yunnan. Though a very literary man,—and a great patron of scholars, he is not considered a good governor. It was by his suggestion, and under his superintendence, that the copious statistical account of Canton province called Kwangtung Tung Che was published,—a work which is as far inferior, in a geographical point of view to the works of western writers, as it is superior to the great majority of Chinese statistical compilations.

EXECUTION.—On the 4th of August, twenty-three men were beheaded by the authority of the local government of Canton, without reference to theemperor. The alledged crime was piracy. It is truly shocking to hear of men being cut off by tens and scores, by the hands of the executioner; and without exciting among the people the least horror or commiseration.

RAIN STORMS.—The heat at Canton is generally as oppressive during the month of August as in July. This year it has not been so: frequent rains have rendered the weather, especially during the last half of the month, unusually cool. The waters of the late inundation continued to decrease up to the night of the 25th, when we were visited by a storm from the east, with abundance of rain. The storm subsided on the two following days; but rose again on the evening of the 28th: and this morning, (the 30th inst., at 11 o'clock,) it continues with but little, if any abatement. The fall of rain has been excessive; and the tide driven by a strong easterly wind has risen far above its usual mark.

THE

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DESCRIPTION OF THE CITY OF CANTON.

(Continued from page 160.)

NECESSITY, which has always guided infant nations in their first efforts towords improvement, seems everywhere to have adapted her lessons to the circumstances of those who were to be instructed. Prompted by her suggestions, the ancient Egyptians and Greeks went on rapidly from one improvement to another; and, taking advantage of those advances, the nations of the west are at this moment moving forward with unexampled celerity and majesty, attracting universal attention, and conferring substantial good on all the families of the earth. It has been far otherwise with this nation. So far as Necessity urged them, the Chinese went on quickly; but seldom have they ventured or desired to step beyond the limits which circumscribed the efforts of their remote ancestors; and they have been equally slow and unwilling to adopt or imitate the usages and improvements of "distant foreigners." This is a prominent characteristic of the Chinese, and one too in which they glory. Hence, without having much claim to originality, they are exceedingly unlike the nations of the west. In giving a description of this people, therefore, or of anything

that belongs to them, we are not to estimate either it or them by the criterion of European taste and usage. *Non disputandum de gustibus.* With the Chinese, the left takes precedence of the right, as the place of honor; and white instead of black is the appropriate badge of mourning. From the peculiar structure of their compass, perhaps, which they call *che nan chay,* "a chariot pointing towards the south," they do not number the cardinal points in our order, but always mention the south before the north, as in the following prosaic verse:—

Yuĕ nan pih, yuĕ se tung:
South and north, west and east.

And for north-west, &c., they say west-north, west-south. Without attempting to account for this contrariety, it is obvious to remark that the fact itself ought to be kept in mind, while surveying the various works, occupations, institutions, and habits of the Chinese.

It is generally supposed that the remote ancestors of this nation, in their migration eastward, dwelt in *tents:* their circumstances would require such habitations: and when they became stationary, their wants would prompt them to seek some more substantial covering from the heat and the storm. But the tent was the only model before them; and that they imitated it, their houses and temples and pagodas, built at the present day, afford abundant proof. The roof, concave on the upper side, aad the veranda, with its slender columns, show most distinctly the original features of the tent. In fact the whole fabric of ordinary buildings is light and slender, retaining the outline of primeval simplicity. Those therefore who seek here for grand and stately edifices, built after the Grecian and Gothic models, wall seek in vain. Barrow, after having visited the imperial palaces, and traveled from north to south, through the whole breadth of the empire, affirmed that all the buildings of the Chinese are "without elegance or convenience of design, and without any

settled proportion, mean in their appearance, and clumsy in their workmanship." Macartney was much better pleased with their architecture; though it is "totally unlike any other, and irreconcileable to our rules," yet "it is perfectly consistent with its own, and upon the whole, it often produces a most pleasing effect; as we sometimes see a person, without a single good feature in his face, have, nevertheless, a very agreeable countenance."

In the buildings of Canton, we have doubtless as great a variety of structure and style, and as fair specimens of Chinese taste and art as can be found in the whole empire. A large part of the city and suburbs is built on low ground or flats. Special care, therefore, is requisite in order to secure for houses and temples a solid basis. Near the river, and in all the most loose or muddy situations, houses are raised on wooden piles, which make the foundation as secure as brick or stone, and perhaps even more so. In some cases the piles rise above the surface of the ground, and then the buildings, constructed of wood, rest directly on them; but in other instances the piles reuch only within a few feet of the surface, and the remaining part of the foundation is made of mud, brick, or stone. When this is done, the walls of the houses are usually carried up and completed with the same material. Not a few of the houses are entirely baseless, or have only a slender foundation of mud, of which also their walls are composed; and hence in severe rain-storms and overflowings of the river, such as have recently happened, many of the walls are prostrated.

Bricks are in most general use for the walls of houses; perhaps three fifths of the whole city are built of this material: of the remaining part, a very large portion is constructed of mud; most of the Tartars in the old city are said to inhabit houses of this description. Stone and wood are not very extensively used for the walls of houses; the first is

frequently employed about gateways and for door-posts; and the second for columns, beams, and rafters. Many of the floors of houses and temples are formed of indurated mud; marble flags are sometimes used for the same purpose, and often tiles. These latter, when made very thin, are used for roofs; they are laid on the rafters "in rows alternately concave and convex, and forming ridges and furrows, luted by a cement of clay." Windows are small, and rarely supplied with glass; paper, mica, or shell, or some other similar translucent substance taking its place. Very little iron is employed in building houses.

All these materials for building are procurable here at moderate prices, and in great abundance. Wood, usually a species of the fir, is floated down the rivers, and brought to the city in large rafts. Bricks are made in the neighborhood of Canton, and are brought hither in boats, and sold at various prices from three to eight dollars a thousand. These bricks are chiefly of a leaden blue color, or of a pale brown; a few are red; these various tints are occasioned by the different modes of drying and burning them: the red bricks are the only ones that are thoroughly burnt; the leaden blue, are those which have been exposed to the action of the fire only for a short time; while those that have experienced no other heat than that of the sun, are pale brown. Excellent stone for building is found in the hill-country on the north of the province, and also in several of the islands south of the city. The stone is chiefly granite and sand-stone; of each there are several varieties.

Such is the general style, and such the ma[illegible] material of the buildings of Canton. In passing through the streets of the city, the spectator is struck with the difference which he finds in its various buildings,—though this diversity does by no means fully exhibit the relative condition and circumstances of the people. A few only are rich; and

the external appearance of their houses does not at all exceed in elegance those of the middling class. Many are very poor; and the aspect of their habitations exhibits abundant evidence of their abject state. The poorest people are to be found in the extreme part of the suburbs, along the banks of the canals, and in the northern part of the old city; their houses are mere mud hovels—low, narrow, dark, uucleanly, and without auy division of apartments. A whole family of six, eight, or ten, and sometimes twice that number of individuals, is crowded into one of these dreary abodes. It is surprising that people can live, and enjoy health, and even long life, in such circumstances. To pass through the streets or lanes of such a neighborhood, is sufficient to reconcile a person to any ordinary condition of life. Neither intelligence nor industry could ever be confined in such miserable cells.

In habitations a little more spacious and cleanly than these, perhaps one third part of the population of Canton have their abodes. These stand close on the streets, and have usually but a single entrance, which is closed by a bamboo screen suspended from the top of the door; within these houses there are no superfluous apartments; a single room allotted to each branch of the family, serves for a dormitory, while a third, which completes the number into which the whole inclosure is divided, is used by all the household as a common eating room. Chinese houses usually open towards the south; but in these, as also in the poorer kind, this favorite position is disregarded. Houses of this description are rented at four or five dollars a month.

Another class of dwellings inhabited by a more wealthy but less numerous part of the community, are the residences of those in easy circumstances, who enjoy plenty, without any of the accompaniments of luxury. These houses, together with the plot of ground on which they stand, are surrounded by a

wall twelve or fourteen feet high, that rises and fronts close on the street, so as completely to conceal all the buildings from the traveler as he passes by. Indeed, the prospect as you go along the narrow streets, which are lined with this description of houses, is very cheerless. But if allowed to enter some of these dwellings, more pleasing scenes will open before you, different enough however from the home of you childhood. You would enter the outer inclosure through a large folding door into an open court, thence you would be conducted by a servant to the visitor's hall,—which is usually a small apartment furnished with chairs, sofas, tea-stands, &c. Here your host would meet you, and perhaps introduce to you the younger members of his family. These halls are open on one side; and the others are commonly ornamented with carved work, or hung with various scrolls, presenting in large and elegant characters the moral maxims of their sages, or perhaps exhibiting rude landscapes, or paintings of birds and flowers. The remaining part of the inclosure is occupied with the domestic apartments, a garden, and perhaps also a small school-room.

The houses of a few of the most opulent in Canton are in no respect inferior, except it may be in the space they occupy, to the imperial palaces. The family residences of some of those merchants who are licensed by government to trade with foreigners, furnish good specimens of this kind of buildings. The seat of the late *Consequa*, which is now half in ruins, was once superb; that of the present senior hong merchant is on a scale of great magnificence; "it is a villa, or rather palace, divided into suites of apartments, which are highly and tastefully decorated."—The houses of the officers of government, and also the numerous temples of the city, need not be particularized in this place;—suffice it to remark, that they are usually more spacious than private dwelling-houses, and that at present most of them are in very ordinary condition.

Very few of the houses or temples of Canton have more than one story, the halls of which are usually of the whole height of the fabric, without any concealment of the beams or rafters of the roof. Terraces are often built above the roofs; and when surrounded by a breast-work, afford in the cool of the day a pleasant and secure retreat, where people can ascend to enjoy a purer air, to secure a wider prospect, or to witness any event that transpires in the neighborhood. These terraces are not, perhaps, very unlike the *flat roofs* of other orientals. In some other points also there is a coincidence between the houses of the Chinese and those which are noticed in sacred literature.

Referring to these latter, professor Jahn, in his Biblical Archæology, says:—'the gates not only of houses, but of cities, were customarily adorned with an inscription, which was to be extracted from the law of Moses; a practice in which may be found the origin of the *modern* Mezuzaw, or piece of parchment inscribed with sacred texts, and fastened to the door-posts. The gates were always shut, and one of the servants acted the part of a porter. The space immediately inside the gate is called the porch, is square, and on one side of it is erected a seat for the accommodation of those strangers, who are not to be admitted into the interior of the house. From the porch we are introduced, through a second door into a court, which is commonly paved with marble, and surrounded on all sides, sometimes, however only on *one*, with a peristyle or covered walk, over which, if the house have more than one story, there is a gallery of the same dimensions, supported by columns and protected by a balustrade. In this court, large companies are received, at nuptials, &c. On such occasions, a large veil of thick cloth is extended by ropes over the whole court to exclude the heat of the sun. The back part of the house is allotted to the women, and is called in Arabic, the harem, and in Hebrew

by way of eminence, *the palace*. Behind the harem there is a garden, into which the women enjoy the pleasure of looking from their apartments. In the smaller houses the females occupy the upper story. This is the place assigned them also by Homer in the Iliad and Odyssey.'

Now, in the buildings of the Chinese, the various inscriptions seen on their door-posts; the porter at the outer gate, and the porch and court within; the peristyle with its columns, and perhaps a gallery above, and the palace, *kin-te* or "forbidden ground," with its garden, all have a striking resemblance to those in the above description. The inner apartments of the emperor are in like manner called, by way of eminence, *kungteën*, or "the palace."

We pass now to notice the *government* of Canton. Here, as everywhere else throughout the wide dominions of the Mantchou Chinese, all power emanates from the one man, who, enthroned on the 'dragon's seat,' is honored as the vicegerent of 'high heaven.' Hence, the present line of monarchs have not been satisfied with the dignity of sovereigns, but have laid claim to the character of sages. "The sovereign of men," say they, "is heaven's son; nobles and statesmen are the sovereign's children; and the people are the children of nobles and statesmen. The sovereign should serve heaven as a father; never forgetting to cherish reverential thoughts, but exerting himself to illustrate his virtue, and looking upwards receive from heaven the vast patrimony which it confers; thus the emperor will daily increase in felicity and glory. Nobles and ministers of state, should serve their sovereign as a father; never forgetting to cherish reverential thoughts; not harboring covetous and sordid desires; not engaging in wicked and clandestine plots, but faithfully and justly exerting themselves; thus their noble rank will ever be preserved. The people should never forget to

cherish reverential thoughts towards the nobles and ministers of state; to obey and keep the laws; not to excite secret or open sedition; not to engage in insurrection or rebellion;—then no great calamity will befall their persons."

In accordance with these views, a spacious hall, called *wan-show kung*, is dedicated to the emperor in the capital of every province of the empire. The walls and all the appurtenances of these halls are *yellow*, which is the imperial color. In Canton, the wan-show kung stands near the southeast corner of the new city, within the walls. It is used solely for the honor of the emperor and his family; and annually, three days before and three days after the imperial birthdays, all the officers of government, both civil and military, together with the principal inhabitants of the city, assemble in it, and there pay him adoration. The same solemnities are required on these occasions, as would be were he present. No seats are allowed in the sacred place; and every one that goes thither takes with him a cushion, upon which he sits cross-legged on the ground. So much is done for *absent* majesty.

The principal of those officers who hold authority in the city, we will mention here in their order.

1. *Tsungtuh*:—this officer is styled *Leäng Kwang tsungtuh*, or "the governor of the provinces of Kwangtung and Kwangse." He is clothed with high authority, and in many cases acts independently of all the other officers within the limits of his jurisdiction; usually however he acts in concert, and confers with those, who like himself, have been commissioned and sent hither from the capital. He cannot originate and carry into execution any new law or regulation without the sanction of the emperor; he is required to act according to precedents and existing statutes. In certain cases, pointed out by law, he, together with the *fooyuen*, can inflict immediate death. New regulations are frequently proposed to the emperor by the governor and his

council, and when these have received the imperial sanction, (which they almost always do,) they have the force of law. The governor is, *ex officio*, an honorary president of the supreme Tribunal of War at Peking; and occasionally, also, a member of the imperial cabinet.

His commands are most peremptory, and his authority is never to be slighted or resisted with impunity. His responsibility, too, is very great; he is held accountable to his majesty for the good management of all affairs in the two provinces—nay, almost for the prosperity of the people, and the fruitfulness of the seasons. Every calamity occasioned by fire, water, drought, earthquake, locusts, or by whatever means it may occur, he must faithfully report to the emperor and to the supreme tribunals, on penalty of being dismissed from office. Any real or supposed deficiency in his capacity or conduct, subjects him to the severest punishment. Witness the late governor *Le;* who, during the last year, for the "untoward affair" at Leënchow, was deprived of all rank and honors, put in chains, imprisoned, condemned, and sent into remote banishment. In case of fires breaking out in the provincial city, when more than ten houses are consumed, the governor is fined nine months' pay; if more than thirty houses are burnt, he forfeits one year's salary; if three hundred are burnt, he is degraded one degree.—Fires occurring in the suburbs do not subject him to the same punishment.

All the principal officers of Canton, and also a few of the most respectable private citizens, frequently wait on his excellency. These "calls" are visits of business or ceremony, according to circumstances; and more or less frequent, according to the disposition of the parties. On certain occasions, such as the arrival of a new governor, all the civil and military officers of both provinces are required to send to him "an accurate and perspicuous" *account* of themselves, their term of service, and

the condition of their respective districts. But "whoever of the superior or inferior officers, with their advisers, or the salt or hong-merchants, or any other persons, shall represent that he is intimate with me," said one of the late governors, "and in my confidence; or if persons shall write to each other to this effect, or shall suffer themselves to be thus deceived,—they shall all be arrested and brought to trial; and those who conceal such things shall be considered equally guilty with those who commit them."

All ultimate appeals in the two provinces are made to the governor. At the gate of his palace are placed six tablets, on which are written appropriate inscriptions for those who wish to appeal to his authority: the *first* is for those who have been wronged by covetous, corrupt, or sordid officers; the *second* is for those who have suffered by thieves and robbers; the *third*, for such as have been falsely accused; the *fourth*, for those who have been injured by swindlers and gamesters; the *fifth*, for such as have suffered by wicked persons of any description; and the *sixth* is for those who wish to give information concerning any secret schemes or machinations. On the 3d, and 8th, 13th and 18th, 23d and 28th days of each month, the people are allowed to take these tablets in their hands, and to enter one of the outer apartments of the palace, where they may in person present their complaints to his excellency. This mode of procedure is seldom adopted. To send or carry up a petition to his gate, is the most common method of seeking redress from the hands of the governor. When all these means fail, an appeal may be made to Peking.—This mode of appeal by entering the gates of the magistrate, is allowed also at the offices of the fooyuen and *anchă sze*.

The governor's house stands in the new city, near the Yew-lan gate; it is spacious, and belongs to government. His salary is 15,000 *taels* annually; and it is generally believed, that his other emoluments, during the same period of time, amount to more

than twelve times that sum,—although presents of every description to officers of government are disallowed. Loo Kwan, the present governor, is an aged man, and a native of one of the northern provinces. He seems to belong to that class of persons, who are fond of ease and pleasure, not very ambitious, but desirous that all under their authority should know their places, and perform their respective duties. He has about him a large number of persons, employed as advisers, secretaries, servants, &c. He has also attached to him a small number of troops, who serve for a body-guard, and at the same time constitute a part of the city police.

2. *Fooyuen*;—this officer, who is also called *seun-foo*, is usually styled by foreigners, 'lieut.-governor;' he is second in authority in this province, to which his jurisdiction is confined. The title of Choo, the present fooyuen, as it appears in governmental papers runs thus;—*an attendant officer of the Board of War; a member of the court of universal examiners; an imperial censor; patrolling soother of Canton; a guide of military affairs; and a controller of the taxes.*—Division of power, when it is to be entrusted to those who have been selected from the people, is the policy of the Mantchou family. The *fooyuen*, though second to the governor, is not under his control, and in certain cases acts independently of him. They often confer together, and in matters about which they cannot agree, they refer for a decision to Peking. He holds the *wang-ming*, 'king's order,' or death warrant, by virtue of which, criminals, in cases of great emergency, can be put to the sword without a reference to the emperor. His residence is in the old city, in a palace built in the reign of Shunche, by one of the Tartar generals who was sent hither to "pacify" the rebellious subjects of the south. Choo is a native of Keängsoo, and a thorough-bred son of Han,—stern, resolute, and even obstinate; rather careless about emoluments, a contemner of bribes, a *terror to* bandits, a hater of "divine vagabonds,"

respected by a few, and feared by all. In his person he is tall and well-formed; and his looks show that he has not "gone hither and thither" discharging the functions of public life without toil and anxiety. He rose from very humble circumstances, and has grown old in the service of his country; he has now no family but one son, and he is a sorrow to his father. Like the governor, he has a small body of soldiers under his command, but the number of persons kept in his immediate employ is few; and in his habits of living—we have his own word for it,—the patrolling soother is both economical and simple, and "an example to the people."

3. *Tseängkeun:*—this officer, usually denominated the Tartar general, is commandant of the Tartar troops of Canton, and is answerable for the defence of the city. In most cases he acts independently of the tsungtuh and fooyuen. The soldiers under his immediate command, except a small detachment stationed on the river, are quartered in the old city, where the general keeps his court and camp. He is always, we believe, a Mantchou, and not unfrequently a member of the imperial family. Subordinate to the tseängkeun, there are two *foo-too tung*, or lieutenant-generals; and a great number of inferior officers, who rank as majors, captains, lieutenants, &c., &c. His house, which was built by Tsingnan wang, is said to exhibit some of the finest specimens of architecture that can be found in the provincial city.

4. *Haekwan keëntuh:*—this functionary is known to foreigners, and is often addressed by them, as "*the Grand Hoppo of the Port of Canton.*" He is usually a member of the imperial household, and receives his appointment immediately from his majesty; as commissioner of customs, his jurisdiction is limited to the maritime commerce of Canton.—Some further particulars of this department of government will be given when we come to speak of the commerce of the city.

5. *Heŏyuen:*—this is the highest literary officer in the province; he is usually called the literary chancellor of Canton. His office is one of very great influence and respectability, inasmuch as literary rank, of which by imperial appointment he is a judge and dispenser, is necessary for preferment to all civil offices in the state. He has a general supervision of all the public schools and colleges, and literary examinations in the province. On some special occasions also, his authority extends to the military.

6. *Pooching sze:*—this officer is the controller of the revenue of the province; and, under the fooyuen, directs the appointment and removal of all the subordinate officers of the local government. The principal officers under him are, a *king-leih* or secretary, a *chaou-mo* or keeper of the seal, and *koo ta-sze* or keeper of the treasury.

7. *Ganchă sze,* or anchă sze:—this officer is criminal judge of the province; and all the principal criminal cases which occur within its limits are brought before him for trial. Sometimes he sits in judgment alone; but in cases involving the life of the accused, he is usually assisted by the other chief officers of the province. At times, also, he holds a degree of civil power in conjunction with the poo-ching sze. The government posts, likewise, are under his control. Among other offices attached to this department of the provincial government, there is a *sze-yŏ,* who has the general control of the provincial prisoners; his rank and duties are similar to those of the keeper of a state prison.

8. *Yenyun sze:*—this officer has the superintendence of the provincial salt department. Under him there are a *yun-tung* who attends to the transportation of salt from one place to another, a secretary, a treasurer, and several other minor officers. The salt trade is a government monopoly, the duties upon which form an important branch of the imperial revenue. The trade is limited to a small number of

licensed merchants, who are usually very rich, and are often called upon to make liberal grants for the support of the provincial government.

9. *Tuhleäng taou:*—all the public granaries of the province are under the direction of this officer; and their superintendents are subject to his control and inspection.—There are fourteen public granaries in and about the city of Canton. These are required to be kept filled, in order to furnish supplies for the people in times of scarcity.

10. *Kwangchow foo chefoo,* or magistrate of the department of Kwangchow foo. The title of this officer is often abridged, sometimes to Kwangchow foo, at others to chefoo. *Kwangchow* is simply the name of the foo. *Chefoo* means literally, "knower of the department (or foo)," and denotes that it is the office or duty of this magistrate to be fully acquainted with the portion of territory over which he is placed. This *foo,* or portion of territory to which we have given the name of *department,* has been otherwise translated "county." Either term is sufficient to denote, pretty nearly, what is the authority of an officer placed at the head of all the affairs of such a division of the province. There are numerous civil officers, stationed in various parts of the department, all of whom are under his immediate inspection. This officer has under his authority a *sze-yŏ,* whose duties, as superintendent of the prisoners of the department, are similar to those of the chief jailor of a county prison.

11. *Nanhae hëën cheheën:*—this officer is subordinate to the chefoo; and is to the district of Nanhae, what the chefoo is to the department of Kwangchow. As *cheheën,* he is required to know all the affairs of the district.—The department of Kwangchow is divided into fourteen heën or districts; of which Nanhae and Pwanyu are two of the principal ones, and include the city of Canton.

12. *Pwanyu heën cheheën:*—the rank and duties of this magistrate are the same to the district of

Pwanyu, as the last named officer's are in the district of Nanhae. Their titles, like that of the chefoo, are commonly abridged: thus, when speaking of the Nanhae magistrate, the people usually say, *Nanhae heën*; and, when it is not necessary to mention the district, they say simply, *cheheën*,—designating by each of these two phrases, the magistrate of the district of Nanhae.

We have now mentioned and characterized, as far as our limits will admit and the nature of the subject requires, the principal of those officers who exercise authority in the city of Canton. The reader will doubtless find it difficult, as we have done, to determine the exact limits of their respective spheres, which, like the courses of the planets, often seem to intersect each other. At the first sight of so many bodies, all in motion within so narrow limits, we feel surprised that they do not immediately come into collision, destroy each other, and carry destruction through the whole empire. On closer inspection, however, we are able to discern some of the secret laws that govern this complicated system, preserve it in being, and keep it in motion. Two influences, the one military and the other literary, are perhaps the principal forces which regulate and control the measures of the Chinese government. Religion, which often has a gigantic power over governments, is here blended with civil and state ceremonies, and exerts but a feeble, and that usually a most baleful influence on the political destinies of the nation.

All the officers enumerated in the foregoing list, excepting the two cheheën, the chefoo, and the tseängkeun are, general officers,—their jurisdiction extending to all other parts of the province, as well as over the metropolis. There are likewise two other officers, commanders-in-chief of the land and naval forces, who, like the other members of the *provincial* government, act alone in certain cases,

and sometimes in concert with the other general officers. The government is despotic as well as military; and so constructed that those who form the provincial government shall, while they enjoy a degree of independence, serve as mutual checks; and, at the same time, each superior officer be held responsible for those who are subordinate and acountable to himself. Even in the location of these officers there has been a cautious reference to "division and balance of power." For example; the tsungtuh is stationed in the new city almost within a stones-throw of his majesty's most faithful "slave," the hoppo; the fooyuen and the tseängkeun are placed in similar position in reference to each other: and these two last are so located in the old city, that—should circumstances require, they could act against the two first in the new city.

The same principle is observable likewise, if we mistake not, in the disposition which is made of the troops. The whole land and naval force throughout the province has been estimated at (*nominally*) about 100,000 men; all of whom are, with fixed limitations, under the control of the governor; he has however the immediate and sole command of only 5000; and these are stationed at a distance from the city. On all ordinary occasions, except when he goes to a distance from Canton, he is escorted by a detachment from the *Kwangchow heě*, (the chief military officer of Kwangchow,) which, in the absence of his own troops, serves him for a body-guard, and constitutes at the same time a part of the police of the city. The fooyuen has only 2000 at his command; while the tseängkeun has 5000, which, in an extreme case, would enable him to be master of the city. The proper seat of the governor is at Shaouking foo, several miles west of this city; but on account of the superior advantages of Canton, he is allowed to reside here; he cannot however bring his troops hither, lest, in conjunction with the fooyuen, they should prove more than a match for the Tartar

general-commandant and his 5000 fighting men.—It should be remarked here, in passing, that no individual can hold an office in any province, department, or district of the empire, that includes the place of his nativity, or that extends within several hundred *le* of it.

The whole number of soldiers ordinarily quartered in the city does not probably exceed 7000. There are in the immediate vicinity of Canton a few small forts, and the city itself is intended to be a stronghold; but neither are in such a state that they could serve any very valuable purposes of defense. Even the late rain-storm carried away one of the gates of the city, and opened a wide breach in the walls. Most of the forts are dismantled and defenseless, and present nothing more formidable than the frightful paintings of tiger's heads on the wooden lids which block up their port-holes. The two *Follies*, which are situated in the river opposite to the city, are very fair specimens of the forts about Canton. There are likwise for the defense of the city, what have been called cavalry and artillery; but of these we have heard little, and seen nothing. Of the Tartar troops, there are 200 *chosen men;* who, on state occasions, appear well clad and warlike. But generally the soldiers are badly equipped and poorly disciplined. All their armor and accoutrements, consisting of shields and helmets, bows and arrows, spears and javelins, short swords and matchlocks, seem ill fitted either for defense or attack. The heavy losses sustained by the troops of Canton, during the late highland war at Leënchow, fully confirm these remarks; as do also recent imperial edicts, in which the soldiery are accused of idleness and lazy habits, and of "indulging in all the softness of civilians."

The police of the city is, on the whole, vigilant and efficient. Besides those who act in the capacity of constables, thief takers, and so forth, and constitute the regular police, there are many neighborhoods, as well as private individuals, which make arrange-

ments for a constant nocturnal watch. During the night, almost all the streets of the city are shut up by strong gates at each end; near one of which there is usually a guard-house. The night-watches are distinguished by bells, or some similar instruments kept by the watchmen. In the winter months, when there is great danger from fire as well as thieves, watch-towers are built on bamboo poles, high above the roofs of the houses;—thus constituting a double watch. When thieves are discovered, or when a fire breaks out in any part of the city, the alarm, by means of the watchmen, spreads quickly from one extremity of the city to the other. When riotous assemblies collect in the streets, they are, in most cases, speedily dissolved by a vigorous application of the bamboo or whip. Many, doubtless, "shove by justice," and to the day of their death go unpunished; yet the number who are arrested and brought to trial, annually, is very great. Justice is often administered in the most summary manner. Not unfrequently, in minor cases, the man receives the punishment and again goes free, the same hour in which he commits the crime.

The forms of trial are simple. There is no jury, no pleading. The criminal kneels before the magistrate, who hears the witnesses and passes sentence; he is then remanded to prison or sent to the place of execution. Seldom is he acquitted. When witnesses are wanting, he is sometimes tortured until he gives in evidence against himself. There are four jails in Canton; which together contain several hundred prisoners.—The jail is called *te-yŏ*, HELI., or literally, 'earth's prison.' All capital offenders suffer just without the southern gates, near the river. Hundreds die there annually. When brought to the fatal spot, they kneel with their faces towards the emperor's court, and bending forward in the attitude of submission and thanksgiving, suddenly expire beneath the bloody sword of the executioner.

[*To be continued.*]

MISCELLANIES.

THE LATE EMPRESS.—The first notice in the Peking gazettes of her late majesty's death is dated the 4th moon 29th day (16th* of June, 1833). It is in the usual form of an imperial mandate, commencing thus: "His majesty's commands have been respectfully received. This day at 4 o'clock P. M. the empress demise and departure took place." The emperor then goes over her history—stating when he received his father's commands to marry her, (*viz.* the 13th year of Keäking,) and his sacred mother's instructions to constitute her empress, or *the principal person in the middle harem*, (*viz.* the 25th year of Keäking,)—and that for twenty-six years in which she had been married to his majesty, her tenderness, filial piety, and obedience had been always manifested. This, says the emperor, is universally known to all in the harem, and in the imperial household. But now, attacked by an inveterate dysentery, she has at last taken the "long departure," and I have lost my domestic helper—an occurrence that causes pain which I cannot bear to express. He then ordered his brother, the king *Meënhae*, with the comptroller of the imperial household, *Hengăn*, and two others, one a member of the imperial Board of Rites, and another of the Board of Works, to superintend the funeral obsequies.

Eight days after this, on the 7th of the 5th moon, another paper appeared in the gazette, praising her majesty, whose name was *Tungkeä*, for her great virtues ever since she had been consort to HEAVEN (i. e. the emperor), and during the *thirteen* years that she had held the relative situation of EARTH,

* In a former number, [see page 112,] trusting to an extract from the *Gazette*, we stated erroneously that her death occurred on the 10th of June.

to imperial heaven. This document concludes with an order to the Hanlin college, to deliberate and suggest a posthumous title for her majesty.

Twelve days after this, on the 19th of the 5th moon, and again on the 23d of the same moon, other state documents appeared on the subject of the national mourning. The four persons above named, differed in opinion from his imperial majesty on the subjects—how long the people's heads were to remain unshaven; and how long they were to desist from marriage, feasts, and music, &c. The reasonings on each side are given at great length, with classical and imperial authorities from the time of ancient Yaou, four thouasnd years ago, up to the reign of Keäking.

The king and his collengues considered the period appointed for the people to remain unshaven, and to desist entirely from festivity, as too short, and that they ought to mourn for the empress as for a mother—not shaving for a hundred days.—The emperor referred the case to the premier minister and duke Changling, and to the other minisithers, to search for precedents; and their report confirmed the emperor in his own decision, to require both the soldiers and people to cease from shaving their heads for one month, and from feasts and music for a hundred days. He then turned round with anger upon his brother and Hengăn, who had gone lamenting and crying to him at Yuen-ming yuen gardens, wanting him to alter the order he had previously given. He says he was half disposed to punish them for the crime of "*great disrespect*," which would cost them their lives, and bids them think now they would like that. However, in mercy to them, he will only hand them over to a severe court of inquiry,—a punishment slight in comparison with what they deserve. Take this order, adds the emperor, and promulgate it universally, outside and inside—or, at home and abroad Respect this.

A latter edict expels Meënhae and Hengăn from the imperial presence, and condemns the former to the loss of ten years' salary,—or of half his salary during twenty years, in order that he may have the other half to live upon. The latter of these princes, is the man who was lately imperial commissioner to suppress the highland rebellion; and who having a sister in the harem had more power than the ministers of state. Such is the delectable condition of society under an absolute despotism. To-day in the highest favor, and to-morrow for "disrespect," in the condition of a criminal;—and soon, like his late excellency, governor Le, to become as a dead man out of mind.

REMARKS *on Budhism; together with brief notices of the island of Poo-to, and of the numerous priests who inhabit it.* By Philosinensis.

BUDHISM has lately attracted the notice of several eminent scholars in Europe. Anxious to discover a rational system of idolatry, they have supplied its moral deficiencies from their own stores of knowledge, and then represented the whole as the religion most commendable and rational, in the absence of Christianity. The writer of these remarks has not the slightest wish to engage in a contest with those gaints in speculative knowledge; he wishes merely to present what he has himself witnessed, having never previously studied the demonology of the Budhists. In order however to satisfy his readers, he can state, that he has since pored over many a book abounding in barbarisms from the Pali language; that he has perused numerous Chinese works on the subject; and if, after all, he confesses that the greater part of the Budhistic books contain nothing but absolute absurdities and reveries, unintelligible to the most learned of its votaries, he only coincides in opinion with the more intelligent of the sect. He admits at the same time, that it is the least degrading of the idolatrous systems when compared with other pagan abominations; he allows, that we see it in China in the least objectionable form in which it exists; yet still he detects everywhere its principle of atheism, and of gross idolatry.

Having spent about six years among Budhists in various countries, I can assure those European scholars, that many of the supposed tenets of Budhism, which they have drawn from books in the libraries of universities, are as little acknowledged by the followers of Budha, as are the doctrines of Christianity,

They scarcely address themselves to the understanding, but are content with repeating the prayers delivered to them in the Pali, to them an unintelligible language; and they pay their worship to an indefinite number of images, according to the traditions of their ancestors. In China, where the peculiarity of the language precludes its being written with alphabetic accuracy, the Pali degenerates into a complete jargon, by adapting the sounds to the pronunciation of the Chinese characters. I have tried in vain to decypher the hard words, which in the Chinese language have none of the inflections that are so prominent a feature in the Pali language; I have inquired of the priests, but they never could give any satisfactory answer, and at length I have relinquished the hope of ever gaining a thorough knowledge of their tenets. As the advocate of evangelical principles, I ardently desire that Christianity may very soon triumph over this preposterous superstition.

What is Budhism in China at the present moment? It is very evident that its introduction into this extensive country was not antecedent to the Christian era. In the year 65 A. D. the emperor Mingte invited the first priests of Budha to China. A dream, informing him that the "holy one" was born in the west, is assigned by the Chinese historians as the cause of the embassy sent to India, to bring hither some disciples of the new-born sage. In the classic odes there was found a passage, which in indefinite terms spoke of some such event; this was immediately quoted as corroborative of the infallible imperial opinion, that the period had now arrived. Those priests, therefore, natives perhaps of Ceylon, were received with open arms by the court, and found an ample field in which they might propagate their absurd doctrines.

The ancient Chinese retained some knowledge of a Supreme Being, which had been delivered to them by tradition. Yet the worship which they paid to the visible heavens and to the earth, to rivers, hills, and above all to the *dragon*, and the gods of the lands, was open idolatry. Subsequently, when Confucius rose as the renovator of his age he studiously avoided explaining himself upon the number or nature of the gods, and only inculcated the necessity of reverencing those whom the ancients had worshiped. He defined the rites of their service with the greatest minuteness. His only wish was, to promote the social happiness of his countrymen, independently of the influence which religion exercises upon a nation. His great aim was the introduction of order and decorum into all the relative duties of life: and to the strict observance of external ceremonies, he reduced the whole of religion. This deficiency in his system was very strongly felt by his cotemporaries. Laoutsze, therefore, the mystic philosopher of China, stepped forward to supply the wants of the multitude by his abstruse speculations. According to him, all nature is filled with demons and genii, who constantly influence the fate of man. He increased the

number of idol gods to an enormous amount, and attempted to define with scholastic precision their nature and offices. Yet his demonology wanted perspicuity, and contained too many palpable absurdities to be generally received. Though some emperors have declared themselves votaries of Taouism, they could never introduce a general belief in doctrines which nobody understood.

China wanted therefore a popular creed, which every man might understand; and the Budhists supplied this desideratum. Accommodating their system to all the existing superstitions, they opened the door to every sort of converts, who might retain as many of their old prejudices as they chose. They were by no means rigorous in enforcing the obligations of men to morality: to expiate sins, offerings to the idols and to the priests were sufficient. A temple, built in honor of any idol, and richly endowed, would suffice to blot out every stain of guilt, and serve as a portal to the blessed mansions of Budha. When death, that hideous spectre, approached, they promised to every one of their votaries speedy promotion in the scale of the metempsychosis, till he should be absorbed in Narupan or Nirvana,—nonentity. With these prospects the poor deluded victim left the world. To facilitate his release from purgatory, they said mass, and supplied the wants of the hungry departed spirit by rich offerings of food, of which the spirit enjoyed only the odor, whilst they devoured the substance. As Confucius had raised the veneration towards ancestors into idolatrous worship, they were ready to perform the office of priests before the tablets of the dead. Thus they ingratiated themselves with the credulous multitude, who were too happy to avail themselves of their cheap services.

But notwithstanding their accommodating creed, the Chinese government at times have disapproved of it. As the sanctity of marriage has been acknowledged in China from time immemorial, and almost every person at years of maturity has been obliged to enter that state, the celibacy of the priesthood of Budha was considered a very dangerous custom. Budha regarded contemplation and exemption from worldly cares, as the nearest approach to bliss; therefore his followers in imitation of their master, passed and inculcated lives of indolence, and practised begging, as the proper means of maintaining themselves. This was diametrically opposed to the political institutions of China, where even the emperor does not disdain to plough.

If such a system prevailed, the immense population of the empire must be reduced to starvation; for it is only by the utmost exertion that they can subsist. These serious faults in the foreign creed gave its enemies occasion to devise means for its extirpation. It was proscribed as a dangerous heresy, and a cruel persecution followed in consequence; but it had taken too deep root to be easily eradicated. Then again some emperor would think more favorably of its demoralizing tendency,

and even embrace it himself. Yet the natural consequence of its tenets was, that it could never become a religion of the state, and that the priests were never able to exercise any permanent influence over the populace. Besides, the Chinese are too rational to believe implicitly all the absurd Budhistic fables, nor can they generally persuade themselves that those numerous images are gods. When we add to this, their national apathy towards everything concerning religion, from their being entirely engrossed with the things of this life, we can easily account for the dis-esteem in which they hold Budhism. Nor ought we to wonder, that they worship at one time the divinities which they despise at another; for ancient custom bids them follow the track of their ancestors, without inquiry or doubt concerning its reasonableness, even when they cannot but ridicule its absurdities.

The priests of Budha are a very despised class, sprung chiefly from the lowest of the people. Their morals are notoriously bad, and pinching poverty has made them servile and cringing. They wander abroad in search of some trifling gift, and often encounter many a harsh refusal. Those temples which are well endowed by their founders, are overcrowded with priests, so that only a few among the higher of them can be rich. Neither learning nor skill are found among them, and with a few individual exceptions, they are a very stupid class. Budha, however, seems to have intimated that stupidity brings the votary nearer to the blissful state of apathy, and therefore a knowledge of his institutions is considered the only requisite to form an accomplished priest. They have no schools or seminaries for the instruction of those who belong to their sect. They seldom strive to obtain literary honors; they are even excluded from the list of candidates as long as they remain priests. Few among them are serious in the practice of their own religion; they are strict in their devotions, appear sullen and misanthropic, and live a very secluded life. But religious abstraction and deep contemplation, with utter oblivion of existence, appear to be out of vogue. I have been in the *chentang*, or halls of contemplation, and have found them the haunts of every vice. How can it be otherwise, if the mind is unoccupied, and the hands not employed with any good work? The nuns are less numerous than the priests, and more industrious.

It is a general observation that almost all the temples of Budha are in a state of dilapidation. The contributions of devotees are inadequate to meet the expenses of repairs. These temples are very numerous, so much so that there is scarcely a small village which has not to boast of one; and few romantic and beautiful spots can be found free from these seats of idolatry.

The similarity of the rites of this superstition to those of papacy are striking; every one who visits their monasteries

can at once discover the resemblance. That they should count their prayers by means of a rosary, and chant masses both for the living and the dead, should live in a state of celibacy, and shave their hair, fast, &c., might perhaps be accounted for by a mere coincidence of errors into which men are prone to fall; but their divine adoration of *teënhow*—"the queen of heaven," (called also, *shingmoo* 'the holy mother,') must be a tenet engrafted upon Budhism from foreign traditions. We are unable to fix the exact period of the adoption of this deity. There is a legend of a modern date, among the people of Fuhkeën, which tells us that she was a virgin of that province, who in a dream saw her kindred in danger of being wrecked, and boldly rescued them; but this affords no satisfactory solution. Neither is the queen of heaven among the deities which the Siamese Budhists worship, though they possess the whole orthodox code of demons. It is very likely, that some degenerate Nestorian Christians amalgamated with their faith and ceremonies the prevailing errors of China, and persuaded the priests of Budha to adopt many of their rites. Though the Siamese and Cambojan priesthoods resemble the papal clergy in some points, they do not exhibit so striking a similarity as the Chinese. Moreover the Budhists of China have received among the objects of their veneration all the sages which have been canonized by the emperor or by public credulity. In one instance, I saw a marble bust of *Napoleon*, which they had put in a temple, and before which they burned incense; hence it would not be extraordinary, if they had also adopted among their gods so conspicuous an object of worship as the virgin, who was adored by so many millions of Christians.

The present dynasty seems to have declared itself clearly in favor of the great Dalai-lama of Tibet. As the Mongols on the northern frontier are much devoted to the rites of Shamanism, and adore this visible deity, it was perhaps with a view to conciliate their goodwill, and keep those wild hordes in subjection that this preference was manifested. The religion of these barbarians being only a modification of Budhism, we should expect that the Chinese government would equally extend its benevolence to the Budhists in China.—But such does not appear to be the fact; they are tolerated, but receive no stated support from the government.* The emperor may extend his individual charity to some temples, but this is not governmental patronage. The high officers of state may occasionally favor the sect, but they will never openly avow it; for this would be derogatory to their fame, and expose them

* We are not quite sure that our correspondent is correct in this assertion. The point deserves further attention; and we shall feel much obliged to any of our correspondents, who will furnish us with such evidence and *facts as shall* put the question at rest.

to the ridicule of their colleagues. Yet under all these disadvantages, a numerous priesthood can find subsistence. The temples are crowded to excess with devotees on certain festivals, and the exclamation, "*O-me-to Fuh*," is familiar to the ear of every one.

I have thus given a sketch of Budhism, and fully agree with the Chinese philosophers, that it destroys the constitution of human society, by enjoining celibacy as the nearest to perfection, and the only perfect state, and by commanding its disciples to adandon their relations and friends, without fulfilling their duties as citizens, parents, and children. We are also aware that this unnatural law is the source of vice and of abominable crime; but at the same time we must allow, that Budhism does not sanction shocking rites or Bacchanalian orgies, like the other idolatrous systems of Asia. Nor have we to complain of indecency in its representations of idol gods; they may be hideous, but they are never repulsive to the feelings of modesty. The temples are open to all, and even serve occasionaly for theatres, gambling-houses, and taverns.

The Chinese Budhists are surely a temporizing sect. Their abstinence from animal food is not very strict. They will seldom stand up in defence of their idols, nor appear much annoyed if they are treated with contempt. There is much toleration towards other sects, originating in indifference about the subject. With them all religions are equally safe, but their's is the best. They have no desire to make proselytes, for their number is already too great. Very far are they from spiritualizing their idolatrous system. True, they may talk of hungry demons, and of the spiritual presence of the idols in their statues; but this is all. To assert therefore that they adore one Supreme Being in the idolatrous representations of his attributes, is to state an opinion which never found a place in their thoughts, or in their canonical works. They are without God in the world, and estranged from the divine life, worshiping the works of their own hands, to the eternal disgrace of human reason.

When, O when, will the darkness which for so many centuries has enveloped China, be penetrated by the light of divine truth, and the only and true God be adored? We ought to weep at the delusiou of our fellow-creatures, who, endowed with reason, can prostitute it thus, and glory in their shame. None of their most popular philosophers could free his country from degrading superstition; no imperial edicts could banish it. The gospel alone can prove victorious over it, and subject the nation to the sway of divine truth. Whenever the Deliverer, Jesus Christ, shall stretch forth his almighty arm, and by the powerful influence of the Holy Spirit disenthrall their minds, China will be liberated form darkness and share the privileges of the children of God.

Budhism has its *sacred places*, to which pilgrims resort to offer sacrifices and perform their devotions. Two of these are remarkable; one is *Meichow*, an island on the coast of Fuhkeën, N. E. from Chinchew (Tseuenchow) bay; the other is the island *Poo-to*, which was mentioned [on page 53,] in a preceding number. Both these islands may be considered as the domains of priests, and exclusively devoted to idolatry. Both are picturesque, so as to set off to advantage their numerous temples, and to strike the pilgrim with solemn awe by the grandeur of nature.

Poo-to is the most romantic of the two, and the priests are also more numerous. Those solitary caves and craggy rocks on high, where human industry has excavated fanes and niches to fill them with images of Budha and of the goddess *Kwanyin*, attract the eye and bewilder the senses of the spectator. I have seen rough sailors, whose sensibility is not very remarkable, stand astonished and ask themselves, what strange faith and idolatry is this? When walking along the well-paved roads, we might observe a solitary temple, or rather hermitage, where the more fervent devotees of Budha chanted prayers, and performed their devotions before an ant-eaten image, or a dimly burning lamp. Even the sight of foreigners would not recall their consciousness; perpetually bowing and prostrating themselves on the ground, we could hear them exclaiming, O-me-to Fuh! O-me-to Fuh! A missal was open on the altar to assist in the repetition of prayers, in a language which they themselves did not understand. They seldom left their dismal habitations. One old mam had retired to the top of a very high hill, from whence he intended never to return, but to spend his days in adoring the phantom Budha. When he first saw Europeans approaching him, he was amazed, and designed to honor us with prostrations, from which however he was timely relieved.

In the *tseën sze*, the front temple, which is near the landing-place, the attention is immediately drawn to some large inscriptions of recent date, which are hewn in rock. They record the piety of certain naval officers. On advancing further, a flight of steps leads to extensive buildings, which are surrounded with thick shrubbery and trees, to give to the whole the appearance of a labyrinth. Such it proves to be by its mazy walks and numerous apartments. A great number of fine young boys reside here, the greater part of whom have been bought by the priests. This temple is furnished especially for the reception of strangers. After they have performed their pilgrimage to the principal temples, they feast sumptuously, and at the close, are reminded of their duty to be generous in their benefactions.

On inquiry we were informed that the whole establishment was founded during the *Leäng* dynasty, to record the mercies of the gracious Kwanyin, who had herself visited these regions. A long catalogue of several thousand devotees gave evidence of the benevolent disposition of the present generation.

All the temples, both large and small are built in one uniform style. After passing the first two halls, where very ugly idols preside, we arrive at the dwellings of the priests. The next hall is adorned by Kwanyin and her attendants, and two others are dedicated to Budha and his numerous disciples. We perceived a great number of *blue beards* among them; but were unable to ascertain what these strange representations meant. In all these colossal statues, the Negro features were predominant. This corroborates the opinion that Budha sprung from some Ethiopic tribe; whether aborigines of Hindostan, or originally from Egypt, the cradle of monstrous absurdities, is uncertain.

Before our final departure from this island, the high priest made me a present of four little volumes, three of which contained a description of the island of Poo-to, and the fourth is entitled, "a Story of the Fragrant Hill."

The first volume opens with various edicts of the successive emperors of the Mantchou dynasty, beginning with Kanghe. They command to keep these temples in constant repair, in order to render their own names immortal, and to glorify Budha. The adulation presented to these earthly potentates for their "divine favor," is truly disgusting. After giving an account of the date of the records on which this work is based, which commenced during the Mongol dynasty, the progress of the buildings thenceforward is minutely described, and the imperial favor is constantly quoted as the only cause of their present splendor. We have also maps of the whole island, sketches of temples, and caverns of the most ludicrous description. The next chapter gives the inscriptions of the tablets which were erected near the temples, recounting and recording the gracious remembrances of three emperors, who all showed themselves benefactors to this glorious establishment. Then follows a minute description of all the caverns and fountains of the island, which, though exceedingly numerous, have each an appropriate name. The remainder of the volume is filled with accounts of the temples, their apartments and idols, and the means by which they have been erected, &c. A list of the most illustrious donors, among whom are queens and empresses, closes the first volume.

The first chapter of the second volume contains legends of the wonders which have been performed on the island, by the power of the idols, or by the personal interposition of Budha. From the introductory remarks we learn, that by being absorbed in one's own self, and the external senses being undisturbed, the most extraordinary effects are produced Among the catalogue of events in which the actors are named, and the year and month specified, we read that in the year 1666, *red-haired men* (the Dutch) visited the island, remained about half a month, and carried away with them several idols of Budha and streamers; with these they proceeded to Japan, and by means of trade gained about 200,000

gold pieces. But on their return home, the ship caught fire without any cause, and all were drowned in the ocean! Many other instances of the avenging power of Budha are related; yet he is not merely a revenger of wrongs, but often also the remunerator of his votaries. But they are very little benefited by his show of liberality, enjoying only temporary advantages. Would any one however expect that the Chinese government, whose wisdom and justice has been everywhere extolled, could regard these stories, or place itself under the protection of Budha at Pooto? Yet we saw imperial edicts stuck up in the temple, wherein the priests were ordered to appeal to the supreme power of Budha, that he might grant a fertile spring and rich harvest.

Short biographical sketches of the most celebrated priests who have lived in the temple, come next in order. Their piety, consisting in leaving the world with all its toils and troubles, is duly commended. Many of them were remarkable for spending hour after hour in silent contemplation and apathy. There are also long lists of others, who have excelled in some particular branch of Budhism, and who are enumerated with the greatest care. The author then speaks of the habitations of the priests, and their means of subsistence. He shows plainly that the lands assigned to them by the paternal care of successive emperors and exempted from all duties, are unalienable property. These farms are situated on several of the surrounding island; *Lo-keä*, which is one of them, is almost wholly in their possession. Thus circumstanced, they have no reason to complain, though their brotherhood is very numerous. The produce which they grow on their lands is various; they give a long catalogue from the vegetable kingdom, and talk also of the wild animals which live within their jurisdiction. Though these are frequently annoying, yet the priests refrain from killing them;—a proof that they strictly adhere to the rules of Budha, which prohibit the taking away of life. Thus vermin and musquetoes ought to be spared, and instead of killing them, Budha teaches his disciples by example to nourish these troublesome insects.

There is a chapter under the head of "minutiæ," narrating various events, some of which nearly involved the temple in ruin. The "red-haired men" do not fail to be represented as the authors of every mischief; they are accused of having cut down the grove, taken away the sacred cows, demolished the images, torn up the books, and buried a large bell. Not content with these depredations, they also stole a golden Budha, silver platters; cornelian, corol, and other precious stones;—this was during Kanghe's reign. The times must since have changed amazingly, if this be true; for when we were there we did not see even a pice of silver, still less, any precious stones or gold. The whole seems to be a mere Budhistic story, invented to render their red-haired visitors odious in the eyes of the Chinese.

The presents given by every visitor to the temple, are considered as the perquisites of the priests, and seem to constitute a part of thir legal income. Imperial grants have given them the privilege of printing their own classics on the island. Several emperors, penetrated with gratitude towards the all-compassionating Budha, have been desirous to confirm them in these rights, by which means they might be enabled to propagate their doctrines extensively.—The second volume concludes with a public order commanding the rebuilding of two temples, which had been demolished during the times of anarchy.

The third volume is a collection of literary pieces relative to Budha, to the different temples, the priests, and to other things connected with their rites. They are chiefly written in the Pali-Chinese, and are therefore unintelligible to common readers. We find among them frequent rhapsodies, and thousands of words without any meaning attached or attachable to them. These pieces are copied out and engraved on stones, on the bells, or the tripods. There are also inscriptions in Sanscrit.

The "Story of the Fragrant Hill," is a Budhistic novel, and as a literary curiousity, not on account of its intrinsic value, deserves notice. The whole is written in intelligible, or even in low Chinese style, and seldom interspersed with Pali phrases. At the end of every chapter there are some verses which repeat the whole in measure. The readers are directed to prostrate themselves to the ground, and to repeat certain prayers, whenever they come to particular sentences, which relate to the wonderful interposition of Kwanyin.

The author tells us, that during the time of Tsungming, in the second year of his reign, in the eighth month, and on the fifteenth day of the month, Tsung-poo-ming, one of those contemplative Budhistic teachers who lived in Hindostan, was seated in a hall. An old priest came suddenly in before him and said; "why do you, Sir, sit here alone and practice religion, without soaring on high? Every just and true principle originates from above; how can you otherwise exercise universal benevolence? You ought to *act* for Budha, transforming and expanding, so that you may gradually and completely perform his actions. Thus you will rule the passions of the multitude, and requite the favor of Budha."

The teacher asked the priest, By what means can I influence mankind? He replied; "I see that the natives of this country are devoted to the idol Kwanyin; therefore give a short outline of her actions from beginning to end. Publish this to the world, thus aid devotion, and your happiness will be secure." After giving this advice, the priest went away and hid himself. Poo-ming, the contemplative teacher, thought on the affair, and composed this volume. When he had completed it, suddenly the goddess Kwanyin herself appeared on the clouds, like pale gold, holding in her hand a clean pitcher and a willow. After a long exhibition she disappeared. All those persons who saw her, looked

up with admiration; and those who subsequently heard it, increased in devotion, so that this story has spread throughout the whole empire as an everlasting admonition!

The author exhorts his readers to peruse this volume with the deepest reverence. He asserts that the power of the name of Kwanyin is so efficacious that every sufferer will be freed from misery as soon as he pronounces her name. Let him enter the fire and call upon her name, the fire will not burn him; let him go into deep water and invoke her name, the deeps will retire, and the water will become shallow.

During the time of Kea-ne Budha, there existed the kingdom of Hing-lin, governed by the emperor Poo-kea: that period was called Meaou-chwang. The empire then extended 180,000 le; his capital had twelve gates, and was 3000 le (about 1000 miles) in circumference; his spacious palace glittered with gold and precious stones; he received homage from 72 states, was adored by his subjects, but had no children. The empress, all beauty and grace, finally bore him two daughters. Anxious to present her husband with a son, she addressed herself to 'azure heaven.' Being transported in a dream to the blessed regions of Budha among the genii and saints, she there received the promise of giving birth to one of the genii, and accordingly brought forth a daughter, who received the name of Meaou-shen. Her family thus increased by a third daughter, the public rejoicings scarcely ceased before they were followed up by new celebration. Yet amidst all the hilarity of festivals, the emperor could not suppress his anxiety to have a male heir, and finally resolved to adopt a son by marrying his daughters to high officers. The eldest gave her hand to a civilian, the second to a military officer, but Meaou-shen, the heroine of the story, refused to marry at all. Her time was spent in devotion; she adored Budha, and was desirous to become a nun. All the threats and punishments from her parents were ineffectual to keep her away from a monastery. She there performed the most menial offices, and was greatly rewarded by the approbation of the idols. Neither ridicule nor violence could prevail upon her to forsake the monastic life; she bore everything with patience. When she stooped so far as to become a servant in the kitchen, birds and quadrupeds were sent by Budha to her assistance; and even the old dragon was dispatched to open the well for her to draw water.

These things were reported to the emperor, who indignant at the rehearsal of such idle tales, sent a detachment of soldiers to destroy the temple where his daughter resided. The soldiers set fire to it, the smoke rose, a tremendous noise was heard accompanied with the low sound of weeping and wailing. At once heaven rained down red water, the fire was extinguished, the smoke disappeared, and it was found that the temple was not injured in the least degree. When the emperor had heard this report, he brought his daughter home by force, introduced her again at court, and endeavored to initiate her into the pleasures

she even disfigured herself, that she might be allowed to live uninterrupted in retirement. Neither the intreaties of her mother, nor the insinuations of other ladies, nor even the threats of her father could prevail upon her to yield to their most urgent wishes of choosing a husband. The patience of her father was at last exhausted, and he ordered her to be executed. She bore the sentence with fortitude, for Budha sustained her. All nature mourned when she expired; even the beasts of the field and the fishes of the sea showed their grief, the sun and moon were darkened in heaven, the atmosphere was filled with mist, the sea overflowed, and all nations pitied the cruel lot of the princess. When her body was about to be exposed on the scaffold, a tiger rushed in, seized and carried away the corpse into a wood. Her soul, being transported to hades, took advantage of this excellent opportunity to promulgate Budhism, and instructed the demons in the doctrines of that creed.

Again she was restored to life, and borne home upon the back of a tiger to Heängshan, (the Fragrant Hill,) where she became a nun. Her father meanwhile, was afflicted with a most painful disease, which no physicians could relieve. When a priest offered his services and was accepted, he directed the emperor to go on a pilgrimage to Heängshan. There he arrived, met his daughter, a nun, and honored by all; he repented of his errors and became a staunch champion of Budhism.—Thus ends the Story of the Fragrant Hill.

Chinese Botany.—The vegetable kingdom, rich as it certainly is in this country, has never been an object of much attention among the Chinese. The wisest of earthly kings delighted frequently to contemplate the handyworks of his Maker. He spoke not only of beasts and creeping things, of fowl and of fishes: but of trees also, even from the lofy cedars of Lebanon to "the hyssop that springeth out of the wall." And, if tradition is true, the ancient sires of this nation were not inattentive to whatever grew up and bloomed around them. Nearly 2000 years before our era, *Shinnung*, "the Divine Husbandman," united with others, and by their personal efforts, (so many of the Chinese believe,) established a national academy, in which, among other branches of study, that of *botany* was to be pursued. But, (so the fact is,) the science is now almost wholly neglected. There are extant in Chinese a few works which treat of the subject. From these we hope occasionally to make translations.—Nor have foreigners pushed their botanical researches into the interior of this country. No Tournefort, or Thunberg, or Kæmpfer, has traversed these provinces. "Loureiro has written pretty fully on the vegetable productions of Cochinchina; and has also taken notice of some of the plants

which are to be found in the neighborhood of Canton and Macao." Osbeck did wonders during his short sojourn here in 1750–51. More recently a few individuals have directed their attention to the subject; but at present, it is wholly neglected.

John Reeves, esquire, who left China about two years ago, during his residence in this country, turned his attention to botany. He prepared an Index to the *Pun Tsaou*—(one of the best native botanical works which we have ever seen)—an extract from which has been published in Morrison's Dictionary, part III. In 1819, John Livingstone, esquire, also of the honorable Company's establishment, addressed a letter to the Horticultural Society of London, stating in a lucid manner the causes which have hitherto impeded the successful cultivation of Chinese botany, and the transmission of plants to Europe; and at the same time pointing out a practicable mode of prosecuting the subject in future. This letter was published in *the Indo-chinese Gleaner* for July, 1819. It may serve as an introduction to any remarks which we may have to make in future numbers, respecting Chinese botany.—Addressing the society, Mr. Livingstone thus writes:—

"The rich variety of objects of great botanical importance, which are very generally known to abound in China, has excited a corresponding desire among many to have them added to the stores of Europe; and no small degree of astonishment is frequently expressed by those botanists who are best acquainted with the subject, at the very slow progress which has been hitherto made towards its reasonable gratification. Many persons seem inclined to account for this fact, by supposing that those who enjoy opportunities of sending or bringing Chinese plants to Europe, are either ignorant of the great estimation in which they are held, or strangely unwilling to gratify the wishes of the lovers of botany.

"In this paper I propose to lay before the Horticultural Society, such observations as I have been able to make during the last twenty-five years. From these, I think it will appear, that much has been attempted, although, comparatively speaking, very little has been accomplished. I hope to show that it is to be fairly attributed to causes very different from those just mentioned. In doing this, I hope to be able to point out the most material defects, and to suggest something better for the future.

"At a short distance from Canton, situated on the side of a small creek, or branch of a river, are a number of small nursery gardens, well known by the name of *Fa te*, or Flower gardens. Each of these gardens contains nearly the same collection of plants, which is doubtless formed to meet the demand whether of foreigners or Chinese, who contract for those plants, for which they can depend on finding a ready market. They are for the most part ranged in flower-pots, and planted in the same kind of strong clay, which constitutes the soil of the garden. To

these gardens it has been customary for the captains and officers of the honorable Company's ships, to make frequent excursions while at Canton, for the purpose of making such purchases of plants as suited their particular views or convenience; and they have done this, in general with no sparing hand, notwithstanding the very general want of success which they have pretty uniformly experienced.

"About fifteen years ago, Mr. William Kerr was sent from the royal gardens at Kew, for the purpose of enriching that splendid collection with the stores of China. Infinite pains seemed to have been taken to supply him with the most judicious instructions. The cabins for the reception of the plants were planned with the greatest judgment. Every facility was secured for the transmission to Kew of all the plants which he wished to send. Yet if any one will take the trouble to compare the plants actually sent with those which arrived safe at the royal gardens, it will appear that Kerr was not more fortunate than private adventurers.

"Kerr came from England in the same ship with myself, and I was well acquainted with his worth. No mission could have been better filled; he was familiar with the best practice of modern gardening, and had acquired a most perfect acquaintance with the habits of plants. He also possessed a competent share of botanical knowledge, much natural shrewdness, and great bodily strength. Under the influence of a burning sun, I have seen him scale the highest hills in this part of China, whilst I have myself, though equally ardent in the pursuit, been obliged to seek a friendly shade, where Kerr would join me with the fruit of his labor. In three or four years he became greatly changed; desirous to procrastinate every labor—or rendered unable to prosecute his work, in consequence of some habits he had contracted, equally new and unfortunate to him.

"When Kerr was sent to China, it was not deemed necessary to cheer his labor by any encouragement, or even to secure to him the respect and consideration of the Chinese servants he had occasion to employ. His salary amounted to one hundred pounds a year only, a sum which in this part of China was not sufficient, after paying for washing, to keep up his stock of clothes so as to have anything to wash. Indeed, he assured me, had it not been for the kindness of the chief of the factory, he could not even have done so much. Mr. Roberts gave him a small house belonging to his garden, to live in, with liberty to keep in the garden all the plants he collected. But unfortunately he had to go for his meals to the Company's factory, situated at a considerable distance. This at first occupied much of his time, especially in hot weather. By degrees, habits of indulgence stole on him; so that instead of collecting plants, planting them in a proper soil, and taking care of them afterwards, he was desirous to procrastinate every labor; and not unfrequently from his habits, and from their natural consequences, falls, bruises, and sprains rendered him unable to do

anything for days and weeks. Under these circumstances he was obliged to depend almost entirely, for the plants which he wished to send home, on the nursery gardens at Canton. Hence his want of success.

"I have not the slightest doubt, that Kerr's destruction is solely attributable to the company he was obliged to keep. Had he been master of his time, I am persuaded it would have been well employed. Had he been properly encouraged, I am certain he would have deserved it most richly. I must, in justice add, that all the promises which had been held out to him were fulfilled.—He was promised a better salary at Colombo, where he was told a botanical garden was to be established. He left China about six years ago. His letters to me from Malacca and Calcutta were written with so much attention to his pursuits, that I had hopes he would be able to conquer his bad habits. I did not hear from him afterwards; and I think he died very soon after he reached Colombo.

"When so fortunate as to have the plants, which I have collected, sent home under the care of a friend, who was not only able to do them justice, but pleased with such an employment, I have experienced the most complete success. At times all have arrived in the Thames, in good order. I have afterwards suffered the mortification to learn that, before the formalities of office could be complied with, they have been all destroyed by rats, &c. At other times I have learned, that only a few of my plants had reached St. Helena in a sickly state; where, if sent on shore they are uniformly allowed to die for want of care. Again I have received information, that my "splendid collection had arrived all *dead;*" at another time; "only one plant alive, evidently for want," it was said, "of a little water,"—since from the appearance of the roots, &c., it was evident no pains had been spared on my part. My friend, Mr.——, informed me, that 90 plants out of 100 which he carried home from China three years ago, arrived in perfect health.

"From this rapid sketch, I think the following conclusions may be safely drawn.

"*First;* that no insuperable difficulties are necessarily in the way of conveying plants safely from China to England. But they must be, [*a.*] skillfully planted; [*b.*] provided with good water; [*c.*] carefully attended to during the passage till landed; and [*d.*] a speedy landing must be secured.

"*Secondly;* that the death of plants may in general be attributed to neglect; [*a.*] in not collecting them in proper time, to enable them to be firmly rooted in the soil in which they are to be transplanted; [*b.*] in not planting them in the soil in which they delight; [*c.*] in not arranging them in the cabin or cabins, according as they require,—1st, much and frequent watering,—2d, moderate watering,—or 3d, but little watering; [*d.*] by not shutting the cabin when the spray is flying over the ship; [*e.*] in not opening the cabin in fine weather; [*f.*] but above all, in not watering

them with *good water;* and [*g.*] in not taking care of them after their safe arrival in the river Thames.

"As it is not possible to procure plants from the Chinese nursery-men, fit for being sent to England, it becomes necessary to procure them at least six months earlier in order to plant them in their proper soil, and to bestow on them such attention as may be necessary to get them in good state.

"Nothing further, it appears to me, is wanting to insure every reasonable degree of success, but to secure them a hospitable reception in England. Being without the elements of a correct acalculation, I must content myself with the nearest approximation to truth which I am able to make. From my observation, I am persuaded more than *one thousand* plants have been sent from China, for *one* Chinese plant, which is now cultivated in England. The cost of plants purchased in China, including the freight, is on an average, one *tael* each, or three for one pound sterling; consequently each plant now in England, must have been introduced at the enormous expense of upwards of £330.

"If we regard this as a just criterion of the estimation in which plants have hitherto been held, I have fully succeeded in repelling the accusation stated in my first paragraph; and if the expenditure is so enormously disproportioned to the intrinsic value of the objects, it surely becomes a matter of importance to attempt some more economical method of gratifying the wishes of the public for Chinese plants.

"In submitting the following plan for the consideration of the Agricultural Society, I feel, I shall greatly need their indulgence. It is perhaps too bold and too new to give general satisfaction. I hope it deserves a trial, and I am pretty confident, it will answer infinitely better than anything which has hitherto been proposed.

"A gardener, with qualifications similar to those of Kerr, must be sent out with the means of establishing himself in a respectable house, and have a garden sufficiently commodious to nurse the plants which himself and the native gardeners, whom he will find it absolutely necessary to employ, shall collect. He will thus secure some respect and consideration in the eyes of his own people, the want of which was most severely felt by Kerr. The Society will be able to desive the best means of giving him such further encouragement as they may deem necessary; yet I am persuaded it will be proper to make it depend in some degree on his success; say, a small premium on every plant which shall be landed in good health.

"The captains of the honorable Company's ships, who may wish to engage to bring home plants, should be invited to apply to the Society in consequence of a very ample premium being held out to them for every living plant, which they shall deliver to the Society. Besides this, the necessary arrangements should be made with the honorable Company, and managing owners of the ship, to permit a sufficient quantity of tonnage

to be employed for supplying the plants with water, for which the Agricultural Society will order payment to be made. When application has been made, the Society will determine the number of plants which they wish to be sent by any particular ship, after which, the arrangement respecting the water may be made; and it seems to me, the Society might furnish a list of about half the plants which it may be desirable to send home, the remaining part may depend on the collector.

"For these purposes, ample funds would become requisite, with which no Society constituted for general purposes can be supposed provided. I therefore propose that the plants which shall be landed, be sold as they arrive. In this way, I am persuaded, ample funds would arise for every purpose, so long as Chinese plants are held in estimation. When they cease to be so, the Society can withhold their lists, and recall their gardener.

"This plan does not, I hope, in any degree interfere with that emulative exertion upon which, after all, we must chiefly depend for many of the productions of distant lands; nor with that honest love of fame which prefers distinction to every other kind of reward. Ample scope will still be left for their exertions; but surely when the point can be stated as a question purely of value, or the interchange of values, it is best to bring it a to business-like issue, which has been my aim.—Still leaving the Agricultural Society to bestow such honors as they may deem expedient.

"Could my views be somewhat allowed to extend, I would gladly connect with the proposed mission, a head,—a gentleman, who having no other engagements, might devote an undivided attention to the botany of China, the Philippine islands, Cochinchina, the Malay peninsula, and Malay islands."

CHINESE EMIGRANTS.—We have seen a statement of a native in writing, concerning this class of Chinese. It adds dark coloring to the picture given in our last. The purport of the paper is the following.

This season a number of emigrants were returning from the "Straits" in an European ship. They saw the Great Ladrone island, and their bosoms beat high with hope that erelong they would tread their native shores, meet their kindred—fathers, mothers, wives, children, sisters, and brothers; but a storm came on, and drove them out to sea; the masts were broken, and the spars killed a number of the high aspirants.

Those who lived to come on shore tell a sad tale of the state of Chinese society in the Archipelago. Secret societies have risen up in all the settlements. But they are all emanations of the *Triad Society*. They have secret signs and dark phrases—a circumstance that identifies them all with that odious fraternity. Of late, there has arisen a very large stock of this society, consisting of a great many men, extremely powerful and violent.

They have assumed the names of the ***Hae-shan Hwuy***, "the Sea and land Society;" and the ***E-hing Hwuy***, "the Righteous* rising Society." These two associations are scattered over all the settlements; and they all obey the orders and restrictions of the heads of their respective societies, whom they call "*the great brother*." This stock is divided into four, eight, or twelve great stems, as the case may be, and from these stems there issue scores of branches. Every stem and every branch has its headman, who is designated senior brother.

"Emigrants from the hills of *Tang* (China), are called Sin-kih (new-comers—griffins). As soon as they arrive at any settlement, the brotherhood sends persons to invite them to join the confederacy. If they decline, they are forthwith persecuted. However, the two above-named societies often wrangle, and if you belong to the one and not to the other, you are equally persecuted.

"Chinese coming from Bengal with a few hundred dollars, or a few thousands, which they may have saved, are inveigled by these banditti to go to the hills and enjoy themselves in pleasure. When the strangers are brought to a solitary place, they are probably destroyed, and their property plundered. Thus half goes to the society, and the other goes to the captors. Thus it has often occurred, and the local magistrates have got some slight tidings of it, and have sent to seize the offenders. But, (says our native writer who has himself been many years in the Straits) the customs of the settlements are defective. They require witnesses before they *dare* convict of guilt. They *dare* not urge the question by torture; so that having one or two witnesses on one side, and a great multitude of sureties for the accused on the other side, they will never convict. But the new-comer is a solitary individual, and if his native townsmen feel for him and desire to redress his grievances, one person alone goes to the magistrate to lodge a complaint, and hundreds or thousands of the brotherhood will come forward to be surety for the accused. Often have the local magistrates been thus deceived and hoodwinked. And afterwards those Chinese who had indicated feeling in behalf of the stranger, have been forced to leave the settlement speedily to avoid the secret malice of the brotherhood."

Here we close our quotation, sincerely hoping the authorities in the Straits will be on the alert—not with the torture, as our Chinese friend suggests—but with something like martial law for these lawless persons, who make it dangerous to give evidence in the usual way. Of the truth of the above allegations we have no doubt. These brotherhoods do not seem to aim at taking the

* This word *e*, righteous, is used by rebels to denote ther setting up the standard of right against their unjust governors. *Hing* also, often signifies a rising of troops.—That the "Trial Society" is as far as China is concerned, combined for the destruction of the reigning monarchy has been fully proved by MS. documents belonging to them, which have been found in Macao.

external name of a government; but to avail themselves of the substance. They wish to be the "gentlemen regulators" for all poor Chinese; and to leave the gentlemen European governors and residents in quiet possession of their titles and salaries. For the amount of horrible crime which such "secret societies" may commit, we refer our readers to a paper in the Asiatic Journal for May 1833, on the Thugs of the Doaab." The Chinese Triad Society does not seem to equal them in cold-blooded murder; but they also now and then, carry off to the hills those who show them "*disrespect*," and there flog them to death.

PUBLIC CALAMITIES—*or national judgments.*—Those remarkable punishments which God inflicts upon people for their sins and transgressions, are in the Holy Scriptures called *judgments.* As in Isaiah xxxi. 8, 9. "In the way of thy *judgments*, O Lord, have we waited for thee;"...."for when thy *judgments* are in the earth, the inhabitants of the world will learn righteousness." Although the Chinese have no idea of Almighty God, distinct from and superior to the material universe; they still think, that the wickedness of mankind destroys the harmony of nature, and causes public calamities, such as the inhabitants of the province of Canton have this year experienced. They have two words for calamity or misery, namely *ho* and *tsae.* The first denotes those evils which are of a man's own making, or which men inflict on each other; the second indicates those calamities which are inflicted by heaven, the supreme power in nature.

We have seen a letter from a respectable old gentleman, describing the late awful storm and destructive inundation, which he designates *a truly great heaven-sent calamity*, which has not been equalled for the last hundred years. Another writer says, that in the midst of the gale and torrents of rain, whilst poor people's houses were falling, and crushing to death or maiming the inmates, the governor and fooyuen went forth to distribute cakes and direct the survivors to the city walls for refuge. They are reported to have looked up to heaven and cried and shed tears, while the governor addressed the officers, who accompanied him, to the following effect: "It is we, who hold the reins of government, and should be the fathers and mothers of the people, who have, by our misrule, detroyed the harmony of nature and induced this judgment; I cannot bear to see the distress of the people; I would that this calamity were inflicted on my own person, if it might prevent the people's being scattered abroad without house or home."

This report is confirmed by a public proclamation which the governor and fooyuen have issued, calling upon the rich to subscribe for the relief of the sufferers, in which they attribute this "extraordinary calamity" to the defects of themselves and fellow officers, who have failed to lead the people in the work

of renovation. "We have induced," say they, "this deadly calamity, and must take blame and reproof to ourselves."—This we fear is mere cant; but our object is to show the opinions of the heathen.

The use of the sedan disallowed to Chinese military officers, and to foreign residents.—His majesty has issued a long philippic against the idleness and lazy habits of military men, throughout the empire, who indulge in all the softness of civilians, instead of riding on horseback and inuring themselves to martial exercises. Similar orders have been issued before, but seemingly without effect. In the present document, the emperor is very earnest, and threatens to punish all who offend, as well as those governors and lieut.-governors who refrain from reporting the names of culprits. The elegant sedan, or "shoulder chariot," is disallowed in all possible cases:—but in passing precipitous mountains, or on dangerous paths, or through corn fields, or by circuitous water-courses, where the use of the horse is impracticable, a bamboo hurdle, carried on men's shoulders—may be used. This is the vehicle that governor Le permitted sick foreigners to use in passing from their boats into a hong. His majesty seems very intent on preserving some discipline in the army, and he again repeats the adage which governor *Loo* quoted from him lately: "The army may be a hundred years unemployed; but not one day without preparative exercise."

Under very different circumstances, and for a very different purpose, a proclamation has been issued at Macao, disallowing, with many threats, the native Chinese carrying sedans for "barbarian foreigners." This was done "because government had long since declared that *Chinese subjects should not be menial servants to foreigners.*" By this arbitrary act not only were the foreign community much incommoded, but not less than a hundred poor men were instantly thrown out of employ; and five hundred dollars per month taken from hundreds of half-starved women and children.

It has been said, that all nations agree in one thing, *viz.* "esteeming themselves and despising others." If this be true, as we fear it is, still there are degrees; and in proportion as a nation is ignorant and uncivilized, it rises above others in pride and contempt. The Chinese government cherishes the bad spirit on which we animadvert; and it is illustrated by the conduct of the magistrate at Macao.

Since governor Le's famous appeal to his imperial majesty to disallow ladies and guns being brought to the provincial city, and foreign barbarians sitting in sedan chairs, Chinese chair-bearers have, by the non-interference of the local magistrate, been freely used at Macao. And foreign residents there, during the hot weather of summer, have found them a great convenience. At that time, the Kwangchow foo expounded Le's new law as not extending to Macao. However *Lo*, who is still

a candidate for the lowest official degree, and mere acting *tso-tang* at Macao, happened to be abroad one day in his chair; and some foreign barbarian passed by him in the streets without setting down his chair on one side of the way, and waiting till the great man passed. His wrath was kindled at this, and he would have seized the poor sedan-bearers in the streets, had they not been too quick for him. He therefore went home in great rage; ordered his clerk to search the records, and bring forward the old order, that "*no Chinese should be menial servant to a foreigner*," and forthwith issued his prohibitory decree.

It is thus, as in many other instances, that governments legislate for the honor and glory of the few, not for the comfort or welfare of the many. Whenever the local government wishes to distress foreigners or bring them to submission, they extend the above proud principle to all domestics, except *a cook and a coolie;* and, as if in mockery, they order away the comprador, who is the only person authorized to buy provisions for the cook to employ his art upon. Of late years this has not been done, but the law and the precedent remain, and we have no doubt, will be had recourse to whenever occasion may require.—*Lo's* prohibition continued in force only a few days; and the chair-bearers are again employed as usual.

LITERARY NOTICES.

THE CHINESE MAGAZINE. The second number of this publication has made its appearance, and the Chinese seem to have obtained a better insight into its nature. They did not at first clearly understand what was meant by a monthly periodical. We have heard many express their qualified approbation of the work. Those few who have done otherwise are for the most part such as are either self-sufficient in their own knowledge, or proud of their own ignorance. We may venture to say that no natives of good sense and unprejudiced minds are against it. How far it will be supported by the Chinese themselves, remains to be seen. The nature of the work is, so far as we know, entirely new to the Chinese around us; a periodical for the diffusion of useful knowledge was, probably, never before published in "the celestial empire." Excepting the Peking Gazette and the provincial court circulars, which are mere governmental papers, there are no periodical publications of any description whatever in the land.

The late Dr. Milne, shortly after he took up his residence at Malacca, commenced a "periodical publication in the Chinese language," and continued it until his death in 1822. The first number of this work was

brought from the press on the 5th of August, 1815. Dr. Milne's observations on the Magazine are worthy of notice. He was a man who formed his plans with enlarged and liberal views, and executed them with great zeal and carefulness. He was a very nice observer of men, and enjoyed excellent opportunities for learning the character and habits of the Chinese; he understood their prejudices, and knew how to assail them; he saw their miseries, and toiled even unto death to relieve them.—In 1819, he gave the following account of the Magazine, which had then been four years in circulation.

"The first specimens were very imperfect, both as to composition and printing: but they were understood by persons who were in the habit of reading; and the editor hoped, that a fuller acquaintance with the language, would enable him to improve the style. It was originally intended, that this little publication should combine the diffusion of general knowledge, with that of religion and morals, and include such notices of the public events of the day, as should appear suited to awaken reflection and excite inquiry. To promote Christianity was to be its primary object; other things though they were to be treated in subordination to this, were not to be overlooked. Knowledge and science are the handmaids of religion, and may become the auxiliaries of virtue. To rouse the dormant powers of a people, whose mental energies are bound up by that dull and insipid monotony, which has drawn out its uniform line over them to the length of more than twenty hundred years,—will not be easy. Means of all justifiable kinds, laborers of every variety of talent, resources sufficient for the most expensive moral enterprises, and a long period of time, will be necessary to do this effectually. But a beginning must be made by some people and in some age of the world;—and after generations will improve on what the present race of men begin. It is better, therefore, to commence a good work with very feeble means and imperfect agents, than 'sigh to the wind,' and not attempt it at all.

"Thus, though that variety of subjects, intended to be published in the Chinese Monthly Magazine, could not all be brought in at first; yet that was not considered an argument of sufficient weight to postpone the work. The essays and papers hitherto published, have been chiefly of a religious and moral kind. A few essays on the most simple and obvious principles of astronomy, instructive anecdotes, historical extracts, occasional notices of great political events, &c., have at times given a little variety to its pages: *but there has been less of these than could have been wished.*

"To render the Magazine generally interesting, it would require a full half of the time and labor of a missionary—time and labor well bestowed too—and should unite the productions of various pens. The editor hopes, that he may in future have more leisure to attend to this branch of his work, and that the growing acquaintance of his brethren with the Chinese language, will enable them to furnish useful papers on a variety of subjects;

especially on those which have hitherto been but sparingly introduced. The size of the work has never yet exceeded that of a small tract, and it has been given away gratis. For about three years, five hundred copies were printed monthly, and circulated, by means of friends, correspondents, travelers, ships, &c., throughout all the Chinese settlements of the eastern Archipelago; also in Siam, Cochinchina, and part of China itself. At present, (1819,) a thousand copies are printed monthly. The demands and opportunities for circulation greatly increase, and it is likely that in three or four years *two thousand* copies will be an inadequate supply."

These remarks are sufficient to show, that those who have undertaken the *new periodical*, have abundant encouragement to persevere. With regard to the place of publication, support, execution, topics, &c., the present work enjoys great advantages over that of Dr. Milne.

Shing Meaou sze-teën too kaou; King, Măng, shing tseih too foo.

Sacrificial Ritual of the Temple of Sages, with plates; to which are subjoined plates illustrative of the lives of the sages Confucius and Mencius.—1826. 13 vols.

This is an interesting production, both from the nature of its contents and the style in which it is printed; forming, in this latter respect, a good specimen of the art in China. A brief analysis of its contents will be the best description we can give of it.—It is edited by a private individual, not under governmental authority.

The 1st vol. opens with poetical eulogiums on Confucius and his "four most worthy" followers, *viz.* Yen tsze, Tsăng tsze, Tszesze tsze, and Măng tsze (or Mencius),—composed by the emperors Kanghe and Keënlung, and printed with light re ink.—Then follow three prefaces by the editor's friends; in which the work is highly praised, and the research manifested in it greatly commended.

In the same volume are portraits of "the sage" Confucius, and of the "four equals," who are also called "the four most worthy,"—accompanied by brief accounts of their lives, deaths, and posthumous honors.

The second volume contains portraits and similar accounts of the "twelve intuitively wise," eleven of whom were personal disciples of Confucius. The twelfth is the celebrated commentator and philosopher Choo-he, commonly called Choo foo-tsze.

The eight following volumes contain portraits and brief accounts of 128 "former worthies and literati." These are arranged in two ranks to correspond with their tablets in the Temple of Sages, to which this work is intended as a 'guide.' The worthies which occupy the eastern side of the temple take precedence, in order, of those opposite to them on the western side; thus,—the first on the eastern side takes the lead, then the first on the west, next the second on the east, followed by the second on the west, and so on. Of these 128 worthies and literati, a large proportion

were immediate disciples of Confucius; the others have arisen at various periods since his time; some as late as the last dynasty. Several have received their canonization (so to call it) as late as the reign of his present majesty.

The portraits present a great variety of truly Chinese countenances. They profess to be correct likenesses, obtained by much research;—and many, of whom correct likenesses could not be obtained, are without any.

The three concluding volumes form the appendix, being reprints of two old works,—the 'Traces' of the sages Confucius and Mencius;—the former, occupying the eleventh and twelfth volumes has been translated and published in French, with copper-plate engravings, under the title, "Vie de Confucius." The 'Traces' of Mencius occupy the thirteenth volume, and conclude the work.

RELIGIOUS INTELLIGENCE.

BURMAH.—We have before us in manuscript, a short paper concerning the geography, population, commerce, &c., of Burmah. It is from the pen of a gentleman who has resided in that country, and who has promised to furnish us with additional papers respecting the character of the Burmese, their education, manners, &c. All of these papers, we hope, in due time, to lay before our readers. There is, throughout all Christendom, an increasing demand for facts relative to the present condition of eastern Asia. That demand ought to be answered.

Among the different people, inhabiting Burmah, the *Karens* are particularly interesting; the *vis inertia* of Budhism does not prevent them from joyfully receiving the gospel. "During the year just closed," writes the Rev. Mr. Mason under date of February, 1833, "I baptized sixty-seven of the Karens; and now the whole number in our church is more than one hundred and seventy. I am endeavoring to bring these people to more settled habits,—believing as I do that although civilization does not precede Christianity, it necessarily follows it."

"JEWS IN TIBET.—The lost ten tribes of the Jews have been found in *Li Bucharia*:* some of them having attended the last Leipsic fair as shawl manufacturers. They speak in Tibet the Hindoo language, and are idolaters; but *believe in Messiah* and their restoration to Jerusalem. They are supposed to consist of ten millions; keep the Kipour; do not like white Jews; and call out, like the other tribes,

* This seems to be a typographical error; but why the names of Tibet and *Little* Bucharia are thus confounded, we are at a loss to determine.

Hear, O God of Israel, there is but one God. [*Qu.* Deut. vi. 4?] They are circumcised, and have a leader and elders."

This paragraph is from the *Anglo-Germanic Advertizer*, and found its way through England to Calcutta, where it appeared in the *Christian Observer* for June, 1833. It was sent to the editor of the Observer by a correspondent, who, after remarking on the paragraph itself and stating that it had been forwarded to Mr. Wolff, gives the following account of Jews in China.

"It has indeed been asserted, (and as if ascertained in a publication devoted to the Jews and their conversion,) that the old Chinese Jews have the Pentateuch, which is conformable to the Hebrew Bible of Plautin: but the Chinese copy has no vowel points. Perhaps this may be some proof of their high antiquity, or they may have rejected the points as introduced by Esdras after the captivity. They themselves say they began to dwell among the Chinese A. D. 73, three years before the destruction of Jerusalem; traveling through Khorassan and Samarcand: and their *li-pai se* or temple, is said to resemble that at Jerusalem. At that time they recorded seventy families, of the tribes of Benjamin, Levi, Judah, &c. Much information of these early Jewish settlers in China may be obtained from "*the Jewish Expositor;*" and it will be a curious subject of investigation to ascertain whether the German information will lead to any *real* discovery of that fact, which is positively asserted to have been *ascertained* at Leipsic."—The writer of these remarks refers, for authority, to the Jewish Expositor.

JOURNAL OF OCCURRENCES.

THE INUNDATION.

The late inundations,—by their frequent recurrence, their for many years unparalleled height, and their calamitous effects,—have become a subject of paramount importance here, especially among our native friends. In the conclusion of our last number, we noticed the heavy rains * and high rise of the tide, which had reached far above its usual mark, even on the 30th of August. On the 31st, and the following day, the rain abated a little, but recommenced on the 2d of September, and continued till the morning of the 3d, when it finally ceased. Meanwhile the tide continued to rise higher and higher. Numerous towns and villages were completely inundated; and *boats* plied, for several days, through almost every street in the city and suburbs of Canton.—Many native houses were thrown down by the force of the current—so violent that the city gates could not be closed for several nights,—while others were sapped to their foundations, and one after another gave way.

In the country above Canton, which has suffered the most, embankments both of stone and earth were broken down, and large portions of paddy fields were carried away by the rapid current. Where there were no

* During the month of August, there fell at Macao, 36 inches of rain. The month was there ushered in with very windy weather, and heavy rains.

embankments, the water, rising gradually on the paddy and then retiring, caused a far less degree of damage. But where the embankments stood, the heavy torrents of rain, falling on the fields and having no outlet, remained so long as to blight the grain completely; so that the largest portion of the neighboring country is rendered altogether unproductive for the remainder of the present year; and not only the paddy, but also the mulberry trees, have everywhere received extensive injury. A gentleman who shortly after traveled up the Inner Passage from Macao to Canton, which is for a great part of the way in the midst of rice fields and mulberry plantations, describes the country as almost completely devastated.

On the 5th and 6th of September, the tide was at the highest, being from 4 to 5 feet high * at the eastern gates of the city,—and not far below that height in many other places which are much beyond high water mark. On the night of the 5th, the weather being calm and serene, at intervals, when silence prevailed around, the low murmuring of the current as it rolled along, was distinctly audible in the foreign factories. This was well calculated to suggest most solemn reflection, when it was considered how many, who a few days before had been in the enjoyment of health and comfort, had now found a watery grave beneath those waves, —and how many more, though themselves escaped, had therein buried their little all.

On the 7th, the water began gradually to abate, but it did not return to its ordinary level till after the 16th, when the spring tides had passed over. For upwards of a week, during the continuance of the inundation, the current rushed past the city, with such rapidity, that all business with the shipping at Whampoa was entirely stopped, and even light gigs with European crews had the utmost difficulty in reaching the city. To describe all that has come to our knowledge respecting the effects of this awful visitation, would far exceed our limits. A few instances of suffering will perhaps tend to show in the best manner the nature, extent, and consequences of the calamity. But this can be done only very partially.—Many industrious families are now become public beggars. Many an individual is there now in Canton, who in one day was left a fatherless, childless, houseless, and moneyless widower. There are several instances, however, of not one escaping. One house of 15, and another of 30 individuals, were entirely swept away, together with all their effects. —A temple in which were deposited the remains of deceased individuals previous to burial, became a place of refuge for about 40 men and women; but while they were congratulating themselves on their personal escape, the temple walls fell in,—the waters passed over the ruins,—and their now-lifeless bodies were mingled with the corpses thrown out of the shattered coffins. Many whose houses had become a prey to the devastating element sought refuge on the city walls,—when the walls crumbling beneath them, not a few sunk to rise no more. Such examples we might easily multiply. But we refrain. Surely, "when the Lord's judgments are abroad in the earth, the inhabitants of the world will learn righteousness." Alas! we fear they are too often and too soon forgotten.

The inundation has excited great attention on the part of the official authorities in Canton. Proclamations have been issued to encourage and to *require* subscriptions in aid of the sufferers. Demands have been made in the form of taxes upon cotton and tea merchants, upon the houscholders, and upon various other classes. At the same time, severe threats have been issued against any who may attempt to obtain money from the rich, by intimidation. The fooyuen, who has been most active in these matters, began himself by distributing upwards, it is said, of 20,000 dollars, among the poor and destitute. The government, has aided the sufferers by distribution of boiled rice, and by opposing restrictions on the importation of foreign rice which had been proposed by the hoppo.

But all these transactions are confined to the departments of Kwangchow and Shaouking. In Chaouchow foo, on the east of this province, the chief city of the department is

* So it is stated in the government accounts, but many of the popular accounts make it twice as high.

stated to have been almost destroyed by the inundation,—it is not long since we heard that upwards of a dozen villages in that department had been swallowed up by an earthquake.—But we have obtained neither official accounts nor private particulars of these occurrences.

We have seen a memorial from the governor and fooyuen to the emperor respecting the inundation; it states that the number of houses fallen in the city and suburbs is about 4000, exclusive of the houses of the Tartar troops, which come under the Tartar general's jurisdiction. Such official accounts are generally considered as under-rated. We have seen also a small publication advising the excavation of a canal to the eastward, in order to draw off some of the waters to the south, before they can reach Canton. We shall probably take further notice of this little tract in our next number,—not for any intrinsic worth that it possesses, but because we consider it a curiosity.

INSURRECTION IN COCHINCHINA.—We hear nothing new on this subject further than that the insurgents had been so far successful as to drive back the royal forces, in three successive attacks which the latter had made on Donnai. Several different arrivals confirm the truth of the accounts first received, though differing a little in particulars.

COCHINCHINESE ENVOY, or tribute bearer.—This being the period for the payment of the Cochinchinese triennial tribute, an officer has been sent from the court of Hué to that of Peking. The 30th of March was appointed by the emperor for his entry into the Chinese borders, to pass through Kwangse, Hookwang, and other provinces, up to Peking. On the 20th April, a report was forwarded to the emperor, concerning the letters, amount of tributary presents, and names of the officers and followers of the mission; and on the 19th of May, the mission entered Kweilin, the capital of Kwangse province. There they remained for several days, during which period they were entertained by the fooyuen of the province, who also gave them, in the name of the emperor, silk trowsers and other garments, because their "changes of raiment were insufficient."—On the 26th May, they proceeded by water towards Peking, where they would arrive in August or September, when they were to wait to be feasted by the emperor, on his birthday.—The mission consists of three officers, eight 'companions,' and an attendant.

The two Cochinchinese vessels now lying in the river, which brought back the Chinese war-junk wrecked on their coast, in February last, are permitted to sell the 'goods which they brought for ballast,' and to purchase return cargoes, free of duty.

From the documents, referring to these subjects, in the Peking gazettes, it appears that the name of the present king of Cochinchina is *Fuh-keaou*, and his family name Yuen. The family of Yuen has been in possession of the country since the 54th year of Keënlung, A. D. 1789. It was however expelled for some time, during the reign of Keäking, after which, the father of the present monarch, Yuen Fuhyang, re-established the dynasty, under its present name, *Yuĕnan*, in place of the old one of Annan or Anam. The Chinese government does not acknowledge the present king of Cochinchina by his kwŏ-haou, or national designation, Mingming.

POSTSCRIPT.—Of Mr. Gutzlaff, who reached Canton on the 28th inst, from a short voyage up the coast, we learn that the demand for books, among the natives, is very great indeed. Mr. G. was supplied with about *fifteen thousand* tracts of various kinds; these were in boxes which contained usually between 1000 and 2000 each. In more than one instance, when he went on shore and took with him a full box, he was surrounded by hundreds, who, before he could move from the place where he opened the box, bore off the whole of its contents. The desire to obtain the books was most amazing, and could not be satisfied. Mr. Gutzlaff was also supplied with ample stores of medicines, which were likewise in great demand.

It is rumored here this morning, (Sept. 30th,) that *locusts* have made *their appearance* near this city, in the district of Pwanyu.

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DESCRIPTION OF THE CITY OF CANTON.

(Continued from page 211.)

THE LITERARY institutions of China are the pillars that give stability to the government. Her military forces are utterly inadequate to hold together the numerous and extensive provinces and territories that constitute the wide dominions of the reigning dynasty. With great difficulty the Tartar troops overran the country—conquering province after province, and gradually extending their authority over the territories on the west of China Proper. But for a long period both the discipline and the energies of the Chinese soldiery have been on the wane: and at this moment the imperial hosts present nothing formidable but their numerical amount;—the recent insurrections at Leënchow and Formosa have afforded the most complete evidence of this imbecility. And not only in this part of the empire, but along the whole coast up to the Great wall on the north, and even beyond that in Mantchou Tartary, both the land and naval forces have become so exceedingly enervated and dissolute, that they exercise no salutary influence or control,—except it may be over a few who are equally debased with themselves. As police-men, in the capacity of lictors, thief-takers,

and executioners, they are not less detested than feared by the common people. They are in fact, for all purposes of defense, little better than *dead men*; nay, were they stricken from the catalogue of the living, we can scarcely doubt that the stability of the empire would remain unimpaired.

Many there are who look with astonishment at the magnitude of this empire, and believe it strong and immovable as the everlasting hills. But an examination of its history and present organization, would show them that it has been frequently rent and broken by rebel chieftains, ambitious statesmen, and haughty kings; and that its present greatness is chiefly attributable to its peculiar literary institutions. These, though they are the glory and strength of the nation, are, except for mere purposes of government, amazingly deficient; and it is their relative rather than their intrinsic value, that renders them worthy of special notice. Wealth and patronage have great influence here; they often control the acts of government, stay the course of justice, cover the guilty, and confer honors and emoluments on those who deserve them not. But as a general rule, *learning*, while it is an indispensable prerequisite for all those who aspire to places of trust and authority in the state, is sure to command respect, influence, and distinction. Thus, without the dreadful alternative of overthrowing the powers that be, a way is opened to the ambitious youth, by which he may reach the highest station in the empire, the throne only excepted. Usually the most distinguished statesmen are those who have risen to eminence by intellectual efforts; and they are at once the philosophers, the teachers, and rulers of the land. These distinctions they cannot maintain, however, without yielding implicit obedience to the will of the monarch, which is most absolute and uncontrolled. Let them honor and obey the power that is over them, and they stand—dependent indeed on the one hand, but on the other—in proud and envied distinction.

High rank in the state is the brightest glory to which this people aspire; and with them learning derives its chiefest value from the simple fact that it brings them within the reach of that dazzling prize.

Strict examinations, regulated by a fixed code of laws, have been instituted and designed solely to elicit from the body of the community the "*true talent*" of the people, with the ulterior intention of applying it to purposes of government. At these examinations, which are open to all except menial servants, lictors, play-actors, and priests, it is determined who shall rise to distinction and shed glory back on their ancestors and forward upon their posterity, and who shall live on in obscurity, and die and be forgotten. The competitors at the Olympic games never entered the arena before the assembled thousands of their countrymen, with deeper emotions, than that which agitates the bosoms of those who contest the palm at these literary combats. The days on which they are held and their results published in Canton, are the proudest which its inhabitants ever witness.—A brief notice of them may be interesting to the reader, and at the same time enable him to understand more fully the nature and object of the schools and colleges of the provincial city.

The highest literary examinations in the empire are triennial, aud take place at Peking. Beside these stated, there are also other occasional examinations, which are granted by special favor of the emperor. Up to these contests, the most distinguished scholars go from all the provinces, and the privilege is not gained without long, patient, and successful endeavor. The examinations, at which it is determined who shall enjoy it, occur also triennially, and are held in the metropolis of each province. These examinations are of incomparable interest to great multitudes of the people in every department and district of the empire. High honors, rich emoluments,

and, in a word, everything that the young aspirant and his numerous kindred most esteem, are at stake. A long season of preparation has been endured; heavy expenses incurred; and now the decisive hour approaches.

Two examiners are chosen from the distinguished officers at Peking, under the immediate superintendence of the emperor. They must leave the capital within five days after they are chosen. They are allowed the use of the post-horses belonging to government. Upon those who come to Canton, six hundred taels are conferred to defray their expenses while on the road; two hundred of which are paid when they commence their journey from Peking; and the remainder, by the governor of the province, when they are about to return after the examination is completed. These are assisted by ten other examiners, who are selected from the local officers, over whom the *fooyuen* presides. Besides these there are many inferior officers, who are employed as inspectors, guards, &c. All these, together with the candidates, their attendants, &c., amounting to 10,000 and upwards, assemble at the *Kung-yuen*, a large and spacious building designed solely for these occasions. It contains numerous apartments, so that each candidate may be seated separate from his competitors. All of the seats are numbered. The apartments are low and narrow, and have only a single entrance, and no furniture except a chair and a narrow writing-desk.

The number of candidates who assemble in Canton is between seven and eight thousand. They are often attended by their friends, and continue here for several weeks, and sometimes for months; during which time the hum and bustle of the city is greatly increased, and every kind of mercantile business receives a new impulse. These candidates are always persons of some distinction, which they must have gained, either at previous examinations, or by the payment of large sums of money. They

are all called *sewtsae,*—a title not unlike that of master of arts; but they are divided into several classes, and those who have purchased their degree are often despised by the others, and are generally regarded with less respect than those who have gained it by their own merits. They meet now on equal terms, and their 'true ability' is to be determined by personal efforts, which are to be made during a given period and under given circumstances.

The candidates assemble on the 8th moon; but none are allowed to enter the examination except those who have been previously enrolled by the literary chancellor of the province. The age, features, place of residence, and lineage of each candidate must be given in the chancellor's list; and a copy of it lodged in the office of the fooyuen. They must all attend at the examinations in their native province; and those who give in a false account of their family and lineage, or place of nativity, shall be expelled and degraded;—for no candidate can be admitted at any place, without proving that his family has been resident there for three generations.

The examination continues for several days, and each student must undergo a series of trials. The first trial is on the 9th of the moon; the second, on the 12th; and the third, on the 15th. The candidates are required to enter their apartments, on the day preceding the examination, and are not allowed to leave them until the day after it is closed. Thus they must pass two nights in close and solitary confinement. On the first day of their examination *three* themes, which are selected from the *Four Books,* are proposed to them, and they are required to give the meaning and scope of each; and a *fourth* theme, on which they must compose a short *poem in rhyme.* On the second day, a theme is given them from each of the '*Five Classics;*' and on the third day, five questions, which shall refer to the history or political

economy of the country, are given them. The themes must be sententious, and have meaning which is refined and profound. They must not be such as have often been discussed. Those which are given out for poetry, must be grave and important. In the themes for essays on political economy, the chief topics must be concerning things of real importance, the principles of which are clear and evidently of a correct nature. "There is no occasion to search and inquire into devious and unimportant subjects." All questions concerning the character and learning of statesmen of the present dynasty, as well as all topics which relate to its policy, must be carefully avoided.

The paper on which the themes and essays are written is prepared with great care; and must be inspected at the office of the poo-ching-sze. It is a firm, thick paper; and the only kind that may be used. The price of it is fixed by authority. The number of characters, both in the themes and essays, is limited. The lines must be strait; and all the characters full and fair. At the close of every paper, containing elegant composition, verses, or answers to questions, it must be stated by the student how many characters have been blotted out or altered; if the number exceed one hundred, the writer is *tseĕ chuh*, 'pasted out:'—which means, that his name is pasted up at the gate of the hall, as having violated the rules of the examination, and he is forthwith excluded from that year's examination.—There are usually a hundred or more persons at every examination in Canton subject to this punishment, for breaking this or some other one of the regulations.

The candidates are not allowed "to get drunk and behave disorderly" during the examination. All intercourse of civility between the examiners and the friends and relations of the students must be discontinued; and there must be no interchange of letters, food, &c. On entering the outer gate of the *kung-yuen*, each candidate must write his name in

a register kept for that purpose; and if it is afterwards discovered that the name was erroneously written, then the officer superintending the register, shall be immediately arrested and delivered over to a court of inquiry; and if it shall be ascertained that the student has employed any person to compose his essays for him, or if he be found guilty of any other similar illegality, both he and his accomplices shall be tried and punished. Moreover, the student on entering the hall of examination must be searched; and if it be discovered that he has with him any pre-composed essay, or miniature copy of the classics, he shall be punished by wearing the wooden collar, degraded from the rank of sewtsae and for ever incapacitated to stand as a candidate for literary honors; and the father and tutor of the delinquent shall both be prosecuted and punished.

All the furniture and utensils, such as the writing-desks, ink-stands, &c., in the apartments where the students write their essays, must be searched; and also each and all of the managers, copyists, attendant officers, servants, porters, &c., &c. If in any manner a learned person, who is to decide on the papers, be admitted to the apartments of the students, dressed as a servant, he shall be punished, and the chief examiner delivered over to a court of inquiry. A watch, composed of military officers and soldiers, is maintained day and night both in the inner and outer courts of the hall; and if any of these men are guilty of conveying papers to the candidates, concealed with their food, or in any other way, they shall be punished.—There are many other regulations and precautions which have been adopted to prevent fraud; but we have given enough to show something both of the interest which gathers around these examinations, and of the schemes which are formed to gain distinction without the toil and fatigue of hard study.

Of the thousands of candidates assembled at these examinations in Canton, only seventy-one can obtain

the degree of *keu-jin;* the names of these are published by a proclamation, which is issued on or before the 10th of the 9th moon, and within twenty-five days after the examination is closed. This time is allowed the examiners to read the essays and prepare their report. The proclamation, which contains the names of the successful candidates, after it has received its appropriate signatures, is pasted up on the office of the fooyuen. At a given hour, three guns are fired; and the fooyuen at the same time comes forth from his palace accompanying the official paper; it is forthwith pasted up, and again a salute of three guns is fired; his excellency then advances and bows three times towards the names of the 'promoted men' (keu-jin); and finally retires under another salute of three guns.

Ten thousand anxious minds are now relieved from their long suspense. Swift messengers are dispatched by those who have won the prize to announce to their friends the happy result of the long trial which they have undergone; and while the *many* return with disappointment to their homes, the successful *few* are loaded with encomiums and congratulations, and their names with their essays sent up to the emperor. To crown the whole, a banquet is prepared for these newly-promoted men; and the examiners, and all the civil officers of rank in the province join in these festivities. Gold and silver cups for the occasion must be provided by the provincial treasurer. The chief examiner from Peking presides; the fooyuen, at whose palace the banquet is given, and who is present as visitor, is seated on his right, and the assistant examiner on his left. The governor of the province is also present; a train of inferior officers wait as servants; and two lads, dressed like *naiads*, holding in their hands branches of olive, grace the scene with a song from the ancient classics.

There are three other examinations in Canton which occur twice in three years, and are attended by great numbers of aspirants. At the first, which is attended by the students of Nanhae and Pwan-yu, the cheheën preside; at the second, which is attended by candidates from all the districts of Kwangchow foo, the chefoo presides; but the third is conducted by the literary chancellor of the province, whose prerogative it is to confer the degree of *sewtsae* upon a limited number of the most distinguished competitors. These are preparatory to the triennial examination, and inferior to it in interest; they need not therefore be further particularized. It may be remarked, however, in passing, that they are open to persons of all ages; and a case very recently occurred, where a hoary head of eighty, accompanied by a son and grandson, attended the examination;—all of them were candidates for the same literary honors.

To qualify the young for these examinations, and thereby prepare them for rank and office in the state, is a leading object of the higher schools and colleges among the Chinese. But a great majority of the schools in Canton are designed only to prepare youth for the common duties of private life. These latter, as well as many of the higher schools, are *private* establishments. And though there are teachers appointed by government in all the districts of the empire, yet there are no public or charity-schools for the benefit of the great mass of the community. Whatever may be his object and final destination, almost every scholar in Canton commences his course at some one of the private schools. These, among the numerous inhabitants of this city, assume a great variety of form and character, according to the peculiar fancy of individuals. The opulent, who are desirous of pushing forward their sons rapidly, provide for them able teachers, who shall devote their whole time to the instruction of two, three, or four pupils. A school of this description we have

repeatedly visited; it is in a hall belonging to merchants from Ningpo, and is kept by an old man who has three lads under his care, one five, another seven, and a third, nine years old; he instructs them in the learned dialect, and the youngest has already made greater proficiency than is usually done by boys at the age of ten. Sometimes the inhabitants of a single street, or a few families who are related to each other, unite and hire a teacher, and fit up a school-room, and each defrays a stipulated part of the expenses. At other times, the teacher publishes the rules and terms on which he will conduct his school, and seeks for scholars wherever he can find them.

Children are not generally sent to school until they are seven or eight years old; they enter, usually, for a whole year, and must pay for that term whether they attend regularly or not. The wages of the teachers vary greatly; in some instances, (and they are not unfrequent in the country,) the lads pay only two or three dollars, but generally fifteen or twenty, per annum. When the teacher devotes his whole time to two or three pupils, he often receives a hundred dollars or more from each.

The ordinary school-room, with all its defects, presents an interesting scene. At the head of it there is a tablet, on which the name of the sage, —"*the teacher and pattern for myriads of ages*"— is written in large capitals; a small altar is placed before it upon which incense and candles are kept continually burning. Every morning when the scholar enters the room, he bows first before the tablet and then to his teacher; the former is not merely a tribute of respect, but an act of worship, which he is taught, nay, compelled to pay to Confucius.—The boys usually continue in school from six o'clock in the morning until six in the evening, except two or three hours which they are allowed for their meals. When in *school they* all study aloud; and each one raising

his voice at the same time, and striving to out-do his fellows, the noise of the whole is very great. Upon those who are idle or disobedient, the teacher plies the *rattan* with woful severity. Every lesson must be committed perfectly to memory; and the lad who fails in this, is obliged to bow down and learn it upon his knees; and those who are the most incorrigible are made to kneel on gravel and small stones, or something of the kind, in order to enhance their punishment.

The *Santsze king*, the famous "Three character Classic," is the first book which is put into the hands of the learner. Though written expressly for infant minds, it is scarcely better fitted for them, than the propositions of Euclid would be were they thrown into rhyme. But "it is not to be understood" at first; and the tyro, when he can rehearse it correctly from beginning to end, takes up the Four Books and masters them in the same manner. Thus far the young learners go, without understanding aught, or but little, of what they recite; and here, those who are not destined to a literary course, after having learned to write a few characters, must close their education. The others now commence the commentary on the Four Books, and commit it to memory in the same way; and then pass on to the other classics. The study of arithmetic, geography, history, and so forth, forms no part of a "common-school" education.

The high schools and colleges are numerous; but none of them are richly endowed, or well fitted for the purposes of education. The high schools, which are *fourteen* in number, are somewhat similar to the private grammar schools in England and America; with this difference, that the former are nearly destitute of pupils. There are *thirty* colleges; most of which were founded many centuries ago. Several of them are now deserted, and are falling to ruins. Three of the largest have each about two hundred students, and, like all the others, only one or two

professors. We have sought long and diligently, but thus far in vain,—for some definite information concerning the existing discipline and regulations of these colleges; should we affirm that they are without rules and order, we should say what we do not doubt, but what we cannot prove. All those systems of instruction which have sprung up in modern times, and are now doing so much for the nations of the West, are here entirely unknown. There are however, a few books in the Chinese language which contain excellent maxims on the subject of education, give numerous rules to facilitate the acquisition of knowledge, and detail systems of gymnastic exercises for the preservation of health.

Of the whole population of Canton not more than one half are able to read. Perhaps not one boy out of ten is left entirely destitute of instruction; yet of the other sex not one in ten ever learns to read or write. There is scarcely a school for girls in the whole city. Public sentiment here is against the education of females; immemorial usage is against it; many passages in the classics are against it; and the consequence is they are left uninstructed, and sink far below that point in the scale of being, which they are fitted and ought ever to hold. The degradation into which the fairest half of the human species is here thrown, affords cause for loud complaint against the wisdom and philosophy of the sages and legislators of the Celestial empire.

We do not knowingly detract from the merits of the Chinese; in comparison with other Asiatics, they are a learned and polished race. Those who have been educated are generally remarkably fond of books; and though there are no public libraries in Canton; yet the establishments for manufacturing and vending books are numerous. And to supply those who are unable to purchase for themselves the works they need, a great number of circulating libraries are kept constantly in motion. *But almost* all of these books are bad; this charge,

however, does not lie which equal force against those works which usually constitute the text-books of literary men.

We are admirers of Greek and Roman literature; but we deprecate the practice of putting into the hands of *young* students the "master pieces" of some of their most celebrated authors. The moral tendency of many of those *heathen* writings, which, ever since the dark ages have continued to form the basis of the literary education of not a few *Christian* schools, is decidedly inferior to the Chinese. An elegant English scholar has spoken well on this point. 'The Chinese student,' says he, 'not being secured from error by the light of revealed religion, can only derive his moral precepts from his school learning. He is certainly therefore fortunate in the possession of a body of ancient native literature, which, while it cultivates his taste and improves his understanding, contains nothing to inflame his passions or corrupt his heart. The Chinese are not compelled, as we are, upon the authority of great names, and for the sake of the graces of style and language, to place in the hands of their youth, works containing passages which put modesty to the blush,—works, in which the most admirable maxims of morality, are mixed and confounded together in the same page, with avowals and descriptions of most disgusting licentiousness. The Chinese press is certainly by no meaus free from the charge of grossness and indelicacy; but the higher class, at least, of Chinese literature, that which usually forms the library of the youthful student, is in this respect wholly unexceptionable.'

The *religious* institutions of Canton present for contemplation a dark and melancholy picture. Created in the likeness of the infinite, the high, and lofty ONE, and intrusted with the dominion of this lower world, man is fitted for sublime action. His intellectual faculties, capable of unlimited improvement, and

his "living soul" panting after immortality, prove his origin divine, and that by the exercise of his strength he can accomplish deeds that shall associate him with glorified spirits, and make him heir to an eternal kingdom. In themselves princes are but worms; yet with a renewed spirit, the humblest man on earth may rise, and, holding communion with his Maker, shed a benign influence around him that shall cause multitudes to rise up and call him blessed. The day-spring from on high has visited the earth; and millions of our race are rejoicing in the glorious liberty of the children of God. But here, alas, where "sages" have taught, and where the good and perfect gifts of the Father of lights have been richly enjoyed, the creature denies his Creator, perverts the use of talents given him for noble purposes, and bows down and pays divine homage to wood and stone. Facts shall speak for themselves; and the reader must form his own opinion on a case, the final decision of which rests not with man. Our judgment and that of the idolater is with the Almighty: soon these earthly scenes will be past away, and the great and small stand together; then gold and diadems will be worthless; then all human distinctions will vanish; and then religion—that religion which is pure and undefiled before God,—will alone be valuable.

We will notice the temples or religious houses of Canton in order, (as we find them in a native manuscript,) and narrate only such facts, as are necessary to illustrate their real character and condition.

1. *Kwang-heaou sze*, that is 'the temple of glory and filial duty.' The Chinese are remarkably fond of splendid names, and this peculiarity is strikingly illustrated in the rich and flowery language which the Budhists have employed in naming their temples. *Sze* is one of the most common terms used to designate the temples of Budha, and the other two characters, *Kwang-heaou*, form the proper name of the temple. It is unnecessary, and often difficult,

to translate the names of these temples; we shall, therefore, usually write them just as they are found in native books.

The Kwang-heaou temple is one of the largest and richest in Canton; it stands within the walls near the northwest corner of the old city. There are thirty-five hundred acres of land belonging to it; which are rented for the support of its inmates,—about two hundred in number. This temple was first built in the time of the San-kwŏ, A. D. 250; it has often been repaired, and supplied with new *recruits* of idols, which are numerous in all its principal halls. In the records of its early history there are frequent allusions to Se-chuh and Se-yih. *Se-chuh*, also called Teën-chuh, is India; but the use of *Se-yih* seems not to be well settled.—Professor Neumann, in his notes on the Catechism of the Shamans, says; "the meaning of these words [Se yih] is very extensive, and changes from one century to another. All the countries within and without the northwest frontiers of China, and the northern parts of Hindostan, are now comprehended under this denomination."—It denotes 'the West,' much in the same manner in which we speak of 'the East.'

2. *Tsing-hwuy sze:*—this stands near the Kwang-heaou temple, and though inferior to it in extent, is quite like it in almost all other respects. There is indeed, a very great similarity in these establishments, not only here but throughout the empire; we need not therefore repeat what is common to them all. The Tsing-hwuy temple was first built in the time of the Leäng dynasty, and is remarkable chiefly for a lofty pagoda that rises within its enclosures.

3. *Hwae-shing:*—this temple was built during the reign of the *Tang* dynasty, by *fan-jin*, 'foreigners;' it has a lofty dome and spire, rising one hundred and sixty feet in height; which the Chinese call *kwang-tă*, 'the unadorned pagoda.' In the time of Chinghwa of the Ming dynasty, A. D. 1468, it was rebuilt; and *Ah-too-lah*, (Abdulla,) a civil officer, and seventeen

familes, resided in or near the temple. These were all, probably, Mohammedans: they now amount to about 3,000 individuals, and are distinguished from the other inhabitants, as 'persons who have no idols, and who will not eat swine's flesh.'

4—9. Hae-choo-tsze-too; Paou-to; Keae-yuen; Se-chen-kwei-fung; Se-hwa; and Tae-tung-koo.—We fear our readers will frown at these hard, and, to all but natives—very uncomely names; but they are, in fact, infinitely less unseemly than the establishments which they designate. No habitations on earth are more to be abhorred; they are full of idols and all manner of abominations. Their outer courts are common retreats for crowds of vagabonds and gamesters; while their inner apartments are usually inhabited by those miserable beings, who, having abandoned society, and their better reason too, drag out an ignorant, idle, and misanthropic life.

10. *Chang-show gan:—gan* is often applied to nunneries, of which there are several in Canton. But there are no nuns in this temple. The number of priests is about one hundred, who are maintained at an annual expense of more than 7000 taels. This money is obtained by the lease of lands, which have been given to the establishment. The temple, with its various buildings and gardens, occupies three or four acres of land. Some of the halls are spacious; and one of them, which has been recently built by a member of Howqua's family, is neat and kept in good condition. In one of the largest halls there is a fine image of Budha, in an attitude—that of a half-naked, gross, well-fed lounger,—which does honor to the deified mortal, whom it represents! Directly above him, in another apartment, stands 'the Goddess of Mercy,'—a well favored image, but undistinguished by any superhuman characteristics, except in the dimensions of her person, being twelve or fifteen feet in height.—This temple stands without the walls of the city, about three quarters of a mile directly north from the foreign factories. It

is frequently visited by Europeans; and from the upper story of one of its buildings they may enjoy a fine view of the western suburbs.

11—13. Cheyuen; Chung-fuh; and ***Hwa-lin sze.*** This last,—"the flowery forest" temple, stands about a hundred rods northwest from the foreign factories. It was founded, A. D. 503, by ***Ta-mo,*** a teacher of the contemplative school, who came from India: "he sailed over a wide expanse, and was full three winters in completing the voyage hither." In the 11th year of Shunche, A. D. 1755, the temple was rebuilt, and its gardens were adorned with forest-trees. It has now about two hundred inmates.

14—26. Se-chuh sin-gan (the new Indian temple); Ta-fuh; Wan-shen; Fuh-hwuy; Ching-tsew; Poo-keën; Pih-yun; Tung-shan; Hoo-kwo; Hae-kwang; Leën-tseuen; Yue-ke; and Haechwang sze; this last is the far famed "***Honam jos-house,***"—or the

Temple of Honan.—It was orignally a private garden; but afterwards, and several hundred years ago, a priest, named Cheyue, built up an establishment, which he called "the temple of ten thousand autumns," and dedicated it to Budha. It remained an obscure place, however, until about A. D. 1600, when a priest of eminent devotion, with his pupil ***Ah-tsze,*** together with a concurrence of extraordinary circumstances, raised it to its present magnificence. In the reign of Kanghe, and as late as A. D. 1700, the province of Canton was not fully subjugated; and a son-in-law of the emperor, was sent hither to bring the whole country under his father's sway. This he accomplished; received the title of ***Ping-nan wang,*** "king of the subjugated-south," and took up his head-quarters in the temple of Honan. There were then thirteen villages on the island, which he had orders to exterminate for their opposition to the imperial forces. "Just before carrying into effect this order, the king, Ping-nan, a blood-thirsty man, cast his eyes on Ah-tsze, a fat happy priest, and remarked, that if he lived on vegetable diet, he could not be so

fat—he must be a hypocrite, and should be punished with death. He drew his sword to execute with his own hand, the sentence; but his arm suddenly stiffened, and he was stopped from his purpose. That night a divine person appeared to him in a dream, and assured him, that Ah-tsze was a holy man, adding "you must not unjustly kill him." Next morning the king presented himself before Ah-tsze, confessed his crime, and his arm was immediately restored. He then did obeisance to the priest, and took him for his tutor and guide; and morning and evening the king waited on the priest as his servant.

"The inhabitants of the thirteen villages now heard of this miracle and solicited the priest to intercede in their behalf, that they might be rescued from the sentence of extermination. The priest interceded, and the king listened, answering thus:—'I have received an imperial order to exterminate these rebels; but since you, my master, say they now submit, be it so; I must, however, send the troops round to the several villages, before I can report to the emperor; I will do this, and then beg that they may be spared.'—The king fulfilled his promise, and the villages were saved. Their gratitude to the priest was unbounded: and estates, and incense, and money, were poured in upon him. The king also, persuaded his officers to make donations to the temple, and it became affluent from that day.

"The temple had then no hall of celestial kings; and at the outer gate there was a pool belonging to a rich man who refused to sell it, although Ah-tsze offered him a large compensation. The king conversing with the priest one day, said 'this temple is deficient, for it has no hall for the celestial kings;' the priest replied, 'a terrestrial king, please your highness, is the proper person to rear a pavilion to the celestial kings.' The king took the hint, and seized on the pool of the rich man, who was now very glad to present it without any compensation; and he gave command, moreover, that a pavilion should be

completed in fifteen days; but at the priest's intercession, the workmen were allowed one month to finish it; and by laboring diligently night and day, they accomplished it in that time."

Such is the history of the temple of Honan, the largest and best endowed religious establishment in Canton.—*Honan* is an island, and is situated, as its name denotes, (literally translated,) "*south of the river*," but the village, which for a considerable distance lines the bank of the *Choo keäng* directly opposite to the city, may be considered as forming a part of its southern suburbs.—As the family residences of several principal Chinese merchants, and the open fields lying beyond the village, together with the attractions of the "jos-house," make Honan a place of frequent resort for stranges who visit Canton, some further particulars concerning the present extent and condition of the temple, may be acceptable.

Its buildings, which are chiefly of brick, are numerous, and occupy, with the gardens belonging to the temple, six or eight English acres. These grounds are surrounded by a high wall.—Crossing the river a few rods east of the foreign factories, directly after landing you enter the outer gate, pass through a long court-yard to a second, called 'the hill gate,' over which *Hae-chwang*, the name of the temple, is written in large capitals. Here, as you stand in the gateway, you see two colossal figures—images of deified warriors, stationed one on your right, the other on your left, to guard, day and night the entrance to the inner courts. Passing further on, through another court you enter "the palace of the four great celestial kings"—images of ancient heroes, Still advancing, a broad pathway conducts you up to the great, powerful, palace. *Procul, O procul este profani.* You are now in the presence of "the three precious Budhas," three stately images, representing the past, the present, and the future Budha. The hall, in which these images are placed, is about one hundred feet square, and contains numerous altars,

statues, &c., it is occupied by the priests while celebrating their daily vespers, usually at about 5 o'clock P. M. Further onward, there are other halls, filled with other images, among which that of "the Goddess of Mercy" is the most worthy of notice.

On the right side, after you have entered the temple, there is a long line of apartments; one of which is used for a printing office; and others are formed into narrow cells for the priests; or into stalls and pens for pigs, fowls, &c. These animals are brought to the temple by devout devotees, when they come to make or pay vows to the beings who inhabit the temple. On the left side, there is another set of apartments—a pavilion for Kwan-foo tsze, a military demigod; a hall for the reception of visitors; a treasury; a retreat for *Te-tseäng wang*, the king of hades; the chief priest's room; a dining hall; and a kitchen. Beyond these, there is a spacious garden, at the extremity of which there is a mausoleum, wherein the ashes of the burnt priests are, once a year, deposited; also a furnace for burning their dead bodies, and a little cell in which the jars containing their ashes are kept, till the annual season of opening the mausoleum returns. There are likewise tombs for the bodies of those who leave money for their burial. —There are about 175 priests now in the temple. They are supported in part by property belonging to the establishment, and partly by their own private resources. Only a few, and a *very* few, of them well educated.

27—75. These forty-nine temples we must pass over without mentioning even their names; several of them are large, and it would require many volumes to contain all that the Chinese have written concerning them.

76—78. Yuen-meaou kwan; Woo-seën kwan; and Peih-keu kwan.—These three temples belong to priests of the *Taou* sect; and their history is filled with those wild and extravagant vagaries, which are so characteristic of that order. The first of the three

was rebuilt in the fifth year of Kanghe, A. D. 1667, and very richly endowed by officers of the provincial government. The *Woo-seën kwan*, or "temple of the Five Genii," derived its name from the "five immortals," who, at a very early period (as already noticed,) came hither, riding upon five rams, as a token of prosperity to the inhabitants of the country. The temple is spacious, has many images, and a great number of pavilions for "the immortals."

79—86. Fow-yew; San-yuen; Fung-chin; Nan-hae-shin; Lung-wand; Kwan-te; Fung-shin; Teën-how kung.—These are all temples of considerable note, to which great numbers of the people resort. The *Teën-how kung* or "temple of the Queen of Heaven," is much frequented by seafaring people, of whom her ladyship is "defender and protector."

87. *Ching-hwang-meaou.*—The superintendent of this temple pays $4,000 for his situation; which sum, with a large profit, is obtained again in the space of three or four years, by the sale of candles, incense, &c., to be used by worshipers.

88—124. Most of these are "temples of ancestors," and they complete the listbefore us; which, large as it is, does not, we believe, include the whole number of temples in Canton.

There are, moreover, a great number of public altars, which are dedicated to the gods of the land and of grain, of the wind and clouds, of thunder and rain, and of hills and rivers, &c. At these, as also in all the temples, sacrifices and offerings, consisting of various animals, fish, fowls, fruits, sweetmeats, cakes, and wines are frequently presented, both by officers of government and private citizens. There are also in these temples, and at these altars, numerous attendants whose whole lives are devoted to the service of the idols. On the birthday of the gods, and at other times, processions are fitted out at the different temples; and the images are borne in state, through all the principal streets of the city, attended by bands of musicians; by priests; lads on

horseback; lasses riding in open sedans; old men and boys bearing lanterns, incense-pots, flags, and other insignia; and by lictors with rattans, and soldiers with wooden swords. In addition to all these, the different streets and trades, have their religious festivals, which they celebrate with illumination, bonfires, songs, and theatrical exhibitions. A great deal of extravagance is displayed on these occasions—each street and company striving to excel all their neighbors. The private and domestic altars, shrines crowded with household gods, and daily offerings of gilt paper, candles, incense, &c., together with numberless ceremonies occasioned by nuptials or the burial of the dead, complete the long catalogue of religious rites and institutions which are supported by the people of Canton.

And why, all this array of men and means? To what useful end is it devoted? Does it adorn the city? Does it enrich its inhabitants? Clothe the naked? Feed the hungry? Instruct the ignorant? Reclaim the vicious? Heal the sick? Does it, in short bring any consolation, or any real support to the poor and the afflicted? The whole number of priests and nuns, (there is said to be a thousand of the latter,) is probably not less than 3000; and the annual expense of the 124 temples, can be put down, on a moderate estimate, at $250,000. An equal sum is required to support the annual, monthly, and semi-monthly festivals, and daily rites, which are observed by the people in honor of their gods. But it is not the mere outlay, nor even the sinking of half a million annually, that makes the full amount of the evil; it is incalculable; like consumption in the human frame, it preys on the vitals, and destroys with a slow but steady step the whole system. Buddhism and Taouism, with the religious doctrines of the Sage, acting conjointly for a period of more than 1700 years, have had full opportunity to exhibit their legitimate results; this they have done; and those

results are too numerous and too palpable to be misunderstood. We know, and blessed be God for the assurance, that "in every nation he that feareth *Him* and worketh *righteousness*, is accepted with him;" but we challenge the abettors of idolatry to point out to us even so much as one solitary instance, where the direct results of these three religious creeds have been in the least degree salutary.

We have already alluded to the only *two pagodas* in this city, *viz.* the *Hwa tă* or 'Adorned pagoda,' so called in contradistinction form the *Kwang tă*, or '*Unadorned pagoda.*' They both stand near the west gate of the old city; and when approaching Canton from the east, they are the first objects that arrest the attention of the traveler. The geomancers say, the whole city is like a great junk; the two pagodas are her masts, the five story house (which rises on the hill close by the northern wall,) her stern-sheets! The *Hwa tă* was built more than thirteen hundred years ago; it has nine stories, is octagonal, and 170 feet in height. The *Kwang tă* was built in the time of the Tang dynasty, which closed A. D. 906. It is broad at the base, and slender towards the top. Its height is 160 feet. Anciently it was surmounted by "a golden cock, which turned every way, with the wind;" but that was broken down and carried off to the Capital, and its place afterwards supplied by a wooden one, which long since disappeared.

The account of the *charitable institutions* of Canton is brief. They are few in number, small in extent, and of recent origin.

1. *Yuh-ying-tang*,—or "the Foundling hospital." This institution was founded in 1698, and it was rebuilt and considerably enlarged in 1732. It stands without the walls of the city, on the east; it has accommodations for two or three hundred children, and is maintained at an annual expense of two thousand five hundred and twenty-two taels.

2- *Yang-tse-yuen*;—this is a retreat for poor, aged and infirm, or blind people, who have no friends to support them. It stands near the Foundling hospital, and like it enjoys imperial patronage—receiving annually 5100 taels. Both this sum, and that for the Yuh-ying tang, are received, in part, or wholly, from duties paid by those foreign ships which bring rice to Canton. Every such ship must pay the sum of 620 taels, which, by imperial order, is appropriated to these two hospitals. The number of "rice ships" last year was 28, yielding the sum of 17,360 taels. What became of the surplus, 9738 taels, does not appear from any statements, which we have obtained.

3. *Ma-fung-yuen*, or 'the hospital for lepers.' This is also on the east of the city; the number of patients in it is 341, who are supported at an expense of 300 taels per annum!

Some centuries ago a public dispensary was set up, in order to furnish the indigent sick with medicines; but for a long time the establishment has been closed.—Small plots of ground, situated on the east and north of the city, have been appropriated as burying places for those who die friendless and moneyless. There are, we believe, no tombs or places of interment within the walls of Canton. But the hills beyond, and in every direction round the city, are covered with monuments and hillocks which mark the places of the sleeping dead; thither the lifeless bodies of the poor are carried out and buried, usually, we believe, at the public charge.—All the above named appropriations are under the care of government, and are meted out with a sparing hand. The condition of the three hospitals, if such they may be called, is wretched in the extreme. The foundlings, are often those infants which have been exposed; and who when grown up are often sold, and not unfrequently for the worst of purposes. Such is a specimen of the benevolent institutions of the celestial empire.

To be continued.

MISCELLANIES.

THE SYSTEMS *of Budha and Confucius compared*.—The following curious paper, which we extract from the Indo-Chinese Gleaner, was composed by a minister of state and addressed to the emperor *Ching-tih*, whose reign closed in 1520. This monarch was much attached to the religion of Budha, and contemplated sending an embassador, with expensive presents, to some of the nations of India, in order to bring a few of the most learned Budhists into China, that they might explain to him more fully the tenets of that sect. The object of this paper was to dissuade the monarch from his purpose, and to induce him to follow the doctrines of Confucius. But the paper was never presented to his majesty.—It exhibits a tolerably fair specimen of Chinese logic, and also of that apathy, in regard to the destinies of the immortal spirit, which is so common among the learned disciples of Confucius.—The minister Wang Yangming, addressing his sovereign, says;—

I HAVE heard it everywhere reported, that your imperial Majesty intends to dispatch an embassador to a foreign nation, for the purpose of bringing from thence more teachers of the sect of Budha; and that the counsels of your ministers which have been abundantly poured in, begging your majesty to lay aside this scheme, have been all rejected. When I first heard the report, I gave no credit to it, but after ascertaining that matters were really so, I felt highly gratified, as I perceived therein, the clear opening of your majesty's immaculate wisdom, and the rising bud of virtue and goodness. The counsels of your ministers, without doubt, arose from their great fidelity, and extreme affection to your imperial person; yet they were not able to perceive, that your majesty's views were founded in a wish to do good, and to practice immaculate virtue, a wish which they ought most certainly to have gratified, and by the streams have gone up to the source. But, as they merely stickled for the modes of expression common among the learned of the day, their eager strife to hinder your purpose was fruitless; and it was proper for your majesty to reject their counsels, and throw them aside unexamined. My sentiments on the subject are different from theirs; still, however, I fear that your majesty's attachment to Budha may, perhaps, not yet have gone to its highest pitch. If your imperial affection to Budha does indeed go as far as it ought, then you will not merely love the name, but also the reality—not only love the end, but also attentively seek the beginning; thus you may attain the immaculate excellence even of *Yaou* and *Shun*. The abundance of the three ages [the celebrated dynasties of Heä, Shang, and Chow,] will return. How fortunate for the Empire! How felicitous to your imperial ancestors!

I beg your imperial permission to explain to your majesty, the nature of a genuine attachment to Budha. Your bright genius and sacred wisdom, even during the time of your majesty's minority, extensively sowed the seeds of virtue through all the space within the four seas. But, since your accession to the throne, having had many unfortunate occurrences to regulate, there has been no leisure for your majesty to investigate the doctrines of the five emperors, (Fuh-he, Shinnung, Hwang-te, Yaou, and Shun,) and the three kings (the first sovereigns of the three dynasties, Heä, Shang, and Chow,) those divine and spotless sages. Although at stated national feasts your learned ministers have presented addresses, they were mere declamations on the transactions of former times, explaining things according to the letter only. How could these addresses, produced by the spur of the occasion, give an adequate view of the matter. On hearing them, your majesty may have thought,—"if the doctrines of the sages be only such as these, what marvelous pleasure can be found therein?" Hence your majesty's abilities, being diverted and turned to horsemanship and archery; the eye and mind being suffered to rove in pursuit of pleasure; and not finding elsewhere fit scope for the exercise of clear intelligence and powerful talents, your attention at length fixed on these. But how can it be for a moment supposed, that your majesty's clear intellect did not perceive that to rest in these, was both unprofitable and injurious! Wearied by such toilsome pursuits, clear and collected thoughts as the rise of the morning, assuredly have produced a growing distaste for them, and daily regret for having wasted so much time therein. But, having none before or behind, on the right or left, capable of setting forth in a clear light to your majesty, the doctrines of the divine and immaculate ones; hence your thoughts settled on the religion of Budha—that sect which rose up in the distant countries of the west; supposing that its doctrines were capable of inducing men to cleanse the heart, to exterminate the passions, and to seek to preserve themselves from alternate and never ending lives and deaths; so that they can produce in them, feelings of compassion, and general benevolence, which would lead them to seek to renovate the whole flock of living mortals, to help them out of their multifarious troubles; and thus lift them up on high to the land of pleasures. Your majesty reflecting, that the present calamity of the empire every day increases; that thieves and banditti are grown furious, like the devouring flame; that the riches and strength of the country are exhausted; that the misery of the people is already extreme, —thought,—"if I can, by devoting myself to the study of the doctrines of Budha, save them out of these calamities, I shall not only nourish the animal spirits and preserve life; not only obtain happiness for myself as an individual; but also shall be able by these, to render the myriads of wretched people in the empire, prosperous and happy. Hence, your majesty has sent down *an order, to* issue out presents, and to send forth an embassador

to a distant nation in the west, with the view of obtaining a fresh accession of well-instructed priests of Budha, not fearing the distance of many thousand miles, not regarding the expense of many thousand pieces of gold, not sparing to risk the lives of several thousand people, and not deterred by the lapse of several years,—provided, that so benevolent an object could finally be accomplished. For your majesty's wish was, to cleanse away, at once, all errors of ancient customs, and bring back the nation to clear and exalted virtue.

I beg your majesty to try my words, comparing them with your own thoughts. Were not your majesty's thoughts, as I have represented them? Assuredly then, the expressions—"the clear opening of immaculate wisdom, and the rising bud of virtue," which I have above used, are not mere unmeaning epithets, employed for the purpose of adulation.

If your majesty be really attached to Budha, permit me to beg, that you will not love the name merely, but also attend to the reality; not fix on the end merely, but also search out the beginning. If your majesty truly desire to obtain the reality, and to search for the beginning, then I beseech you, seek them not from Budha, but from the holy sages; not among strangers, but in our own country. These are not mere words of course, employed to deceive your imperial majesty; in proof that they are not, I beg leave to give your majesty a view of both sides of the subject.

Now Budha is the sacred sage of foreigners. Our sacred sages are the Budha of China. Among foreigners, it is highly proper to use the religion of Budha, in order to renovate and lead on the ignorant and obstinate. But in our Middle Nation, the doctrines of the sacred sages ought most undoubtedly to be embraced, in order that we may unite with *heaven* and *earth*, in the work of producing and nourishing all things; even as those who travel by land, use carriages and horses; and those who travel by sea, ships and boats. Now for us who live in China, to honor Budha as our teacher, is just like a man employing a carriage and horses to cross the sea. Had he even Tsaou-foo for his coachman, and Wang-leäng to support him on the right hand, the chances are, that he would not only not make a speedy passage, but also have the misfortune to be drowned! Still, horses and carriages are vehicles excellently adapted for conveying men to a distance, but here, being used out of their proper place, there would not be a fair opportunity for displaying their qualities and uses to advantage.

Should your majesty say, that though the doctrines of Budha are incapable of directing the government of the empire, yet perhaps they may assist men in escaping the metempsychosis; that though they cannot be used to co-operate with the powers above, in the production and nourishment of all things; yet, they may at times, be useful in leading on the flock of ignorant and stupid plebeians;—well, even admitting these two things

in favor of Budha, still when one has obtained them, he has only got a few of the surplus threads of the doctrines of our sacred sages! If your majesty do not believe this, I beg leave to compare them together. I have already, in some small measure, practiced the forms of the religion of Budha; I highly honored and sincerely believed it, and said to myself; "I have penetrated wonderful mysteries." Afterwards, however, when I beheld the majesty of the immaculate doctrine, I instantly began to reject the assertions of Budha.

I solicit permission to represent to your majesty, not the defects and errors of this sect, but its best things. The western nations who accord with Budha, consider *Shih-keä*, (one of the precious Budhas,) as the most honorable of all. We, in China, who follow the sacred sages, look upon Yaou and Shun as the most honorable of all. Let us then compare them. That for which the people of the age most honor and love Shih-keä is that he enables them to escape the transmigration, to rise above the vulgar, and to continue still to live in the world. But in the books of Budha, from beginning to end, all that is said in regard to the life of Shih-keä himself, amounts to this, that he continued to teach his doctrines during the space of forty years, and that he died aged eighty-two. This was indeed a great age; but the years of Shun, were a hundred and ten; and those of Yaou, a hundred and twenty: thus in regard to age, they were superior to Shih-keä. Budha manifested commiseration, liberally gave to others, spared neither his head, brains, nor eyes, in order that he might deliver men from their miseries; his benevolence to the creatures was indeed great; but it was necessary for him first to cultivate austere virtue on the top of the snowy mountains, and wander about from place to place, before he could arrive at this pitch of beneficence. But Yaou and Shun, sitting in dignified ease, and without effort, caused everything in the empire to find its proper place. They luminously explained exalted virtue, in order to promote affection among the nine degrees of kindred. The nine degrees of kindred being thus harmonized, they next soothed and ruled their people. Their own people thus illuminated, they then attracted ten thousand countries towards them: the people gloried in the change. The influence of their virtue extended to the highest point above, and to the deepest below, even to the grass and trees, birds and beasts! There were none who did no tparticipate thereof! Thus in regard to *benevolence* to the creatures, they were superior to Shih-keä. Budha delivered laws, opened the understanding of the blinded multitude, warned men against the use of wine, forbade murder, taught men to put away covetousness, and to exterminate angry passions; these god-like efforts, how noble their use!—Great indeed! Yet it was requisite for him to speak into their ear, and teach them face to face, before he could accomplish these. But the light of Yaou and Shun was diffused, *like the morning* rays, to all the four quarters of the earth.

By their sterling virtue, spontaneously and without speaking, they were believed; without moving, a renovation was effected; without acting, the age was perfected. Their virtue equaled that of the gods; their comprehensive knowledge vied with the brightness of the sun and moon; the regularity of their proceedings was like the successive and unerring return of the four seasons; their manner of dispensing good or evil to men, was just and equitable, like that of the Æons. Thus their god-like deeds are without comparison. How far are they above the ordinary methods of human acting! In this also, our sacred sages were vastly superior to Shih-keä.

As to the transformations, said to be effected by incantations, the legendary miracles, and the fabrication of monsters, all which are employed to delude the stupid, benighted, plebeian herd,—these indeed are what the enlightened of the sect of Budha really abhor and wish to exterminate; calling them, "devilish productions of alien religions, which are quite the reverse of the true principles of the sect." Now if a man ought not to accord even with that of which the sect approves, how much less with that which it abhors, and wishes to exterminate!

If your majesty reasons that because Yaou and Shun are long since dead, therefore it is proper to go in search of the true way from the other party, then I beg leave to remind your majesty, that Shih-keä is long since dead. If your majesty says, "In the other party, there are of the disciples of Budha, those who are capable of explaining his doctrines;" then I beg to ask; are there none in all our nation—a nation situated in the middle of the earth, able to explain the doctrines of our divine sages? But your majesty has not yet sought for such men. Let your majesty but inquire, whether there be not some amongst your noble statesmen and ministers, possessed of talents which render them adequate to explain the doctrines of Yaou and Shun; and, on finding them out, daily inquire of, and discourse with, them: doubtless they will set forth the doctrines of the divine and spotless ones, in so luminous and convincing a manner, as that your imperial majesty will speedily and without fail arrive at the pure excellence of Yaou and Shun. Therefore, supposing that your majesty's extreme affection to the sect of Budha, springs from a genuine wish to discover the good way, I have ventured to intreat your majesty, not to love the name merely; but also, to seek diligently the reality; not to regard the end only, but assiduously to search for the beginning, also; and that if your majesty truly desire to seek the reality and beginning, not to seek them from Budha, but from the spotless sages; not from foreigners, but in our country. These I beg to assure your majesty, are not unmeaning words of vain adulation, employed to deceive your majesty.

Could your majesty be persuaded to love our sacred sages, with the same ardor with which you love Budha,—to seek the doctrines of Yaou and Shun, with the same earnestness with which

you seek these of Shih-keä; then there will be no necessity to send over many thousand miles of sea, to the happy land of the West; you will find it, (the object of your research,) near even before the eye! There will be no need to spend many thousand pieces of money, to risk the lives of many thousand persons, and to wait for several years, before the object be gained:—no, without even so much as moving a single particle of dust, and with instantaneous ease, like a snap of the fingers, you will reach the sacred spot; marvelous and god-like power, will in a moment effect whatsoever your imperial wishes require.

These are not high swelling assertions, made for the purpose of imposing on your majesty. Should your majesty inquire into the foundation of my assertions, they will all be found capable of proof. I adduce the testimony of Kung-tsze, (Confucius,) who says; "The very moment that I desire to be virtuous, the attainment is made;" and,—"but for one day resist corrupt propensities, and revert to the proper use of reason, and the whole empire will return to virtue;" also the testimony of Măng-ko (Mencius,) who says;—"All men may attain a degree of virtue equal to that of Yaou and Shun." Can it then be supposed, that these sacred ones wished to deceive us? I beg your majesty to reflect again and again on this matter. Try, by asking your noble ministers; and if, on examination, it be found that I have spoken falsely, I desire to suffer the death appointed by law for those who commit this crime.

I am ignorant, and fear I cannot escape your majesty's displeasure. Humbly preceiving in your majesty's mind, the bud of imperial virtue, I instantly leaped for joy, and hastened to prepare and present this address, the intention of which is to follow out and strengthen your majesty's purpose; hoping your majesty will condescendingly examine and adopt its suggestions. Then how happy for your imperial ancestors, and the district gods! How happy for the empire! how happy for myriads of succeeding ages!

OPHTHALMIC HOSPITAL AT MACAO.

Several months ago, (vol. I., p. 334,) we alluded to the existence of this institution, and expressed a hope that we might erelong lay before our readers some account of its operations; but at that time we were not aware of its extensive usefulness, nor of the confidence in the skill of its founder, which its success has secured among the native inhabitants. The Chinese need *ocular* demonstration of the intelligence, practical skill, and kind feelings of those who come to their shores from far. They have had proof enough of their enterprise and bold daring; and not a little too of their

shrewdness and foresight; but very rarely have they had opportunity to witness deeds of charity and acts of benevolence. Were the records that are on high, let down before our eyes, what dark scenes would they disclose! Many of the adventurers, who first penetrated to this farther East, two centuries ago, were as reckless and cruel as they were bold and intrepid. An honorable commerce, and the exercise of Christian charity, would never, we apprehend, have closed against foreigners the northern ports of China, or those of Japan. We allude to these things as the scenes of other times, and with the most confident expectation that they are not to be reacted. In this opinion we are confirmed by facts, some of which are already on record, and by the existence of such institutions as that which we now have the pleasure of noticing.

We would remark here, that it was in answer to our own earnest solicitation that the following documents were put into our hands. We made the request for them in the full belief that the publication of such facts will do good, by inciting others to go and "do likewise." We query whether the modern teachers of Christianity, who have gone forth to the desolate places of the earth, have not overlooked too much the bodily infirmities of those whom they would benefit. The conduct, as well as the precept of our divine Lord is very full on this point; he not only *taught* from place to place, but "he went ubout *doing* good;" he not only healed the sick and cured the lame, but "*unto many that were blind he gave sight;*"—numerous instances are specified in the brief memoirs which we have of his public ministry. There is a luxury in doing good; there is an unspeakable pleasure in relieving our fellow-men who are in poverty and distress.—The founder of the *Ophthalmic Hospital* has commenced a noble work; and while we thank him for kindly furnishing us with the papers which we subjoin, we congratulate him on account of the success which has crowned his benevolent efforts.—The paper which we here introduce will explain the origin and object of the Hospital. It was written about a year ago, and in consequence of a benefaction, which was at once most commendable on the part of the donors, and compatible with the design of the institution in behalf of which it was granted. The paper is as follows:—

"HAVING, during the last three years, received from Mr. Vachell, chaplain to the British Factory in China, the amount of offerings at the communion table, it seems somewhat incumbent on me to state the origin and nature of the Institution to which this money has been applied; and the claim it has on the goodwill and assistance of all persons anxious to alleviate the pressure of bodily infirmity, to which we are liable, more especially in a country possessing few, if any, of those Charitable Institutions which grace so much our own more civilized and Christian land.

"In the year 1827, on joining the E. I. Company's establishment, I determined to devote a large portion of my time, and such

medical skill as education and much attention to the duties of my profession had made my own, to the cure of so many poor Chinese sufferers of Macao and its vicinity as came in my way. My intention was to receive patients laboring under every species of sickness, but principally those afflicted with "diseases of the eyes," diseases most distressing to the laboring classes, amongst whom they are very prevalent; and from which the utter incapacity of native practitioners denies to them all other hope of relief.

"During that year my own funds supplied the necersary outlay. Throughout I have received little or no professional assistance. In 1828, many friends who had witnessed the success of my exertions in the preceding year, and had become aware of the expenses I had incurred, came forward to aid in the support of a more regular infirmary, which I proposed to establish, and put me in possession of means to provide for the maintenance of such patients as I found it necessary to keep for some time under my care; but who, depending for their livelihood on daily labor, could not otherwise have reaped the benefits held out to them.

"Thus the hospital grew up upon my hands. Confidence was established amongst a people who had been accustomed to consider foreigners as barbarians, incapable of virtuous, almost of human feelings; and the number of my inmates was regulated only by the limits of my accommodations. Two small houses have been rented at Macao, capable of receiving about forty patients: there are many more of the nature of out-patients, such only being housed, as coming from a distance, have no friends with whom they can reside.

"The best proof which can be offered of the entire confidence of the people, and benefits which have been conferred on them, is that, since the commencement of this undertaking, on a small scale in 1827, to the present time, about 4000 indigent Chinese have been relieved from impending blindness, resumed their usual occupations; and have supported, in lieu of remaining a burthen on, their families.

"The more opulent and respectable classes of Chinese have in the last three years added their names to the list of subscribers; and have by giving the hospital the sanction of their support, much enlarged the circle of its usefulness. The E. I. Company has written of it in terms of approbation, and when applied to, liberally supplied it with medicines.

"Independently of the practical benefits conferred on suffering humanity, it is most desirable that the enlightened nation to which I belong should be known in this country, as possessing other characteristics than those attaching to us solely as merchants and adventurers. As charitably anxious to relieve the distresses of our fellow-creatures, we may be remembered when the record of our other connections with China has passed away.

"In the above statement nothing is farther from my wish than to bring forward, and dwell with complacency on my own exertions and success. No more, I trust, has been said than was necessary to exhibit the nature and origin of the Hospital which I have established, and its claim to the aid which I thankfully acknowledge. T. R. C."

Macao, China, Oct. 1832.

Most desirable it is, we would loudly reiterate, that enlightened Britain, and the no less aspiring nation, which glories in the relationship of having the same blood and the same speech with Britain, *should be known in this country as possessing other characteristics than those attaching to us solely as merchants and adventurers.* In commerce there may be rival interests; but not so in the works of that charity which seeketh not her own. Every one who has witnessed the success of the infirmary at Macao, will concur, we think, in the following testimony; will give the enterprise his approbation; and endeavor, so far as there may be opportunity, to enlarge and extend its operations.—We are allowed to quote the following letter with the signature.

"I have this day visited Mr. Colledge's Ophthalmic Infirmary, and having witnessed the origin of the undertaking, I am happy to bear testimony to the complete success which has attended the zealous exertions of this gentleman in behalf of the suffering poor in China.

"The number of native patients amounting to about four thousand, who during the last five years have sought aid from this institution, and among whom many have been restored to sight and others relieved from almost hopeless blindness, is an honorable proof of the professional skill of its founder, and of the confidence which he has inspired into all classes of the Chinese. To Mr. Colledge therefore belongs the merit of having established, by aid of voluntary donation, the first institution in this country for the relief of the indigent natives.

"I cannot close these observations without alluding to the honorable testimony that has been at various times recorded of Mr. Colledge's professional skill and abilities by the Select Committee, in their dispatches to the Honorable the Court of Directors of the East India Company—both at the period when he was first selected to fill the situation of surgeon to their establishment in China, and also subsequently, when the great benefit derived by the Chinese suffering poor from this gentleman's professional talent and benevolent disposition, has been officially brought to their notice. As an individual who has witnessed the beneficial effects of Mr. Colledge's medical ability, I feel the greatest gratification in thus bearing testimony to his merits, both as a surgeon and a philanthropist.

(Signed) W. H. C. Plowden,"
Chief for all affairs of the British Nation in China.

Macao, 26th September, 1832.

With the preceding papers, we received several others, in Chinese, which were presented to Mr. Colledge by individuals who after being restored to sight, were about to leave the hospital. Of these we have selected two, which, while they serve as specimens of the whole, will show in a very clear light, the feelings with which natives regard the new institution.—We have found it necessary, in order to illustrate these papers, to add several notes. The writer of the first thus expresses his thanks:—

"Your disciple, *Tan Sheling* of the district of Haeping in Shaouking foo, deeply sensible of your favor and about to return home, bows and takes leave.

"It seems to me that of all men in the world, they are the most happy who have all their senses (*a*) perfect, and they the most unfortunate who have both eyes blind. What infelicitous fate it was that caused such a calamity to befall me, alas, I know not. But fortunately, Sir, I heard that you, a most excellent physician, having arrived in the province of Canton and taken up your residence in Macao, compassionated those who have diseased eyes, gave them medicines, and expended your property for their support; and that by the exertion of your great abilities, with a hand skillful as that of *Sun* or *Hwa*, (*b*) you drew together hundreds of those who were dim-sighted, furnished them with houses, took care of them, and supplied them with daily provisions. While thus extending wide your benevolence, your fame spread over the four seas. I heard thereof and came, and was happily taken under your care; and not many months passed, ere my eyes became bright as the moon and stars when the clouds are rolled away. All this because your great nation, cultivating virtue and practicing benevolence, extends its favors to the children of neighboring countries.

"Now completely cured and about to return home, I know not when I shall be able to requite your favors and kindness. But, Sir, it is the desire of my heart, that you may enjoy nobility and emoluments of office, with honors and glory; happiness and felicity that shall daily increase; riches that shall multiply and flourish like the shoots of the bamboo (*c*) in spring time; and like that shall be prolonged to ten thousand years. Deeply sensible of your acts of kindness, I have written a few rustic lines, which I present to you with profound respect.

England's kind-hearted prince and minister (*d*)
Have shed their favors on the sons of Han:—
Like one divine, disordered eyes you heal,
Kindness so great, I never can forget.

"Heaven caused me to find the good physician,
Who, with unearthly skill, to cure my eyes,
Cut off the film, and the *green* lymph removed:—
Such, Sir, were rarely found in ancient times.

"Honorable Sir, thou great arm of the nation, (*e*) condescend to look upon your disciple,

TAN SHELING,

Who bows his head a hundred times, and pays you his respects."

The writer of the second paper is much more brief than the first, and also more sententious. He says:—

"This I address to the English physician: condescend, Sir, to look upon it.

"Diseased in my eyes, I had almost lost my sight, when happily, Sir, I met with you;—you gave me medicine; you applied the knife; and, as when the clouds are swept away, now again I behold the azure heavens. My joy knows no bounds. As a faint token of my feelings, I have composed a stanza in pentameter, which, with a few trifling presents, I beg you will be pleased to accept. Then happy, happy shall I be!

Tse jin peën puh—gae kin yin,
Ho hwan leäng e—ke tsze Tsin;
Ling yŏ tun lae—pin chun hang;
Shin chin tsze keu—e hwuy chun.
Jŏ fei Tung-tsze—sàng tsze she.
Sing she Soo-keun—heën tsze shin.
Fung she yang fan—kwei kwŏ how,
Kow pei chang lih—shwuy che pin.

He lavishes his blessings,—but he seeks for no return;
Such medicine, such physician,—since Tsin were never known:
The medicine—how many kinds most excellent has he;
The surgeon's knife—it pierced the eye, and spring once more I see.
If *Tung* has not been born again, to bless the present age,
Then sure, 'tis *Soo* (*f*) reanimate, again upon the stage:
Whenever called away from far, to see your native land,
A living monument I'll wait, upon the ocean's strand."

(*a*) The body, say the Chinese physiognomists, has five senses; among which the *eyebrows* hold the first rank, and are considered as 'directors,' which secure longevity; the *eyes* have the second rank, and are called the 'examining officers;' the *ears* hold the third, and are called 'distinguishers of sounds;' the *nose* is the fourth in order, and holds the office of 'judge and discriminator' of things; and the *mouth* is the fifth, and is called the 'issuing and receiving officer.'—In tke *San-tsae Too Hwuy*, a kind of encyclopædia, there is a plate representing the five senses, *woo-kwan;* "the word *kwan* means, to rule, to control, to direct; or the ruler, the controller, the director; thus the eye directs the seeing; the ear directs the hearing; and so forth!

(*b*) *Sun* and *Hwa* were eminent physicians who lived in the third century; to the latter was attributed great skill in the use of the surgeon's knife. He is said to have laid bare and scraped the bone of the arm of *Kwan foo-tsze*, now a deified hero, and thus saved him from the effects of a poisoned arrow which had entered his arm. He likewise removed the eyeball of a king's child, cut away the diseased part, and replaced the eye-ball! *Hwa* now holds a place among the gods of his country.

(*c*) The Chinese are exceedingly fond of borrowing figures and illustrations from the *bamboo*. That species to which the allusion is here made, springs

up from the root of the old plant, and grows with amazing exuberance; to a native, the expression has force and beauty which are utterly lost in the translation.

(*b*) In a large medicel work, compiled by the imperial college of physicians at Peking, and published about ninety years ago, it is said that the sincere, diligent, and benevolent practitioner, who toils for the health of his neighbors and fellow-countrymen, holds a place equal in importance to that of the virtuous *ministers* of a powerful monarch, who is a blessing to the empire. "*Prince*" refers to the king, and "minister" to the person addressed, the two being thus associated in the mind of the writer.

(*c*) *Kwŏ-show*, "the nation's arm," is an appellation frequently given by the Chinese to their most eminent medical practitioners;—meaning that by their "benevolent art," as they call the healing art, they can rescue their fellow mortals from death.

(*f*) *Tung* and *Soo* were, like Sun and Hwa celebrated physicians of ancient times; and their names are introduced for rhetorical—we should say—*poetical* embellishment.

CANTON DISPENSARY.

Hitherto we have not spoken of this establishment, but should do wrong at this time to pass it by in silence. In 1828, the next year after the Ophthalmic Hospital was established, the medical gentlemen of Canton, following up the example set them at Macao, opened a Dispensary here, and made it accessible to poor natives of every description. From that to the present time, great numbers have repaired to it, and medical aid has been administered to them gratuitously. At an early hour in the morning, one may daily witness the sick, the blind, and the lame—of all ages and both sexes,—crowding around the doors of the Dispensary. We have seen helpless children brought there in the arms of their nurses,—or more commonly lashed, according to the custom of the country, upon the back of a young servant. We have seen old, blind, decrepit men, "with staff in hand," led thither by their little grand-children; while others, who were in better circumstances, were brought in their sedans.

No native patients, we believe, have ever been lodged in the rooms connected with the Dispensary. This has, doubtless, in some degree diminished their number, and prevented the advantage that might otherwise have been received;—but the evil, under existing circumstances, could not possibly be avoided. Nevertheless, the number of those who have come for aid has been very great, and the cures not a few. One instance we will here notice. It was the case of a middle-aged man from one of the northern provinces. He was afflicted with the rheumatism; which, increased by his intemperance, chiefly in drinking, had nearly deprived him of the use of his feet. The disease had finally settled in one of his knees, and threatened the destruction of the limb, if not of life. After applying to native physicians a long time in vain, he despaired of recovery, "when fortunately, being in Canton he heard of the skill of the barbarians." Readily he listened to their advice, and followed their prescriptions; but was reluctant to dis-

continue the use of strong drink. He had been several weeks under the physician's care when we saw him, and had then thrown aside his crutches and promised to abandon his cups. We have not seen him since, but understand that he kept his promise, and in a few weeks was completely restored.

Among the applicants for aid, there have been several with dislocated limbs; these, as well as those with diseased eyes, have usually found speedy relief;—which they never could have obtained from native practitioners. There have been cases still more difficult and dangerous; two of which we will notice. The first was a young man, a tailor by trade. He had fallen into bad company, and became enamored of a wretched being, whose charms his father most peremptorily and justly forbade him to enjoy. This was more than his passions could brook; and in a fit of vexation and rage, he swallowed a drachm's weight of the strongest opium which he could procure. As soon as this was discovered by his friends, aid was sought from the gentlemen at the Dispensary; and by the immediate application of the *stomach pump*, they succeeded in extracting the poison so completely, that in a few hours he enjoyed again his usual health.—The second case was a gambler. Having staked and lost all his property, he resolved to end his days; and in order to effect this purpose, swallowed a quantity of soft opium which had been prepared for smoking. Assistance was solicited and obtained—but too late; the poison had done its work, and the man died.

We might easily extend this notice; but we have said enough for our purpose—enough to show the beneficial results of the Dispensary, and to refute the opinion that natives dare not trust themselves in the hands of foreign practitioners, and the equally erroneous idea that, if the patient dies, the benefactor who was rendering him every aid in his power, shall be held responsible for his life. What we have now entered on record concerning the Ophthalmic Hospital at Macao, and the Dispensary in Canton, together with what we shall add on a subsequent page respecting the distribution of medicines among the inhabitants along the coast of China, will both warrant and encourage a continuation and extension of these benevolent exertions, and at the same time excite others to follow examples so worthy of imitation.

Disposition of the Chinese towards Foreigners.—While the journals of Mr. Gutzlaff, published in the pages of the Repository, have corroborated the accounts concerning the moral degradation of the Chinese, they have contradicted the very prevalent opinion, that the *people*, as well as the rulers of this nation, are generally hostile to foreigners. From private letters, we are allowed to make a few extracts which will give additional weight to the evidence already advanced on this point, and show still more clearly, that, where kindness and goodwill are exhibited towards the Chinese

like feelings may sometimes be shown in return. The gentleman, whose testimony we are about to cite, was on the coast of China during the last summer. In reference to what he there witnessed, repeatedly, when on shore, he remarks:—

"In our excursions we invariably found the people civil and obliging; but for the most part miserably poor and wretched; and what was still worse, dreadfully diseased. The books, which Mr. Gutzlaff used to take with him for distribution, were always received with avidity; in fact, so anxious were the people to obtain them, that sometimes they almost took them by force from him. It was however more pleasing to witness these struggles, than to have found them indifferent. We used also, generally, to take some medicines with us; and it was a source of astonishment to me to see how confidently they followed Mr. Gutzlaff's directions, and in many instances even suffered themselves to be operated upon by him. I never should have expected that these *beings of a superior order* would have submitted themselves to the skill of a *barbarian*. But it is not, I think, so much to the people as to the government, that we should attribute the disdain and contempt in which foreigners are held; and perhaps when the latter become more liberal and enlightened, the former will change their opinions, and not only discover that they are not the only civilized beings on earth, but likewise find that they themselves, so far from being the highest, are nearly the lowest in the grade of civilization."

Some idea of the strength and bravery of the Chinese *naval forces*, which now line their coast, may be gathered from the following quotation. The writer, after, describing their own anchorage, in a fine bay, well sheltered on every quarter, says:

"We were a little annoyed in the morning by finding seven mandarin boats at anchor close ahead of us; and as they no doubt had come for the purpose of throwing obstacles in the way of our communication with the shore, we went on board and gave them to understand, that not being particularly anxious for their acquaintance, we should feel much obliged by their going away; at the same time hinting, in the case of our request not being complied with, they might find us rather troublesome: but in this instance we could not complain, for they immediately got under weigh, and took themselves off."

The desire manifested among the Chinese to procure books was very great. It was, no doubt, matter of suprise to the proud and self-conceited natives, that foreigners should come among them to distribute gratuitously religious, literary, or scientific works, written in their own language; but it is not less extraordinary that such a people as the Chinese should seek so eagerly to obtain books from the hands of strangers. The following extracts will show with what an insatiable desire the natives uniformly rushed forward to procure copies of the books.

"On our arrival at a village, we were immediately surrounded by men, women, and children; the latter of whom were by far the *most numerous*, and appeared particularly anxious to obtain their

share of the books we had brought on shore with us. ***** We then struck across an extensive plain tolerably well cultivated; and about a mile and a half distant from the first, we came to a second village. Here as at the former, we were immediately surrounded by the inhabitants, to whom we distributed both books and medicines. *** The third village we visited was much larger than either of the preceding, but equally miserable, both in regard to its houses and its inhabitants. The people pressed round us in all directions, in hopes of obtaining some books; but as the small quantity we had remaining precluded the idea of their all getting some, they made a rush upon us, apparently with the intention of obtaining them *vi et armis*. This, however, I must say was all done in good humor." Again, the writer remarks in reference to another occasion, and while they were at a different place; "We went on shore in the afternoon, taking with us a trunk full of books and a few medicines. We visited several villages, in all of which the inhabitants showed the greatest anxiety to obtain some of our publications.***The people were civil and hospitable, inviting us into their houses, bringing us water to drink, &c. The only thing we could complain of was, their eagerness to get possession of the books: however, this was more a source of pleasure than pain to us, since it showed that they set some value upon them." Again:

"On another occasion we went on shore upon an island. We were induced to go in consequence of having noticed with our glasses, a tolerably large town on one side of it. We took as usual a chest full of books, and a small box of medicines. Immediately on our landing we were surrounded by upwards of three hundred persons, as I suppose; and as soon as we opened a bag containing some books, they instantly made a rush to get possession of them, and, I am sorry to say, in their eagerness tore many of them in pieces. Previous to opening the chest, therefore, we took the precaution of finding a berth, where we were in some measure protected from the crowd; and, Mr. Gutzlaff having harangued them upon the impropriety of their conduct, they became a little more quiet. It was quite a laborious task to distribute the books, —we having to use all our strength in order to keep them at a proper distance. They were however good natured: and notwithstanding many of them received blows, took it all in good part."

The letters before us bear ample testimony both to the miserable condition of the people, and to their eager desire to obtain medical aid, which was liberally granted them. Whenever our voyagers went on shore, they had "numerous applications from persons with sore eyes, itch," &c., &c. These diseases, "when added to the filthy state of their clothes and bodies, gave them altogether a most disgusting appearance." We will not dwell on these loathsome scenes, but hasten to cite one or two instances which will illustrate the eagerness and confidence, with which these miserable creatures sought help from the strangers.

"As soon as the medicine chest was opened, they were as quiet as possible, forming a circle around Mr. Gutzlaff, earnestly watching all his operations. It is a matter of surprise to me that men who appear to think so meanly of us, should yet put so much confidence in our medical skill. Persons laboring under all kinds of diseases soon surrounded us, and even brought their children, upon whom they suffered Mr. G. in some cases, to use his knife; and if they showed any symptoms of pain, which was often the case, took care to hold them fast until the operation was finished. One poor woman was brought to us with a diseased hand; Mr. G. performed a slight operation upon it, which however caused her so much pain, that she never would have submitted to it, had not her husband, who appeared to put great confidence in Mr. G.'s abilities, held her in spite of her cries, until the operation was finished."

We are unwilling to lay aside the letters of our friend without quoting some of his remarks concerning the general appearance of the people and villages which he visited. Referring to the first places noticed in the preceding extracts, he says:—

"The people in these villages appeared to be industrious but miserably poor. Their houses are built chiefly of red brick; and in some instances, variegated with white, having at a distance rather a picturesque appearance. But on a nearer approach all signs of beauty vanish, and they are found to be, what in reality they are, a mere assemblage of miserable sheds without either neatness or cleanliness, and built with so little regard to comfort, as to be for the most part incapable of resisting the attacks either of wind or rain. As to the interior, they are much like those at Macao and Lintin. A bed, I should say a *bedstead*, and one or two stools, constituted the whole of the furniture. But the most disgusting feature here was the dreadfully diseased state of the inhabitants. I shuddered when I beheld the miserable objects who crowded around us, and my heart must have been callous indeed not to be filled with pity for these poor creatures, and at the same time lifted up with love and gratitude towards the Almighty for the manifold blessings he has showered upon me.

"The plain on which these villages are situated may be from three to four miles in circumference, surrounded on all sides by hills, excepting the entrance, which is open to the sea, from whence the sand stretches nearly across to the opposite side. This part, if we may judge from its saline appearance and the number of salt pans raised on it, is evidently overflowed during the high tides. A narrow causeway of stone running across (the entrance), serves to keep up the communication between the villages when the sand is flooded. The ground on each side was tolerably well cultivated, producing rice, pease, beans, sweet potatoes, &c. A great part of the paddy was already cut; and I noticed several patches of ground on which the ploughmen were at work. Throughout the whole of our walk we saw not a single tree.

"These villages," referring to those visited on another occasion, "so far as concerns the houses, were much like those we visited before; but the inhabitants were far superior. In the first place, there was not one fourth part of the disease we met with there; people generally appeared much more intelligent; and the females, who appeared to be more numerous, were better looking, and dressed with a much greater degree of care and cleanliness. When visiting the different villages, I could not help contrasting in my own mind, these people with those of an English village. In the latter, the inhabitants may be poor, but will, generally speaking, be found clean; their clothes may be coarse and old, but yet decent; and should you enter the cottage of the poorest among them, there will invariably be found a degree of comfort and cleanliness utterly unknown to the Chinese. I have seen but little of this people, but that little, joined to what I have heard and read, has impressed my mind with ideas, anything but favorable to them—both in a moral and domestic light."

The Death of those who have not the Gospel.—"Without Christ, strangers from the covenants of promise, having no hope, and without God in the world." Sorrowing as "those *who have no hope.*" Such is St. Paul's description of the heathen in his day, and such is the general truth respecting them at the present day. The system of Confucius presents a dark, dismal, hopeless blank before the mind of a child mourning for a parent, or a parent for a child. Budhism indeed suggests something of confused and groundless hopes, for which no reason can be given. The letter of a Chinese father to his friend, upon the late unexpected and lamented death of a son, strongly reminded us of the Apostle's words. Not one ray of consolation appeared from any quarter,—no hope! The letter closed by a resolution to refer the event to the "destiny of numbers," and to *force* himself to be consoled. All was blank, and waste, and cheerless. No divine Father or Friend; no reconciled God and Savior; no submission to the infinitely wise and just arrangements of Providence. Thus the poor old man, though immensely rich in worldly goods, sorrowed intensely for a while, as those "who have no hope." Would to God that all who know and feel the hopes of the gospel were more grateful to their Savior, and more obedient to his command to make it known to every creature. And those Christians who neglect or despise those hopes, little know how many and how much others would value them. "Many kings and wise men have desired to see the things which we see," but were not permitted. To whom much is given, of them will much be required.

The father of the deceased received all possible attentions from his fellow creatures. The governor and lieut.-governor of Canton sent him their condolence; the civilians of the provincial city sent

or went to sacrifice to the shade of the departed son. But alas, what does all this avail to the dead? What does it avail to us when we have to walk through the dark valley of death to that world beyond? "Victory," cries one, "Victory or Westminster Abbey!" Ah, what a hope for the immortal spirit of man! Men will have their choice, and be it so: but "O my God, give me the hope of the gospel,—a hope that maketh not ashamed."

LITERARY NOTICES.

1. NAVIGANTIUM ATQUE ITINERANTIUM BIBLIOTHECA, OR A COMPLETE COLLECTION OF VOYAGES AND TRAVELS...BY JOHN HARRIS, D. D., & F. R. S. 2 vols. folio. LONDON, 1744 and 1748.
2. THE HISTORY OF MARITIME AND INLAND DISCOVERY:-being part of the geographical series of Lardner's Cabinet Cyclopædia. 3 vols. 12mo. LONDON, 1830–31.

These two works form a striking example of the contrast between the book taste of the present and the last century. In the one, minute details of voyages and travels swell the work to two ponderous and unmanageable folios;—in the other, all important facts are comprised in three elegant fireside vols. Both works are, however, well-compiled,—resting on the best authorities that can be procured by persons unacquainted with the Chinese language and habits, and written in a pleasing and interesting style, an advantage rarely to be met with in the antiquated stories of journeys and voyages.

But it must not be supposed that the modern publication altogether supplies the place of the *old one*. Each work is useful in its way. For the minute inquirer, whose object is to study the progress of discovery and intercourse in one particular country, the old collection possesses the greatest advantages;—while to the general reader its minuteness would make it dry and uninteresting. We ourselves hope to derive much benefit from both works, in the compilation of an historical account of the foreign intercourse of the Chinese, which it is our intention to take in hand as soon as circumstances will permit. On this account we regret less our inability at present to enter more minutely into their respective merits.

Something, however, we must say of the difference in their arrangement. The history is of course arranged principally with regard to time; and presents a well drawn picture of the gradual extension of geographical knowledge, from Egypt and Greece—the centre (not indeed of the world, but certainly) of civilization. The plan adopted by Dr. Harris is of a different nature;—we give it in his own words:—

"In the first place, we give an account, in order of time of the most remarkable voyages that have been made round the globe;

which affords us an opportunity of inserting a great variety of curious and useful observations. We then enter into a distinct recital of the voyages made by several European nations, for discovering and settling the commerce of the East and West Indies, without which the subsequent accounts could not be easily or clearly understood. We pursue next the common division of the globe. * * It will appear from hence, that the design of this undertaking is much more perfect in its kind than the scheme of any collection of voyages hitherto offered to the public; for whereas they only relate to a few countries, and are not disposed according to any regular method, our's will comprehend all, and in an order which gives them a perfect connection."

We regret the want of space to quote more from the excellent remarks contained in his prefatory pages. He justly contends for superiority to the "silly" and "pedantick" Purchas,—whose "Pilgrims," with all their faults, have however become more noted than almost any other English collection of voyages. Dr. Harris certainly deserves great praise for affording us so interesting an extract of "above six hundred of the most authentic writers."

DIALOGUES BETWEEN TWO FRIENDS.—This little work, entitled *Leäng yew Seäng lun*, was written by Dr. Milne in 1818, and the next year an edition of 2000 copies was printed at the Anglo-Chinese college at Malacca. It is one of Milne's happiest efforts; its style is plain, simple and animated, and though occupying only forty leaves duodecimo, contains a clear and distinct view of the leading doctrines of the gospel. It is probably, the most popular tract that has yet been published by Protestant missionaries in the Chinese language; and the number of copies circulated cannot, we suppose, be less than 50,000. These have gone to Java, Malacca, Singapore, Siam, the maritime provinces of China, Mantchou Tartary, Corea, and Lewchew. As there is a demand for a new edition of this work, which is now being published, a brief notice of it may be acceptable.

These two friends, whose names are Chang and Yuen, meet on the highway; the first is a worshiper of the true God, and the second is his heathen neighbor. The dialogues are twelve in number:

1. Questions proposed by Y——, concerning Christian principles and character, and the being of God. 2. Evangelical repentance. 3. Character of Christ, and faith in him. 4. Good men seek their chief happiness in heaven; annihilation of the soul considered. 5. C—— relates his first acquaintance with the New Testament. 6. Y—— having retired, is struck with horror at his neglect of the true God; visits C—— and finds him with his family at prayer; the resurrection of the dead. 7. Nature and qualities of the raised bodies; doubts and objections. 8. Y—— on visiting C—— in the evening, finds him in his closet, which leads to a discussion on the object and kinds of prayer; worshiping the dead, &c. 9. The awful judgment to come; a midnight prayer. 10. Y——objects to C——'s last night's prayer, because he confessed himself a sinner. 11. Y—— deeply impressed with the idea of the eternity of sin, spends a whole night in his garden, bewailing his miserable condition. 12. C—— explains to him the method of salvation by Jesus Christ; the felicity of heaven, and the misery of hell."

RELIGIOUS INTELLIGENCE.

Celebes.—The northern parts of Celebes are inhabited by Alfoor tribes, which are there in a semibarbarous state, with all the vices, but not the intelligence and enterprise of the Bugis. They are inviolably attached to the Dutch, whom they acknowledge as their rightful masters. Divided into many families and small tribes, with a petty rajah at their head, they have generally been peaceful, scarcely ever attempting to shake off the yoke of Europeans.

As they are very poor, and their land not over fertile, they have not the means of supporting a great trade, and have scarcely ever attracted the cupidity of traders; they are an agricultural people, satisfied with a little. Their not being Mohammedans, and having no fixed superstition, pointed them out to the old Dutch ministers, as proper objects of labor. A preacher established himself at Manado, the capital of the Dutch possessions on the north side of the island. He was successful and converted several tribes, who were *nominally* received into the Christian community. In order to carry on the work, they appointed native schoolmasters, who had also to superintend the native congregations. This was the more necessary on account of the frequent absence of their European teachers, who were recalled from their stations, and the churches were destitute of a clergyman, often for 20 or 30 years.

These various tribes also speaking different languages, it was impossible for one European to speak them all; but a native who bestows his whole care upon the acquisition of one, can be far more useful to the particular tribe.

When the French revolution had involved Holland in ruin, only few ministers were sent out to India, and the consequence was that these distant regions were entirely neglected. No European teacher arrived until the unwearied the Rev. J. Kam entered upon his work. He traversed the Moluccas in all directions, and soon learned that Christianity in this part of Celebes was nearly extinct. Those old converts and their children were neither instructed nor baptized; and as nobody cared for their souls, they fell back into heathenism. In such state was Christianity when Mr. Hellendorn, a missionary of the Dutch society, came a few years ago. His arrival excited general interest; several chiefs who were the descendants of Christians applied to him to establish schools among them. He endeavored as much as was in his power to accede to their request, and within a few years saw more than six hundred con-

verts join the church; some of the petty rajahs became decided friends of the gospel, and offered themselves as instructors to their own people. This rapid progress and the blessing which rested upon the mission, prevailed upon the directors at home to send out two other missionaries, Reidel and Schwarz, in order to enter this fertile vineyard.

Mr. Kam who lately died had previously visited the island, and enjoyed the great satisfaction of being welcomed in every place where he went, as the herald of good tidings. He promised the chiefs in the Manahasse district to send them teachers. His religious meetings were attended by almost the whole population, and all the parents desired their children to receive instruction in the doctrines of Christianity. Our gracious Savior blessed these brief labors abundantly, and thus the way for the two missionaries, Riedel and Schwarz was prepared. They arrived on the island in 1831. After having traversed the whole ground of their future operations, Mr. Reidel settled at Tondano, and Mr. Schwarz at Langowan. The latter having personally advocated the cause of this mission at Batavia, obtained the necessary funds for erecting schools. Thus the work commenced with the blessing of the Lord.

The schools in the environs of Manado are numerous and increasing, so is the church also, and a new era, the day of visitation from on high has arrived. Though we would not be too sanguine in our expectations, we ought to be very grateful for the great opening into this benighted country, which the Lord has afforded them. Though the laborers are few, they are fervent and humble servants of God, ready to be spent in the great work. We look up to our gracious Redeemer to carry on the evangelizing of the Alfoors, which has been commenced under his auspices, that Celebes also may be filled with his glory, and the Alfoors bow before him, and acknowledge him Lord of all.

The Dutch government has very much aided in the good cause, and assisted the missionaries in the prosecution of their work. There is also a spirit of improvement in the external circumstances of the natives moving, which always accompanies the progress of the pure gospel. We shall soon hear more respecting the great things which the Redeemer has done for these poor islanders.

Sandwich Islands.—A letter from the Sandwich Islands dated August 13th, informs us that Messrs. Alexander, Armstrong, and Parker, with their wives, embarked on the 26th of July, 1833, for the Marquesas Islands, with the design of commencing a mission there.

During several months preceding the date of the letter before us, there had been a considerable diminution of the number of attendants at public worship, schools, &c. Those who refrained from vice and attended to the instructions of the missionaries merely because their chiefs did so, and because it was fashionable, have now thrown off the mask, and appear in their proper character. Most

of the high chiefs, however, are yet on the side of religion; very few of the church members have apostatized; and many are still inquiring after "the right way of the Lord." There is reason to hope and to expect, that circumstances, which now seem unpropitious, will resultpin the furtherance of the gos el. The chaff only will be blown away—the wheat will remain. "There must be heresies among" these apparent converts, "that they which are approved, may be made manifest." 1 Cor. xi. 19.

The American Seamens' chaplain, Rev. Mr. Diell arrived at Oahu in the spring; he was very kindly received by the residents, and provided with rooms in Mr. Jones', the American consul's house, where he was still residing. Mr. Diell had made preparations for the erection of a chapel in that port; "but on account of the unsettled state of affairs, and the tedious way of doing business, it was not till three weeks ago that the location was definitely fixed, and the lot cleared."

China.—After all that the immediate attendants of the world's Redeemer, had seen of his mighty works, it was not without good reason that he said to them, "*O fools and slow of heart to believe all that the prophets have spoken.*" This reproof was just. And the same strange unbelief which occasioned it, even at this day lurks in the hearts of good men, while both the word and the providence of God call on them to publish his gospel to every creature. But the signs of the times are becoming daily more and more distinct and pleasing. Those who love the Lord in sincerity, and are willing to sacrifice their own for the good of others, begin to *feel* their obligations, and to *act* accordingly. And the results are already visible in the four quarters of the world; they are seen in India, and even beyond the Ganges. With the purpose of devoting their whole property and lives to the benefit of strangers, eight individuals, four gentlemen with their wives, recently arrived in Batavia; and two other gentlemen have reached China. Such laborers are welcome. And what is equally pleasing, natives are engaging in the good work. At present they are few, but their works are noble. During the present month, and among the 25,000 literati attending the public examinations in Canton, more than 3,000 volumes consisting in part or wholly of the oracles of the living God, were distributed.

JOURNAL OF OCCURRENCES.

Provincial Officers.—The fooyuen Choo has obtained the imperial permission to retire, on plea of sickness; and accordingly left Canton on the 20th inst. Ke-fun, the fooyuen of Kwangse province, has been appointed to succeed him, but as he will have to wait for the arrival of his successor, and perhaps repair to Peking "to hear the instructions" of his majesty, it will probably be some months before he comes here. In the meanwhile, governor Loo officiates as fooyuen. Choo, during his stay at Canton, es-

pecially the latter part of it, has succeeded in gaining the admiration and affection of the people, by his disregard of money, and constant refusal of bribes and presents in any shape. The natives have expressed their feelings towards him by numerous ballads placarded throughout the streets of the city, containing most extravagant panegyrics and propositions to retain him in Canton, or in the figurative but unpoetical language of the Chinese, *to detain his boots*, and thus prevent him from setting out on the journey. A collection of about eighteen of these extraordinary productions has been published, introduced by a no less wonderful rhythmical, (or as some would say, poetical,) address from Choo to the people. One of the panegyrics addressed to him contains a reference to the

"Laughable affair of the foreign English,
Whose garden on the Choo keäng was never finished."

The notable circumstance here referred to was one of the first and the principal events of the fooyuen's three years' government. It happened in the summer of 1831. Early one morning, Choo, attended by his usual official retinue, with the hong-merchants and linguists, repaired to the British factory, during the absence at Macao of the Company's supercargos, its occupiers. After many wild and angry manœuvres, he ordered the quay, (which had been planted as a garden, and walled in for the comfort and convenience of the gentlemen to whom it belonged,) to be immediately broken up, and the earth and stones to be cast into the middle of the river. This transaction affords a good specimen of his natural character, which is very impetuous and self willed. He was, for a short time acting governor as well as fooyuen; but the greater degree of responsibility which he at that time held, appears to have restrained him from any impetuous acts. Except for disregard of money, and kindness to the poor, Choo Kweiching has "soothed" Canton for above three years, without any remarkable event in his government.

The Anchäsze or chief judge, *Yang*, has also retired on account of ill health, and taken his departure from Canton, during the past month. Yang Chunlin has judged Canton for little more than a year. He arrived during the mountaineer war, which was closed during the last summer, and was immediately dispatched to the spot as chief commissioner. While there, he incurred some disgrace, which his merit afterwards counterbalanced. He also imbibed a disease, which he has not been able so quickly to get over, and which has now compelled him to resign. He left on the 28th inst, without the regard of any one, though with much pomp and military parade.

LITERARY DEGREES GIVEN AS A REWARD.—During the late scarcity in the neighborhood of Peking, several rich men subscribed largely to provide rice water for the famishing poor. Their donations passed through the hands of government. As a reward for this benevolence, the emperor conferred on some peacock's feathers, and on others the degree of keu-jin, *quasi dicit*, LL. D.

The censor of Hoonan province has written a *delicate* remonstrance to the emperor, praising these signal acts but deprecating their becoming precedents. If rich men can obtain degrees for money, farewell to the prospects of the poor scholar. Talent and learning will go out, and wealth and stupidity come into the service of government.—To this remonstrance his majesty's reply has not yet appeared.

ATROCITIES IN SHANTUNG.—The seunfoo of this province has referred to the emperor an atrocious criminal case, in which he is at a loss how to act. A man named Keuh Wei-yih having detected the infidelity of his wife, instantly killed both her and the associate of her guilt; but his revenge not satisfied with this, he hastened in his rage to the mother of the adulterer, whom he suspected of conniving at the crime, and killed her and her second son.

The two first murders the law considers justifiable homicide, and inflicts no punishment. But the two next murders come under the law concerning killing two persons in one family, and it requires the punishment of immediate decapitation. The seunfoo hesitates however what to do, and has referred this case to the emperor; who in his turn has transferred it to the immediate consideration of the Hing Poo, or supreme court in Peking.

Locusts.—Near the close of the last month, the chief authorities of Canton issued an edict against the locusts, which, after traveling from Hookwang through Kwangse, had made their appearance in Kaouchow, the southwestern department of Kwangtung. Locusts are "*a new calamity in Canton*," and therefore in laying down rules for the "persecution" of these invaders recourse is had to the experience which has been gained in the more northern provinces. "Noise prevents the descent of locusts;" hence cannon, gongs, &c., are put in requisition for the occasion; and the military are required to come forth and join the plain agriculturist in making war on the locusts! Much success to the imperialists in the new campaign! There is however very little reason, at present, to apprehend serious consequences from these new enemies; still should they come here in clouds, as they have appeared in other places, something besides cannon or *bribes* would be necessary to "drive them out instantly." The closing paragraph of the document is rather tempting to Canton avidity;—ducks thrive amazingly on dead locusts, and pigs that are fed upon them only four days will increase in weight from ten to fifty cattics!

Formosan insurrection.—By late Peking gazettes it appears that the emperor has at length found out that the late insurrection in Formosa originated from the vexatious tyranny of the local government. He has consequently dismissed from the service the general of the army then in command, and the head of the commissariat. They had allowed twenty thousand troops nominally, to mix with the people in trades, &c., till they were well nigh annihilated, as to any *practical* service. And when the insurrection broke out, the officers were helpless, and at their wit's end. His majesty breathes out his posthumous indignation against the late governor of Fuhkeën, who in the meantime has gone down to the grave,

Where the weary are at rest,
And the wicked cease from troubling.

Had he been alive now, says his majesty, I would inflict death upon him, as a warning to all careless governors.—"Publish this at home and abroad."

Effects of the late inundation.—The repairs which have been found necessary since the recent overflowing of the river in Canton, are going forward with much dispatch. Government has levied heavy taxes on the wealthiest inhabitants of the city, in order to furnish the poorer classes with rice, &c. Governor Loo, on the 20th inst., sent out a proclamation abolishing all duties on rice which is brought to the provincial city by the native merchants.—Appended to that document is "a catalogue of those gentlemen who have come forward with contributions to aid the government." The name of the senior hong merchant stands first on the list with the sum of 40,000 taels. Others of the co-hong give 7,000; others, 5000; and some only 3,500. The merchants who deal in black tea have collectively put down 14,000 taels; and those who trade in green teas 8,400. From each pawnbroker's shop, (these are about 830 in number,) a contribution of 200 taels is exacted.—The total amount raised by the government, is said to be not less than 1,000,000 of taels.

Earthquake in Yunnan.—Letters from commercial houses in Yunnan have reached Canton, stating that repeated shocks of an earthquake were felt in that province early in September; "they continued for eight successive days, and hundreds of people were destroyed, in more than ten different districts." We have yet seen no official accounts of this calamity.

The weather during the last half of the month has been fair, warm, and very dry; indeed scarcely any rain has fallen since the severe rain-storms in August.—In the early part of the month, frequent changes of the weather from hot to cold, caused considerable sickness among the native population of Canton; and the prices of provisions and of labor were high; in these several particulars, there is up to the present time, (Oct. 31st.) very little *improvement*.

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DESCRIPTION OF THE CITY OF CANTON.

(Concluded from page 264.)

THE SITUATION of Canton and the policy of the Chinese government, together with various other causes, have made this city the scene of a very extensive *domestic and foreign commerce.* With the exception of the Russian caravans which traverse the northern frontiers of China, and the Portuguese and Spanish ships which visit Macao, the whole trade between the Chinese empire and the nations of the west centres in this place. Here the productions of every part of China are found, and a very brisk and lucrative commerce is driven by merchants and factors from all the provinces. Here also merchandise is brought from Tonquin (Tungking), Cochinchina, Camboja, Siam, Malacca or the Malay peninsula, the eastern Archipelago, the ports of India, the nations of Europe, the different states of North and South America, and the islands of the Pacific. We shall, as briefly as possible, notice the several branches of this extensive commerce; enumerate some of the principal commodities which are brought to this city, as well as those which are carried from it; and add, in the same connection, such remarks concerning the situation and circumstances of the trade and those who conduct it, as seem necessary to exhibit its full magnitude and importance.

Concerning the *domestic* commerce we can do little more than mention the articles which are here bought and sold for the several provinces; each of which provinces we shall notice separately, that we may at the same time, by taking a view of their position and number of inhabitants, see to what advantage the present trade is conducted, and what is the probability of its future increase or diminution. We commence with the maritime provinces; then notice those on the northern, western and southern frontiers; and finally those in the centre of China proper. The colonial trade we do not bring into the account. We give the population in round numbers according to the T'a Tsing Hwuy Teën for the year 1812, as exhibited in the first volume, page 359.

From the province of *Kwangtung* are brought to the metropolis, silks, rice, fish, salt, fruits, vegetables, and various kinds of wood; silver, iron, and pearls in small quantities; also cassia and betel-nut: and in return a small amount of almost all the imports, whether from foreign countries or from the other parts of China, are sent out from Canton through the province. The population, amounting to *nineteen* millions, consumes a large amount of foreign imports, and might, under better regulations, furnish a much greater supply of exports.

From *Fuhkeën* come the black teas; also camphor, sugar, indigo, tobacco, paper, lacquered ware, excellent grass-cloth, and a few mineral productions. Woolen and cotton cloths of various kinds, wines, watches, &c., are sent to that province; which, with its population of *fourteen* millions, might in different circumstances receive a far greater amount of foreign manufactures and productions in exchange for its own. The trade of the province is carried on under great disadvantages. It has been shown by an accurate and detailed comparison between the expense of conveying black teas from the country where they are produced to Canton; and of their conveyance from thence to the port of Fuhchow in Fuhkeën,

that the privilege of admission to the latter port, would be attended with a saving to the East India Company of £150,000 annually, in the purchase of black teas alone. This opinion, given by Mr. Ball, formerly inspector of teas in China, and quoted by sir G. T. Staunton, is deserving of consideration.

Chĕkeäng sends to Canton the best of silks and paper; also fans, pencils, wines, dates, "golden flowered" hams, and *lung-tsing cha*—an excellent and very costly tea. This province has a population of *twenty-six* millions, and makes large demands for foreign imports; these, however, by way of Canton, go to that province at no small expense to the consumer.

Keängnan, which is now divided into the two provinces *Keängsoo* and *Ganhwuy*, with a population of *seventy-two* millions, has the resources as well as all the wants of a kingdom. And notwithstanding its distance from this city, large quantities of produce are annually sent hither and exchanged for the productions and manufactures of the western world. Green teas and silks are the principal articles of traffic which are brought to Canton; and they usually yield the merchant a great profit.

From *Shantung*, fruits, vegetables, drugs, wines, and skins are brought down the coast to Canton; and coarse fabrics for clothing are sent back in return. The carrying of foreign exports from Canton to Shantung, whether overland or up the coast in native vessels, makes them so expensive as to prevent their use among the great majority of the inhabitants, who are very poor and very numerous—amounting to *twenty-eight* millions.

From *Chihle*, ginseng, raisins, dates, skins, venison, wines, drugs, and tobacco, are sent hither; and cloths of various kinds, also clocks, watches, and sundry other foreign imports go back in return. The population, amounting to *twenty-seven* millions, is in a great degree dependant on the productions of other provinces and countries for the necessaries of life.

Shanse sends skins, wines, ardent spirits, and musk. Among its *fourteen* millions of inhabitants, there are many capitalists who come to Canton to get gain by loaning money. Various kinds of cloths, European skins, watches, and native books are sent up to the province of Shanse.

Shense also supports a large money trade in Canton; and sends hither likewise brass, iron, precious stones, and drugs; and takes back woolen and cotton cloths, books, and wines. The population is about *ten* millions.

Kansuh sends hither gold, quicksilver, musk, tobacco, &c., and receives in return, for its *fifteen* millions of inhabitants, a small amount of European goods.

Szechuen sends gold, brass, iron, tin, musk, and a great variety of other drugs; and receives in exchange European cloths, lacquered ware, looking-glasses, &c. Szechuen is the largest of the eighteen provinces, and has a population of *twenty-one* millions.

Yunnan yields, for the shops of Canton, brass, tin, precious stones, musk, betel-nut, birds, and peacock's feathers; and receives from Canton silks, woolen and cotton cloths, various kinds of provisions, tobacco and books. The population is *five* millions.

Kwangse has a population of *seven* millions, and furnishes this market with large quantities of rice and cassia; also iron, lead, fans, and wood of various kinds; and takes in return many native productions, and most of the articles that come to Canton from beyond sea. We turn now to the central provinces.

From *Kweichow* are brought gold, quicksilver, iron, lead, tobacco, incense, and drugs; and a few articles, chiefly foreign goods, find their way back to that province. Its population is *five* millions.

From the two provinces, *Hoonan* and *Hoopih*, come large quantities of rhubarb, also musk, tobacco, honey, hemp, and a great variety of singing birds; the number of inhabitants is *forty-five* millions, and

they make very considerable demands on the merchants of Canton, both for native productions and foreign imports.

Keängse sends to this market coarse cloths, hemp, chinaware, and drugs; and takes in return woolens and native books. The population is *twenty-three* millions.—*Honan* has an equal number of inhabitants, and sends hither rhubarb, musk, almonds, honey, indigo, &c.; and woolens, and a few other foreign goods are received in return.

This account of the *domestic commerce* of Canton is taken from a native manuscript. We have sought long, but in vain, for some official document which would show at once the different kinds and the amount of merchandise which is annually brought from, and carried to, the several provinces of the empire. The account which we have given, must be regarded only as an approximation to the truth. Some articles have doubtless, been omitted which ought to have been noticed; and vice versâ. One commodity in particular, which is known to be carried into all the provinces, and used to the amount of more than $12,000,000 annually, is not even mentioned. Sill the statements, which we have brought into view, show that there is in every part of the empire, a greater or less demand for foreign productions,—a demand which, so long as the commerce is confined to this port, will be supplied very disadvantageously both for the foreigner and the native; but while it does remain thus restricted, there is reason to suppose that it will, under all its disadvantages, gradually increase; and even if the northern ports of the empire should be immediately thrown open, it will not soon cease to be important.

Though the merchant and factors from the other provinces enjoy a considerable share of the commerce of Canton, yet they do not confine themselves to the domestic trade; they participate largely in that to Tungking, Cochinchina, Siam, and the islands of the eastern Archipelago. The whole number of Chinese vessels, annually visiting foreign ports south of Can-

ton, is not probably, less than one hundred; of these one third belong to Canton; six or eight go to Tung-king; eighteen or twenty to Cochinchina, Camboja, and Siam; four or five visit the ports of Singapore, Java, Sumatra, and Penang; and as many more find their way to the Celebes, Borneo and the Philippine islands. These vessels never make but one voyage in the year, and always move with the monsoon. Many of the vessels from Fuhkeën and the northern ports of China, which go south, touch at Canton both when outward and homeward bound. But the whole amount of trade to foreign ports, carried on by the Chinese merchants of Canton, is not very great; not so, however, that which is in the hands of foreigners, and which we now proceed to notice. Portugal, Spain, France, Holland, Sweden, Denmark, England, and the United States, have all shared in the commerce of Canton.

The *Portuguese* ships led the way to China. Raphael Perestrello arrived here in 1516; and the next year eight ships, four Portuguese and four Malay, under the command of Fernão Peres de Andrade, arrived on the coast; six of these anchored near St. John's island, and the other two came into the port of Canton. From that early period the trade of the Portuguese began to increase rapidly; but difficulties soon arose, and the adventurers were restricted to Macao; to which place they have ever since been limited, except at short intervals, when they have been allowed, with other foreigners, free access to all the ports of the empire.

Spanish ships, besides having liberty to trade at this port, are allowed the privilege, which they neglect to improve, of trading at the port of Amoy.

The *French* reached the port of Canton in 1820; but their trade has never been very extensive, though it has been continued to the present time. During the last few years they have employed annually two, three, or four ships in this trade. In the season *1832-33,* there were three French ships in port.

The *Dutch* trade commenced, if we may rely on native authority, in 1601; it had to struggle, in its origin, with very many difficulties; and during its progress through more than two centuries has fluctuated exceedingly. Its present prospects are improving; a few years ago there were only three of four ships annually employed in this trade. During the year 1832, there were *seventeen* Dutch vessels which came to China: these were all from Holland and Java. The value of imports was $457,128; exports, $656,646,—not including the private trade of the commanders.

Sweden has never, in one season, we believe, sent more than two or three ships to China. This trade opened in 1732; and during its first fifteen years, 22 ships were dispatched to China, of which four were lost. Peter Osbeck, who was here in 1750–51, as chaplain of the *Prince Charles*, a Swedish East-Indiaman, relates, that there were that season, *eighteen* European ships in port, *viz.* one Danish, two Swedish, two French, four Dutch, and nine English. For the last fifteen years no Swedish ships have visited China.

The *Danes* seem to have come to China earlier than the Swedes; but the year in which their trade began we cannot ascertain. During twelve years, commencing in 1732, they sent 32 ships to China; of which only 27 returned. Their flag was called *Hwang-ke*, 'the imperial flag,' which name it has retained to this day. Their trade has never been very great, though it has been continued to the present time.

The *English* did not reach the coast of China till about 1635. It is stated, on good authority, that queen Elizabeth in 1599, sent John Mildenhall from Constantinople overland to the court of the Great Mogul in order to obtain certain privileges for the English, for whom she was then preparing a charter. Mildenhall was long opposed by the arts and presents of the Spanish and Portuguese jesuits at that court; and it was some years before he entirely "got

the better of them." It is also recorded, that the same wise princess wrote strong recommendatory letters to the *emperor of China*, to be delivered by the chiefs of an expedition intended for his country; but misfortunes at sea, prevented the ships from reaching the place of their destination. In 1634, a "*truce and free trade*" to China and all other places where the Portuguese were settled, was agreed to between the viceroy of Goa and several English merchants, to whom a license for trading to the East Indies had been granted by king Charles I. Several ships were fitted out by these grantees, under the command of captain Weddell, who thought it sufficient, in consequence of the agreement made at Goa, to bring letters for the governor of Macao, in order to be effectually assisted in his projected intercourse with the Chinese at Canton. The account of this first enterprise is curious and interesting. We subjoin a few extracts which are found in the work of sir George Staunton.

"The procurador of Macao soon [after the fleet arrived] repaired on board the principal ship of the English, and said, that for matter of refreshing, he would provide them; but that there was a main obstacle to their trading, which was the non-consent of the Chinese, who, he pretended, held the Portuguese in miserable subjection. The English, however, determined to discover the river of Canton; and fitted out a barge and pinnace, with above fifty men, which, after two days came in sight of the mouth of the river, being a very goodly inlet, and utterly prohibited to the Portuguese by the Chinese, who do not willingly admit any strangers to the view of it, being the passage and secure harbor for their best junks, both of war and merchandise; so that the Portuguese traffic to Canton was only in small vessels, through divers narrow shoal straits, among many broken islands adjoining the main. The barge anchoring for a wind and tide to carry them in, a fishing boat was descried early in the morning, which Thomas Robinson followed, [a tedious chase by reason of their many oars,] hoping to have found some one on board who might serve, either as pilot or interpreter; but finding neither, having used them with all courtesy, dismissed them contrary to their timorous expectations; and afterwards, for the same causes, and with the same success, spake with another; but after a delay of several days, a small boat made towards the pinnace, and having sold some refreshments, signs were made to carry some of the English to Canton, and

bring them to the speech of the mandarins, which the boatmen accepted of; but the next day, the pinnace being under sail with a fair wind and tide, after having passed by a certain desolate castle, a fleet of about twenty sail of tall junks, commanded by an admiral, passing down from Canton, encountered the English; and, in courteous terms, desired them to anchor, which accordingly they did; and presently J. Mounteney and T. Robinson went on board the chief mandarin, where were certain negroes, fugitives of the Portuguese, that interpreted.

"At first, the Chinese began somewhat roughly to expostulate; what moved them to come hither and discover the prohibited goods, and the concealed parts and passages of so great a prince's dominions? Also, who were their pilots? T. Robinson replied; that they were come from Europe, to treat of such capitulation as might conduce to the good of both princes and subjects, hoping that it might be lawful for them, as well as for the inhabitants of Macao, to exercise a fee commerce, paying duties as the others; and as for pilots, they had none; but every one was able by his art, to discover more difficult passages than they had found. The Chinese hereafter began to be more affable, and in conclusion, appointed a small junk to carry up whomsoever they pleased to Canton, if the English would promise that the pinnace would proceed no further; for though each of these vessels was well armed, yet they durst not oppose her in any hostile way. The same night, captain Carter, T. Robinson and J. Mounteney left the pinnace, with orders to expect their return; and being embarked in a small junk of thirty tons, proceeded towards Canton, with intent to deliver to the viceroy a petition for obtaining permission to settle a trade in those parts. The next day they arrived within five leagues of Canton, whither it seems the rumor of their coming, and the fear of them, was already arrived; so that they were required, in a friendly manner, to proceed no further, but to return to their own ships, with promise of assistance in the procuring of license for trade, if they would seek it at Macao by the solicitation of those they should find there, and instantly abandon the river: the which, (having satisfied themselves with this discovery, and willing to remove the anxiety which their long absence might occasion in the rest of the fleet,) they readily performed. In a little time, the Portuguese fleet of six small vessels set sail for Japan; upon whose departure it was expected the permission to trade would have been granted; but being then freed of their conceived fear lest captain Weddell and his men should have surprised their vessels, they sent the English a flat denial.

"The same day, at a consultation called on board the admiral (Weddell), captain Carter, J. Mounteney, and T. Robinson delivered to the whole council, together with a draft of the river, the sum of their attempts, success, and hopes; which being well pondered, it was generally consented, that the whole fleet should sail for the river of Canton. They arrived in a few days before the foremen.

tioned desolate castle; and being now furnished with some slender interpreters, they soon had speech with divers mandarins in the king's junks, to whom the cause of their arrival was declared, viz. to entertain peace and amity with them, to traffic freely as the Portuguese did, and to be forthwith supplied for their moneys, with provisions for their ships: all which those mandarins promised to solicit with the prime men resident at Canton; and in the mean time, desired an expectation of six days, which were granted; and the English ships rode with white ensigns on the poop. But their perfidious friends, the Portuguese, had in all that time, since the return of the pinnace, so beslandered them to the Chinese, reporting them to be rogues, thieves, beggars, and what not, that they became very jealous of the good meaning of the English; insomuch, that in the night time they put forty-six cast iron ordnance into the fort lying close to the brink of the river; each piece being between six and seven hundred weight and well proportioned; and after the end of four days, having, as they thought, sufficiently fortified themselves, they discharged divers shot, though without hurt, upon one of the barges passing by them, to find out a convenient watering place. Herewith the whole fleet, being instantly incensed, did, on the sudden, display their bloody ensigns; and weighing their anchors, fell up with the flood, and berthed themselves before the castle, from whence came many shot; yet not any that touched so much as hull or rope. Whereupon, not being able to endure their bravados any longer, each ship began to play furiously upon them with their broadsides; and after two or three hours, perceiving their cowardly fainting, the boats were landed with about one hundred men; which sight occasioned them, with great distraction, instantly to abandon the castle and fly; the boats' crews, in the meantime entering the same, and displaying his majesty's colors of Great Britain upon the walls, having, the same night, put aboard all their ordnance, fired the council house, and demolished what they could. The boats of the fleet also seized a junk laden with boards and timber, and another with salt. Another vessel of small moment was surprised, by whose boat a letter was sent to the chief mandarins at Canton, expostulating their breach of truce, excusing the assailing of the castle, and withal, in fair terms, requiring the liberty of trade. This letter, it seems, was delivered; for the next day, a mandarin of no great note, some time a Portuguese Christian, called Paulo Noretty, came towards the ships in a small boat with a white flag, to whom the English, having laid open the injuries received, and the sincere intent they had to establish a fair trade and commerce, and were no way willing, (but in their own defence,) to oppose the Chinese, presented certain gifts, and dismissed him to his masters, who were some of the chief mandarins, and who being by him duly informed thereof, returned him again the same night, with a small junk and full authority to carry up such persons as should be appointed to Canton, there to tender a petition, and to conclude further upon the manner of their future proceedings."

The English had now gained their point: two individuals proceeded to Canton and were favorably received by officers of high rank in the city; and arrangements, which were agreeable to both parties, were soon made. Such was the commencement of a commercial intercourse which, though always important, may very soon command a far more extensive and salutary influence than it has ever before exerted. The British trade with China forms a very important item of the commerce of the world. It is divided into two branches; that which is carried on directly with Great Britain, i. e. the Company's trade; and that which is carried on between China and the British possessions in India, nearly the whole of which is in the hands of private individuals.

The whole number of vessels which arrived in China under the British flag, during the year 1832, was *seventy-four*; seven of these made *two* voyages; and three of them made *three* voyages, during the twelve months: and one of these last, the *Red Rover*, captain Clifton, made her three voyages from Calcutta; she arrived in China on the 28th Feb., 5th June, and 6th October. The whole number of arrivals was eighty-seven; 9 from London; 31 from Bombay; 24 from Calcutta; 2 from Madras; 5 from Singapore (most of the English ships to or from China touch at this port); 3 from Sourabaya; 1 from Batavia; 1 from N. S. Wales; 8 from Manila; 1 from the east coast of China; 1 from Lewchew; and 1 from the straits of Malacca. Of these ships, there arrived in Jan., 2; in Feb., 2; March, 4; April, 2; May, 10; June, 16; July, 5; Aug., 15; Sep., 17; Oct., 8; Nov., 3; Dec., 2. There were 14 departures in Jan.; 2 in Feb.; 5 in March; 2 in April; 5 in May; 4 in June; 11 in July; 4 in August; 11 in Oct.; 17 in Nov.; 9 in Dec.;—and two or three vessels remained stationed at Lintin.

These vessels brought to China, broadcloths, longells, camlets, British calicoes, worsted and cotton yarn, cotton piece goods, Bombay, Madras and Bengal cotton, opium, sandal-wood, black-wood,

rattans, betel nut, putchuck, pepper, cloves, cochineal, olibanum, saltpetre, skins, ivory, amber, pearls, cornelians, watches and clocks, lead, iron, tin, quicksilver, shark's fins, fish-maws, stock-fish, &c. Returning from China they were laden with teas, silk, silk piece goods, sugar, cassia, camphor, vermilion, rhubarb, alum, musk, and various other articles. The value of these exports and imports is exhibited in the following table.

Seasons.	Imports.	Exports.
1828–29.	$21,313,526	$19,360,625
1829–30.	22,931,372	21,257,257
1830–31.	21,961,754	20,446,699
1831–32.	20,536,227	17,767,486
1832–33.	22,304,753	18,332,760

The *American* trade to China is of very recent origin; it commenced shortly after the revolutionary war. The first recorded facts which we are able to obtain, carry back the trade only to the season 1784–5; in which season *two* American ships were laden at Canton; they carried to America, with their other cargo, 880,100 *lbs.* of tea: in the next season there was only *one* vessel, which exported 695,000 *lbs.* In 1786–7, there were *five* ships engaged in the trade; they exported 1,181,860 pounds of tea; one of these ships was the "*Hope;*" other ships which were in port during this, and the following season were the "Washington," the "Asia," and the "Canton;" the two last were from Philadelphia. The number of American vessels which arrived in China during the season of 1832-33 ending June 1833, was *fifty-nine;* some of these, however, did not take in cargoes at this port. These ships brought quicksilver, lead, iron, South American copper, spelter, tin plates, Turkey opium, ginseng, rice, broadcloths, camlets, chintzes, long ells, long cloths, cambrics, domestics, velvets, bombazettes, handkerchiefs, linen, cotton drillings, cotton yarn, cotton prints, land

and sea-otter skins, fox skins, seal skins, pearl shells, sandal-wood, cochineal, music boxes, clocks, watches, and sundry other articles; and in return were laden with teas, silks, cassia, camphor, rhubarb, vermilion, Chinaware, &c.; these articles of merchandise were carried to the United States, Europe, South America, Sandwich Islands, and Manila.—The following table will afford some idea of the progress of the trade, and show its present amount.

Seasons.	Imports.	Exports.
1805–06.	$5,326,358	$5,127,000
1815–16.	2,527,500	4,220,000
1825–26.	3,843,717	4,363,788
1830–31.	4,223,476	4,344,548
1831–32.	5,531,807	5,999,731
1832–33.	8,362,971	8,372,175

From the foregoing statements it appears that the *China trade*, employing annually 140 first rate vessels and a large amount of capital, constitutes a very important branch of modern commerce. But the trade has always been carried on, and still exists, under circumstances peculiar to itself; it is secured by no commercial treaties; it is regulated by no stipulated rules; mandates and edicts not a few, there are "on record," but these all emanate from one party: still the trade lives, and, by that imperial favor which extends to "the four seas," flourishes and enjoys no small degree of protection.—All vessels arriving on the coast of China, are, unless destined for the harbor of Macao or the port of Canton, considered by Chinese authorities as intruders, and as such "must instantly be driven away." Year after year, however, vessels have found a safe and convenient anchorage at Lintin and vicinity; where a large amount of business, including nearly the whole of the opium trade, is transacted. Those vessels that are to enter the Bogue, must procure a permit and a pilot at the Chinese custom-house near Macao; and the pilot, having received *license* to act, must proceed on board im-

mediately and conduct the vessel to the anchorage at Whampoa.

As soon as the ship is officially reported at Canton, arrangements are made for discharging and receiving cargo, the whole business of which is sometimes accomplished in three weeks, but usually in not less time than two or three months. But before this business can proceed, the consignee or owner of the ship must obtain for her a *security merchant, a linguist, and a comprador*, and a written declaration must be given for every ship, except those of the E. I. Company, that she has no opium on board.

The security merchant. or individual who gives security to government for the payment of her duties and for the conduct of the crew, must be a member of the *co-hong;* at present this company is composed of twelve individuals, usually called *hong merchants:* some of these men rank among the most wealthy and respectable inhabitants of Canton; they pay largely for the privilege of entering the co-hong, and when they have once joined that body, they are seldom allowed to retire from their station, and are at all times liable to heavy exactions from the provincial government. Formerly the whole, or nearly the whole, foreign trade was in their hands; within a few years, it has extended to others who are not included in the co-hong, and who are commonly called *outside merchants.* The linguists, so called, hold the rank of interpreters; they procure permits for delivering and taking in cargo, transact all business at the custom-house, keep account of the duties, &c. The comprador provides stores, and all necessary provisions for the ship while she remains in port.

The *port charges* consist of the measurement duty, cumshaw, pilotage, linguist's and comprador's fees. The *measurement duty* varies; on a vessel of 300 tons it is about $650; and on vessels of the largest size, say 1300 tons, it is about $3000; the tonnage of the vessel, however, affords no fixed criterion for the amount of measurement duty. But for all ships, of

whatever size, the *cumshaw, pilotage, linguist's and comprador's fees*, are the same, amounting to about $2,573. Those vessels that enter the port *laden only with rice* are not required to pay the measurement duty and cumshaw, but are liable to other irregular fees amounting to nearly $1000. The management and general supervision of the port charges are intrusted to an imperial commissioner, who is sent hither from the court of Peking. In Chinese he is called *hae-kwan keën-tuh*; but by foreigners is usually styled the Hoppo; his regular salary is about 3000 taels per annum, but his annual income is supposed to be not less than $100,000.

The arrangements between the native and foreign merchants of Canton for the transaction of business are on the whole convenient, and pretty well calculated to promote dispatch and secure confidence in the respective parties. The Chinese merchants have a well earned reputation for shrewd dealers; generally they have but little confidence in each other, and every contract of importance must be "fixed"—made sure, by the prepayment of a stipulated sum: but they place the most unlimited confidence in the integrity of their foreign customers.—Only a small part of the trade is in the hands of the *outside* merchants; and their number being unlimited, there is often among them a great deal of competition. The whole of the E. I. Company's business, and a large portion of the English private trade and that of other foreigners, is confined to the hong merchants and those who transact business in connection with them. The establishments of the principal hong merchants are extensive; they have numerous and convenient warehouses, in which they store their goods, and from whence export cargoes are conveyed in lighters to the shipping at Whampoa.

The *foreign factories*, the situation of which we have already noticed, are neat and commodious buildings. The plot of ground on which they stand is very

limited, extending about sixty rods from east to west, and forty from north to south; it is owned, as are also most of the factories, by the hong merchants. The factories are called *shih-san hang*, "the thirteen factories;" and with the exception of two or three narrow streets, they form one solid block; each factory extends in length through the whole breadth of the block, and has its own proper name, which if not always appropriate, is intended to be indicative of good fortune: the 1st, commencing on the east, is *E-ho hang*, the factory of 'Justice and Peace;' by foreigners it is called the Creek factory; the 2d is the Dutch; it is called *Tseih-e hang*, the factory of Collected Justice:' 3d is the British factory, which is called *Paou-ho hong*, 'the factory that Insures Tranquillity;' a narrow lane separates this from the 4th, which is called *Fung-tae hang*, 'the Great and affluent factory;' 5th is the old English factory, called *Lung-shun hang:* 6th, the Swedish factory, called *Suy hang:* 7th is *Mu-ying hang*, commonly called the Imperial factory: 8th, *Paou-shun hang*, the 'Precious and Prosperous factory:' 9th, the American factory, called *Kwang-yuen hang*, 'the factory of Wide Fountains;' a broad street, called China street, separates Kwang-yuen hang from the 10th, which is occupied by one of the hong merchants: the 11th is the French factory: the 12th is the Spanish; the 13th and last is the Danish factory: the 12th and 13th are separated by a street occupied by Chinese merchants, and usually called New China street. Each factory is divided into three, four or more houses, of which each factor occupies one or more according to circumstances. The factories are all built of brick or granite, two stories high, and present a rather substantial front; and with the foreign flags which wave over them form a striking, and to the stranger, a pleasing contrast with the flaunting banners and architecture of the celestial empire.

The style of living in Canton, we speak of the *foreign* society, is similar to that of India, except in

the important particular, that here man is deprived of that "*help*" appointed to him by a decree which no human authority can justly abrogate, and enjoyed by him in every other land but this.—A gentleman, fitting up an establishment in Canton, must first obtain a *comprador:* this is an individual who is permitted by special license to act as head servant; he has the general superintendence of the domestic affairs of the house, procures other servants, purchases provisions, &c., according to the wishes of his employer. Visitors to Canton usually speak in high terms of the domestic arrangements of the residents. But this place presents few objects of much interest to the mere man of pleasure. Considering the latitude, the climate is agreeable and healthy; provisions of good quality and variety are abundant; but the want of a wider range and a purer air than are enjoyed in the midst of a densely populated metropolis, to which the residents are here confined, often makes them impatient to leave the provincial city.

The *manufactories and trades* of Canton are numerous. There is no machinery, properly so called, and consequently there are no extensive manufacturing establishments, similar to those which, in modern times and under the power of machinery, have grown up in Europe. The Chinese know nothing of the economy of time.—Much of the manufacturing business required to supply the commercial houses of Canton is performed at Fuhshan, a large town situated a few miles westward of this city; still the number of hands employed, and the amount of labor performed here, are by no means inconsiderable. There are annually about 17,000 thousand persons, men, women, and children, engaged in weaving silk; their looms are simple, and their work is generally executed with neatness. The number of persons engaged in manufacturing cloth of all kinds, is about 50,000; when there is a pressing demand for work the number of laborers is considerably increased; they

occupy about 2,500 shops, averaging usually twenty in each shop. We have heard it said, that some of the Chinese females, who devote their time to embroidering the choicest of their fabrics, secure a profit of twenty, and sometimes even twenty-five, dollars per month! The shoemakers are also numerous, and they support an extensive trade; the number of workmen is about 4,200. Those likewise who work in wood, brass, iron, stone, and various other materials, are numerous; and those who engage in each of these respective occupations, form, to a certain degree, aseparate community or guild, and have each their own laws and rules for the regulation of their business. The book trade of Canton is important; but we have not been able to obtain particulars concerning its extent.

The *barbers* of Canton from a separate department, and no one is allowed to discharge the duties of tonsor until he has obtained a license. According to their records, the number of the fraternity in Canton, at the present time, is 7,300.

There is another body of men here, which we must not pass over in silence, but which we know not how to designate or to describe; we refer to the *medical community*. That these men command high respect and esteem whenever they show themselves skillful in their profession, there can be no doubt; it is generally admitted also, that individuals do now and then by long experience and observation become able practitioners: but as a community they are any thing, rather than masters of "the healing art." They are very numerous, amounting, probably, to not less than two thousand.

No inconsiderable part of the multitude which composes the population of Canton *live in boats*. There are officers appointed by government to regulate and control this portion of the inhabitants of the city. Every boat, of all the various sizes and descriptions which are seen here, is registered; and it appears that the whole number, on the river adjacent the

city, is *eighty-four* thousand. A very large majority of these are *tan-keä* (egg-house) boats; these are generally not more than twelve or fifteen feet long, about six broad, and so low that a person can scarcely stand up in them; their covering, which is made of bamboo, is very light, and can be easily adjusted to the state of the weather. Whole families live in these boats; and in coops lashed on the outside of them, they often rear large broods of ducks and chickens, designed to supply the city markets. Passage-boats, which daily move to and from the neighboring villages and hamlets; ferry-boats, which are constantly crossing and re-crossing the river; huge canal-boats, laden with produce from the country; cruisers; pleasure-boats, &c., complete the list of these floating habitations, and present to the stranger a very interesting scene.

The *population* of Canton is a difficult subject, about which there has been considerable diversity of opinion. The division of the city, which brings a part of it into Nanhae and a part into Pwanyu, precludes the possibility of ascertaining the exact number of inhabitants. The facts which we have brought into view in the preceding pages, perhaps, will afford the best date for making an accurate estimate of the population of the city. There are, we have already seen, 50,000 persons engaged in the manufaeture of cloth, 7,300 barbers, and 4,200 shoemakers; but these three occupations, employing 61,500 individuals; do not probably include more than one fourth part of the craftsmen of the city; allowing this to be the fact, the whole number of mechanics will amount to 246,000. These we suppose are a fourth part of the whole population, exclusive of those who live on the river. In each of the 84,000 boats there are not, on an average less than three individuals, making a total of 252,000. If now to these we add four times 246,000 (which is the number of mechanics) we have a total of 1,236,000 as the probable number of inhabitants of Canton.

This number may be far from the truth; no one, however, who has had opportunity of visiting the city, of passing through its streets, and viewing the multitudes that throng them, will think of its being much less than 1,000,000.

It only remains now, in conclusion, to remark briefly concerning the influence which Canton is exerting on the character and destinies of this nation. Intelligent natives admit that more luxury and dissipation and crime exist here, than in any other part of the empire; at the same time, they maintain that more enterprise, more enlarged views, and more general information prevail among the higher classes of the inhabitants of Canton, than are found in most of their other large cities: these bad qualities are the result of a thrifty commerce acting on those who are not guided by high moral principles; the good, which exist in a very limited degree, result from an intercourse with 'distant barbarians.' The contempt and hatred which the Chinese authorities have often exhibited towards foreigners, and the indifference and disdain with which the nation generally has looked down upon everything not their own, ought to be strongly reprobated; on the other hand, the feelings which foreigners have often cherished, and the disposition and conduct which they have too frequently manifested towards this people, are such as should never have existed; still, notwithstanding all these disadvantages, we think that the intercourse between the inhabitants of the western world and the Chinese has been beneficial to the latter. Hitherto this intercourse has been purely commercial; and science, literature, and all friendly and social offices, have been disregarded; but men are beginning to feel that they have moral obligations to discharge, and that they are bound by most sacred ties to interest themselves in the mental improvement of their fellow-men. But concerning the future influence and destiny of this city, we cannot proceed to remark.

MISCELLANIES.

TITLES OF CHINESE EMPERORS.—The ancient monarchs of China were distinguished by the titles, ***Hwang***, ***Te***, ***Wang***, and ***Teën-tsze***. The two first and the last of these, have by Europeans commonly been translated 'emperor;' while the last but one, ***wang***, has been rendered 'king.' This translation is conformable to the present use of the terms, and also to the opinion entertained by several writers of the middle ages, that these titles were not applied indiscriminately to all, but were used with reference to the monarch's rank in the esteem of the people. Others, however, contend for the perfect equality of the titles, not merely as to the degree of sovereign power which they designate, but also in all other respects. The various writers on this subject, are likewise far from being agreed respecting the derivation of the terms, and the rules by which they were applied. It is curious to observe them disputing this point with regard to those eras which are evidently formed from antediluvian traditions, clothed in the fables of a later period. We will make a few extracts from a modern historical compilation which we have before us. It is named ***Yih She***, 'the Unravelment of History,' was published in the reign of Kang-he, A. D. 1670, and consists of 150 chapters, bound up in 50 small Chinese volumes. The object of it is, by a comparison of the principal old writers, however discordant in opinion, to elucidate all the important points in Chinese history, literature, public institutions, &c. prior to the Han dynasty, B. C. 202.

"***Hwang***," says one, "is heaven. Heaven speaks not,—yet the seasons follow in regular succession, and all nature springs forth. So were the three ancient ***hwang***. Without a word from them, the people performed their duty. Their virtue was inscrutable and boundless, like the supreme heaven; therefore they were called ***hwang***."—The formation of the word ***hwang*** in this work may suggest another explanation. In the common form it is composed of the word ***wang***, commonly rendered 'king' or 'ruler,' surmounted by the word 'clear' or 'manifest.' Here it is composed of the same word surmounted by the word 'self,' which differs only from the word 'clear' in a single stroke. This gives the very intelligible signification of '***self-ruling***.'

Te is not so minutely explained as ***hwang***, with which it is now united in the modern title of emperor. One writer says, "he whose virtue is allied to heaven and earth is called ***te***; he who combines benevolence and justice, is called ***hwang***: there is a difference in the power of each. But what does ***hwang*** mean? ***Hwang*** is

princely, excellent, great; it is the greatest and most glorious appellation of heaven. * * He who can cause annoyance to a single individual, cannot be *hwang*."

Of *Wang*, one says, "the inventor of writing, by drawing a link of union through three strokes, 三 represented a king 王, *wang*. The three are heaven, earth, and man; and he who combines them in equal union is the *wang*."

"*Teën-tsze*, heaven's son," says another, "shows plainly that the monarch's office is to serve heaven." A more credulous writer asserts; "the mothers of the ancient holy men, begat their children under the influence of heaven; therefore their sons were called the sons of heaven." May not this fable be founded on an erroneous understanding of the tradition which we find recorded in equally ambiguous terms by Moses, Gen. vi. 4? "There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them; the same became mighty men which were of old, men of renown."

Against the idea of a gradation in the above titles are the following authorities, founded on undisputed ancient accounts and traditions. In the time of the Chow dynasty it was asserted, "Our kings (wang) are the same as the ancient monarchs (te)." In this, says the historian, "where is there any difference of rank or eminence?" Neither might the nobles ever assume the title of wang, as is evident from the common saying: "Heaven cannot have two suns; nor the people two kings (wang); nor the nation two rulers; neither can there be two to receive supreme honor."—with regard then to a widely different subject, out of their own mouth can they be convicted; the earth cannot have two Lords; for "Jehovah thy God is one Lord."

We will not weary our readers with more than one short additional quotation. A knowledge of these distinctions is useful for the purpose of understanding many portions of their history, "The combination of the terms *hwang* and *te* anciently had the same meaning as that of *hwang* and *wang*,—that is a mighty prince:—they were never used together as a common title, until the time of Tsin (B. C. 220). The united term hwang-te was then adopted, to express the possession of the whole empire. The ancients had the titles of *kung*, *how*, *pih*, *tsze*, *nan*, (similar to duke, count &c.) for their ministers:—the title *wang* was never conferred on them, until the time of Han (B. C. 202). Then first, were the meritorious servants and the sons and brothers of the monarch styled wang (kings)."

CHINESE THEOLOGY.—Perhaps some of our readers would be interested to know the theology which the Chinese sages have taught in their classic books. The native character of man has been a prominent subject of controversy and inquiry among

serious men of all ages, and appears no less so at the present time. We do not quote their sentiments indeed as of binding authority or certain truth, but that the reader who pleases, may compare the doctrines inculcated here, with the opinions entertained among Christians, and chiefly with the Bible itself.

In the last of the Four Books, there is a discussion upon this subject between Mencius (a disciple of Confucius,) and several objecters. Kaou-tsze said, "Human nature resembles the willow, and justice is like a willow basket; in forming human nature to justice and virtue, we must do as we do when making a vessel of willow." Mencius replied; "Do you not thwart and twist the nature of the willow before you make the *pei-keuen* vessel? Would you in the same manner thwart and twist human nature to form it to justice and virtue? If so, your doctrine would lead all men to consider justice and virtue to be *misery*."

Kaou-tsze said, "Human nature resembles the flowing of water; cut a channel to the east, and it will run east; cut one to the west, and it will flow west. Man's nature originally is neither inclined to virtue or vice." Mencius replied; "True, water prefers neither east nor west, but does it incline neither to run up nor down? Men are all naturally virtuous, the same as all water naturally flows downward. If you strike water or leap into it, you may cause it to rise above your head. Dam up its course, and you may raise it to the hills; but is this the natural inclination of water? No, it is impelled to do so. Human nature in the same manner may be made to practice vice."

Kung-too-tsze said, "Kaou-tsze says, that human nature is originally neither virtuous nor vicious. Some say that nature may be led to virtue or vice. Hence when Wăn and Woo reigned, the people loved virtue; but when Yew and Le reigned, the people then took pleasure in cruelty. Some say, that there are people whose natures are radically good, and others whose natures are radically bad. Hence, when the good Yaou reigned, there was the incorrigible Seäng. When the unnatural Koo-sow was a father, there was the filial Shun. Now since you say that nature is virtuous, these various results could not have been." Mencius replied; "If you observe the natural dispositions you may see that they are virtuous; hence I say that nature is virtuous. All men have compassionate hearts, all men have hearts which feel ashamed of vice, all have hearts disposed to show reverence and respect, and all men have hearts which discriminate between right and wrong. A compassionate heart is benevolence; a heart ashamed of vice is rectitude; a heart which respects and reveres, is propriety; and a heart which clearly distinguishes right from wrong is wisdom. Now benevolence and rectitude, and propriety and wisdom are not melted into us from something external; we certainly possess them of ourselves. But many think not of this. Hence it is cautioned, 'seek and you shall obtain, let go and you shall lose;' some do lose one, some tenfold, and some innumerable: thus they do not improve their natural

powers." Again he says, "benevolence is man's heart, and justice is man's way. To lose the way and no longer walk therein, to let one's heart go, and not know where to seek it—how lamentable! If a man lose his fowls or his dogs, he knows how to seek them. The duty of the student is no other than to seek his *lost heart*.

Confucius says, "The highest exercise of benevolence is tender affection for relatives. Justice is what is right in the nature of things. The highest exercise of justice is to honor men of virtue and talents. To love one's kindred according to their nearness or remoteness of connection, and to honor the virtuous according to the degree of their worth, are what constitute propriety."

"Perfection or sincerity is the way of heaven; to aim at it, is the duty of man. The sincere hit the due medium without effort, obtain it without thought, and practice it spontaneously. Such are *sages*. It is only the man possessing the virtues of the sages, that can perfect his own nature; he who can perfect his own nature, can perfect the nature of other men: he who can perfect the nature of other men, can perfect the nature of things; he who can perfect the nature of things, can assist heaven and earth in producing and nourishing things. When this is the case, then he is united with heaven and earth, so as to form a trinity. To be united with heaven and earth, means to stand *equal* with heaven and earth, so as to form a triad. These are the actions of the man who is by nature perfect, and who needs not to acquire perfection by study.

"The next order of men (next to the sages), bend their attention to straighten their deflections from the path of rectitude. Having sincerity, it gradually accumulates and makes its appearance; after this it begins to shine, and at last becomes brilliant. Having become brilliant, it then moves others to virtue, so that at last it effects in them a complete renovation."

PROPORTION OF MANTCHOU AND CHINESE OFFICERS IN THE PRESENT GOVERNMENT OF CHINA.—We have read that the executive officers in China are chiefly filled with Tartars, and that very great dissatisfaction is felt, if not uttered, by the native Chinese towards their Tartar masters. Subjected as they were to a foreign yoke, it is not unreasonable to suppose, that the further step of dispossessing them also of a share in their usual honors and emoluments would create discontent. The effect of such a course would naturally be, what is often asserted to be the fact, that the people having little interest in the government by participation in its offices, are ripe for change. An examination into the comparative numbers of Mantchous and Chinese employed in the higher offices, will aid in forming a judgment on the subject.

Let us begin with the ministers of the imperial Cabinet of Peking, which holds daily sessions. Its members are *sixteen* in number. The first is a Mantchou, the second a Chinese; thus alternately through the highest six grades. Four of the ten inferior in rank, are Chinese,—so that *nine* of the sixteen ministers, are either Mantchous or Mongols. Besides this Cabinet, there is a Privy Council, the names of whose members we do not know; but they are selected from all the higher stations, without any exact rule as to rank or number.

The six supreme Tribunals of state, together consist of thirty-six members. Each tribunal has two presidents, a Mantchou and a Chinese. The vice presidents are twenty-four, who also are alternately Mantchou and Chinese; so that eighteen of the thirty-six are of the conqueror's race. The president of the national college, Hanlin, is a Chinese.

If we now leave Peking, and examine the officers throughout the eighteen provinces which compose China Proper, we shall obtain the following results. The highest provincial officers are the governors, of whom there are but eight. Five of these have each two provinces, one has three, and the remaining two have each a large province under his jurisdiction. These high servants of the emperor each have dominion over a country not inferior to a small kingdom; often exceeding the island of Great Britain two or three times in territory, and not less superior in proportion of population. Six of the eight governors are Chinese, and *thirteen* of eighteen provinces, are therefore ruled by the "sons of Han." Next in rank to these officers are the lieutenant-governors, of whom there are fifteen in all. Ten of these are Chinese.

If again we enumerate in the order of rank, the governors, lieut.-governors, commanders-in-chief of the military forces, the treasurers, criminal judges, and the literary chancellors, reckoning all in these seven grades, we shall find the whole number in all the provinces to be 102, and that seventy-three of these are Chinese. Thus the ratio of Chinese to Mantchous, as found in the seven highest provincial posts, is more than *two* to *one*. But it should be remembered also that the ratio of the Chinese population to that of the Mantchous, is probably as twenty or thirty to one.

REMARKS, CONCERNING THE CONDITION OF FEMALES IN CHINA. —It has been justly remarked that a nation's civilization may be estimated by the rank which females hold in society. If the civilization of China be judged of by this test, she is surely far from occupying that first place which she so strongly claims. Females have always been regarded with contempt by the Chinese. Their ancient sages seem to have considered them scarcely worthy of

their attention. The sum of the duties they require them to perform is, to submit to the will of their masters. The lady, say they, who is to be betrothed to a husband ought to follow blindly the wishes of her parents, yielding implicit obedience to their will. From the moment when she is joined in wedlock, she ceases to exist—her whole being is absorbed in that of her lord. She ought to know nothing but his will, and to deny herself in order to please him. *Pan Hwuypan*, who is much admired as a historian, composed a book of instructions for her own sex, in which she treats of their proper station in society, the deportment they should exhibit, and the duties they ought to perform. She teaches them that they "hold the lowest rank among mankind, and that employments the least honorable ought to be, and in fact are, their lot." She inculcates entire submission to their husbands, and tells them in very plain terms that they ought to become abject slaves in order to be good wives. We cannot expect that these doctrines, inculcated as they are by a *lady*, who ought to advocate the cause of her sex, and by one held in so high repute as is *Pan Hwuypan*, will be overlooked by the "lords of creation;" especially as they accord so perfectly with their domineering disposition in China.

Confucius, the prince of letters, *divorced his wife without assigning any cause for doing it;* and his followers have invariably adopted similar arbitrary measures in their treatment of the weaker sex. The price which is paid to the parents of the bride constitutes her at once a saleable commodity, and causes her to be regarded as differing little from a mere slave. In the choice of a partner for life she acts only a passive part. She is carried to the house of the bridegroom, and there disposed of for life by her parents.

The birth of a female is a matter of grief in China. The father and mother, who had ardently hoped, in the unborn babe, to embrace a son, feel disappointed at the sight of a wretched daughter. Many vows and offerings are made before their idols in order to propitiate their favor and secure the birth of a son. The mercy of the compassionate *Kwanyin* especially, is implored to obtain this precious gift; but after they have spent large sums of money in this pious work, the inexorable goddess fills the house with mourning at the birth of a daughter. "Anciently," says *Pan Hwuypan*, "the female infant was thrown upon some old rags by the side of its mother's bed, and for three days was scarcely spoken or thought of. At the end of that time it was carried to a temple by the father, accompanied by attendants with bricks and tiles in their hands." "The bricks, and tiles," says Pan-Hwuypan in her comment on these facts, "signify the contempt and suffering which are to be her companions and her portion. Bricks are of no use except to form inclosures, and *to be trodden under foot;* and tiles are useless except when they are *exposed to the injuries* of the air."—The *She King*, one of the venerated ancient books, says,

"———When a daughter is born,
"She sleeps on the ground,
"She is clothed with a wrapper,
"She plays with a tile;
"She is incapable either of evil or good."

This last assertion is explained thus: "If she does ill, she is not a woman: and if she does well, she is not a woman; a slavish submission is her duty and her highest praise." At the present day, as well as anciently, the female infant is not unfrequently an object of disgust to its parents, and of contempt to all the inmates of the family. As she grows up, her feet are so confined and cramped that they can never exceed the size of infancy, and render it impossible for her ever to walk with ease or safety. Small feet, that badge of bondage, which deprives them of the power of locomotion, confines them to the inner apartments, except when poverty forces them to earn their livelihood abroad by labor, which they render exceedingly difficult and painful.

Females of the higher class seldom leave the house, except in sedan chairs. Their lives are but an honorable captivity. They have few or no real enjoyments; are ignorant of almost everything—very few of them being able to read, and live and die little more than mere ciphers in human society. Pale and emaciated, these spend the greatest part of their lives in embellishing their persons; while females of the poorer classes, whose feet are necessarily permitted to grow to the size which the God of nature designed, perform all the drudgery of husbandry and other kinds of work. These last are in general very industrious, and prove to be helpmates to their husbands. Being remarkable for their good, sound understanding, they manage their families with a great deal of care and prudence; and so far as industry and economy are concerned, they are exemplary mothers. Notwithstanding the degradation in which they are held, they are generally far superior in intellect to the common cast of Asiatic women. They are very ingenious in their needle work, and the like; and to be a good mother, in the estimation of this class of the Chinese, a woman must be a weaver. But it is to be regretted that they have very little regard for the cleanliness of either their persons or houses. Their children crawl in the dirt, and the few articles of furniture in their dwellings are covered with filth.

Infanticide of females is not unknown among the Chinese. They are far from regarding this crime with the horror it deserves. "It is only a female," is the answer generally given when they are reproved for it.

May the Father of mercies soon send his glorious gospel to China, that woman here may be raised from her present degradation. It is Christianity alone, that assigns to woman her proper rank; and secures the rights of the weaker sex against the encroachments of the stronger. In vain shall we expect any great amelioration of the moral condition of this nation, so long as the wife, the

daughter, the sister, and the mother are regarded and treated as slaves. Where females do not mingle in society, the manners of the other sex become coarse and inelegant. All the finer feelings of human nature, which can be produced only by the friendly and happy intercourse of the social and domestic circle, where the sexes meet on terms of intellectual and moral as well as civil equality, are of course unknown. This is too much the case in China; and the "celestial empire," with its boasted high state of civilization, is peopled by men, unpolished by the influence which the mild and amiable qualities of female companions never fail to exert upon the manners of "the sterner sex." This remark might be considered trivial, were it not that the influence which the seclusion of females has upon Chinese society, is too baneful to be regarded with indifference. How much does China lose in consequence of the incapacity of its mothers to instruct their children, during that early age when the mind is most easily made to prefer activity to sluggishness, and the heart to receive its first and strongest bias to virtue or to vice. Were this deficiency supplied, children would receive the first and best rudiments of knowledge, before they are old enough to enter a school; and mothers, instead of the insults and contempt which they now have to endure, would be treated with kindness and respect.

NAVIGATION OF THE YANGTSZE KEANG.—Several attempts, which have been made to penetrate into the interior of China, have proved abortive. The anti-social policy of the celestial empire, which excludes all foreigners from its dominions, greatly impedes the progress of enterprises, which are advancing with a steady and majestic step, and must eventually break down the tyranny of despots. Fully aware of the difficulties of maintaining a friendly intercourse with the Chinese, we might readily subscribe to the opinion, generally entertained, that this country is inaccessible to foreigners, if we did not believe that the wall which separates it from the rest of the world is mostly imaginary. In the minds of the Chinese generally, there exists no hostility against foreigners; on the contrary, they are often very fond of strangers. But to barbarians, who presume to think that man has a natural right to maintain *free intercourse* with his fellow-men, and who do not respect the boundaries which a crooked policy has prescribed for itself and others, the Chinese *government* is opposed. Yet what are a few unprincipled men against hosts of enlightened individuals?

Central Asia, hemmed in on one side by savage tribes, extensive deserts and high mountains, and on the other by an ancient empire which forbids research and repels "intruders," has hitherto remained unexplored. But shall its inhabitants and its productions continue to be secluded, and shut up from the enterprising

men of the nineteenth century? Has not human ingenuity and perseverance, under the guidance of divine Providence, often overcome greater obstacles than now impede our progress into central Asia? Have not the Russians penetrated to the utmost confines of the frozen regions of Siberia? Are not modern adventurers, even at this moment, traversing the burning sands of Africa, and vigorously pursuing their way through regions hitherto unexplored? A tour through the whole of central Asia presents advantages, to be gained for religion, science and commerce, far greater than any other similar enterprise which now engages the attention of scientific and philanthropic men.

But is such an undertaking possible? Is it possible to reach those remote regions and open there a highway for the nations? The *Yangtsze keäng*, one of the finest rivers in the world, takes its rise some degrees beyond the source of the Yellow river, in Tsinghae or Koko-nor. On its way down to Szechuen, it is called Muhloosoo; but soon after entering Szechuen it takes the name of Kin-sha, 'golden-sanded,' and runs southward through Yunnan, and then northward through those parts of Szechuen which are inhabited by subdued Meaoutsze. It afterwards takes the well known name *Yangtsze keäng*, which it retains as it flows on through Szechuen, Hoopih, the northern parts of Keängse, Ganhwuy, and Keängsoo, to the sea. This river is broad, deep, and sometimes rapid; and from its long course and the number of provinces through which it passes, it has been called 'the girdle of China.' In some places it spreads out so as to form islands, upon which rushes grow abundantly; and many of the most fertile and densely populated parts of the Chinese empire are found along its banks. Having a central course, in respect to the provinces, it is easily connected by canals with many other rivers, and forms a most extensive inland water communication. The boats which are employed on the Yangtsze keäng are very numerous, and with little difficulty they can ascend almost to its source. Thus while this noble river affords great facilities for traversing the most fertile parts of China Proper, it brings the adventurer into Tibet, near to other waters which flow southward through the territories of British India. There is no doubt that by means of these rivers a communication might be opened between some of the principal cities and marts of India and those of China.

In order to obtain a more perfect knowledge of the Yangtsze keäng, let us take a survey of it through its whole course. The mouth of the river is about twenty miles broad; it is in lat. 31° 34′ N., lon. 120° 32′ E. from Greenwich. There are extensive banks near its entrance, and the whole island of Tsungming is an alluvial deposit formed by the waters of the river. Near the mouth of the Yangtsze keäng, are some of the largest and richest cities of China. Soochow foo, the Chinese Arcadia, and the most beautiful of all their cities, is in lat. 31° 23′ N., lon. 120° 20′ E. Shanghae heën, a very extensive and important mart, is in lat. 31° 9′ N., lon. 121° 4′ E. Both of these places, by means

of canals, are connected with the Yangtsze keäng; indeed almost all the important cities which are near the river, are united with it by canals. Not far southward are Keäng-foo and Hangchow; both of them are important cities; the latter is the capital of Che-keäng. On the northern shore, is Haemun, which has a fort for the defense of the river, but it is utterly dismantled. Beyond Haemun northward, is Tungchow; westward on the banks of the river, in lon. 120° 4′, is Tsingkeäng heën; and opposite to it is Yin-keäng heën.

Passing on westward through the province of Keängsoo, the first cities we meet with are Taechow, Changchow foo, and Chinkeäng foo, all of which carry on a brisk trade. *Nanking*, or Keängning foo, in lat. 32° 4½ N., lon. 118° 38 E., is only a league from the Yangtsze keäng, with which it is connected by canals. Nanking, as a commercial city, is too well known to need any further description in this connection. Before leaving the province of Keängsoo, in ascending the river, we find it diminished to a mile in breadth, but covered with boats, some of which are of two hundred tons burden.

The first remarkable city, which we find in Ganhwuy, is Taeping foo in lat. 31° 38′ N., lon. 118° 24′ E., on the southern banks of the river. Opposite to the city is Ho-chow; and the whole adjacent country is fertile and well cultivated. Further onward is Woowei chow and Ganking foo; this last city, which is the capital of the province, is situated in lat. 30° 37′ N., and lon. 116° 55′ E.

Proceeding up the river, we pass through the northern extremity of Keängse, and enter the province of Hoopih. The river here receives several tributary streams, the principal of which is the Han keäng, which comes down from the northwest, and falls into the Yangtsze keäng, near Hanyang foo, in lat. 30° 34⅓ N., lon. 114° 38⅓ E.; this place is near Woochang foo, the capital of the province, in lat. 30° 34′ N., lon. 114° 35′ E. The river here bends southward, and almost reaches the Tungting lake; and then northward to Szechuen. In this province the majority of the commercial cities stand on the Yangtsze keäng, which winds its way through a hilly country, and is increased by several streams which fall into it, some from the north, and some from the south. From Szechuen, it stretches on in a northwest direction to Koko-nor or Tsing-hae, but its sources are not well defined. The regions of Koko-nor and Tibet are well watered, and give birth to several important rivers, which flow southward. The traveler, having now surveyed these upper countries, might then select his route, and descend to the British possessions in Burmah or Bengal.

Religious worship of the Japanese.—We have pleasure in giving to our readers the following remarks on the religious

worship of the Japanese, from the pen of Dr. G. H. Burger, who a few years since paid a visit to China. He had, previous to his arrival here, been for sometime resident in Japan; and he is now, we believe, continuing his researches in that country. We ought perhaps to apologize to him for publishing remarks which were not prepared by him for the press, but only for private information.

A few observations on the paper before us are necessary. The writer is not strictly correct when he says, that the Japanese form of worship has no resemblance to the Chinese, as those who are acquainted with the latter will readily perceive. The difference is however very great. Dr. Burger has fallen into an error which we have already had once or twice to notice; that of deducing the name Fo (or Fuh), Budha, from Fohi (or Fuhhe), the first monarch, of what the Chinese consider the doubtful period of their history;—a period, it appears to us, founded on traditionary recollections of the antediluvian ages. Nothing can be more erroneous than this confusion of names; yet the Asiatic Journal defends it without meeting with correction from any of the sinologues of Europe.

But the doctor has committed a more serious error in confounding the Budhistic and the Brahminical religions, between which there exists a wide difference. To point out the difference would however take up more time than we can now spare to the subject.

What Dr. Burger calls the hereditary, is the same that is commonly termed the ecclesiastical, emperor. On this subject, M. Klaproth says (in the Journal Asiatique for Feb. 1833.): "It is a wide spread error among us, that there exist in Japan two emperors, ecclesiastical and civil. We give the first epithet to the Daïri, or real emperor; and the other to the Seogoun (in Chinese tseängkeun or general), who, in fact, is but the first military dignitary in the empire, or general in chief of the army. It is true that the seogouns have usurped the supreme power, and that by this act the Daïri is placed under their influence; but this state of things, though confirmed by long usage, is illegal, and the seogoun is not even in Japan, considered in any other light than as the first officer of the Daïri, and in no way as a second emperor. Nor is the dignity of the last merely ecclesiastical, as is generally believed; he is a monarch, like any other, but a monarch whose ancestors have had the weakness to let the power be usurped by the military chief of the empire."

In the account of the ancient burial rites of the Japanese, we observe a striking resemblance to those of the Chinese; among whom the burial of men and animals in the tombs of emperors was retained even so late as the Yuen or Mongol dynasty, in the 13th century. In the words of Confucius, as quoted by Mencius, we find also mention made of the custom of burying images of human beings in graves. He says, "they who commenced the use of wooden images (in place of bundles of straw bearing but a faint resemblance to the human form), shall they not be without

progeny!" This remark shows how far the 'great sage' carried his hatred of so inhuman a practice, since he regarded even a nearer approach to the resemblance of human beings worthy of such punishment.—But we turn now to the paper of Dr. Burger. He says,

"The form of religious worship in Japan especially the old form, has no resemblance whatever to any of the cotemporary Chinese; the earlier inhabitants of Japan had a peculiar form, which being respected as that of their ancestors, has maintained itself to this day, as well in the hut of the peasant as in the palace of the hereditary emperor. Being generally liked, it is not only tolerated, but even protected and venerated, by government; and even at the present time it might be named as the the positive religion of the Japanese, had not political causes obliged the subjects openly to acknowledge one of the sects of Buddoo. The doctrines, views, and mode of explaining the ancient worship of the Japanese, are in no essential points similar to those of Buddoo; and although by a contact of a thousand years they appear to have more or less amalgamated, yet they are kept strictly and rigorously separate by the present theologists of Japan.

"*The Sintoo form of religious worship.*—The name Sintoo was introduced of late years as a denomination of the old religion, in distinction from the new one, that of Buddoo. The first is called Sintoo,* the way of the Spirit; the second Buddoo or Budtoo, the way of God. The principal articles of faith, and the rites of the Sintoo service are the following:

"The originators and founders of the Japanese empire are held to be the descendants of the sun and moon, and particularly *Ten-syoo-dai-zin*, or in pure Japanese, *Amaterasu-oho-kami*, is the supreme Being, the highest deity. The pure Sintoo worship recognizes no higher being or spirit than him. The hereditary emperors spring from this divine race, which descended from heaven upon the Japanese land, and are genuine representations and followers of *Ten-syoo-dai-zin:* by their title of *Ten-zi*, sons of heaven, they recognize their divine origin. The race also can never become extinct; for in case of a failure in the succession, a descendant is sent from heaven to the childless Ten-zi. Even at the present day, in case the hereditary emperor has no progeny, a child from some noble family is chosen by the emperor himself, and by an arranged secret convention is found under one of the trees of the palace, and as sent from heaven is established heir of the throne. The spirit of their ruler is immortal, and this also confirms the faith of the people in the existence of the soul after death; thus the idea of immortality exists, and with it, that of rewards for the good, and punishments for the bad, as also that of a place to which the spirit goes after death. Their paradise is called *Takamakahava;* their hell *Ne-no-kuni*, the land in the

* An analysis of the signification of this and most of the following Japanese words will be found at the end of this paper.

root [bottom or lower part] of the earth. Here the spirit must answer for itself before its heavenly judges. The good, rewarded, remove to *takamakahava*, and are received into the ranks of the heavenly rulers. The wicked are punished and cast down into the abyss, *ne-no-kuni*. In the worship of the *kami*, (spirits or gods,) particular dwellings for them are erected on earth, which are called *mia;* these are temples of various sizes, and built of wood; the smaller of lignum vitæ, the larger of cypress. In the centre of them, slips of paper fastened to pieces of lignum vitæ, are deposited as emblems of the godhead, and called *gohei*. These *gohei* are to be found in every Japanese house, where they are preserved in small shrines, on an elevated spot. At both sides of the mia, stand flower-pots with green boughs, generally of the myrtle or pine; then two lamps, a cup of tea, and several vessels filled with the liquor *sake*. Here every Japanese, morning and evening, offers his prayers to the creator Ten-syoo-dai-zin. Large, single standing gates and triumphal arches (in which I thought was discernible an order of architecture peculiar to the Japanese,) lead to the temples, which, with the dwellings of the priests and other buildings, frequently form extensive and stately edifices. Before the dwellings of the kami, two dogs, called *Roma-in*, are placed; and before those of Ten-syoo-dai-zin two guards called *Sarutihako*. These creatures, of a peculiar shape, are said to have been the guides and guardians of Ten-syoo-dai-zin. They are also at popular festivals, carried in procession before the god;—the one named *Ho-no-oo* is adored as the tutelar god to protect men from fire; the other *Mizu-oo*, to guard them from water.

"Daily, occasionally, or at appointed times, as on the anniversaries (*matsuri*) of births and deaths, prayers and gifts are offered to the spirits of the founders of the empire, of good rulers, and of meritorious statesmen to the praise and honor of such godlike beings (kami). These periods are often celebrated as national festivals; however to the highest kami, Ten-syoo-dai-zin, the pious cannot address their prayers directly, but by intercessors and mediators between this supreme deity and his children on earth. These are called *Syu-go-zin*, watching and protecting gods. All kami, except Ten-syoo-dai-zin, are tutelar gods; and as animals have often been serviceable to kami, they also are adored as protecting deities; such for instance as foxes, hares, &c. Besides some flower-pots, a bell, a drum, and some other musical instruments, there is a mirror (kagami) near the habitation of the kami, signifying here the purity and clearness of the soul. Several writers appear to have confounded the mirrors used in the Sintoo worship with those employed in that of Buddoo. Thunberg and Malte-Brun have done so, both having copied from Kæmpfer.

"On stated occasions, but mostly at the beginning and middle of the month, various eatables, as rice, millet, cakes, fish, &c., are offered to the kami and to their tutelar gods. In very ancient

times, human sacrifices were offered to the watching and protecting gods, among which are the nine headed dragon, &c. These evil creatures were looked upon as attendants of the divinity, and it was sought to reconcile them to mankind by offering such dear pledges taken out of the family. In general the victim was a beautiful and innocent daughter. It is permitted to the followers of this religion to kill animals, and to stain themselves with blood; the priests also may marry. The dead are buried in coffins resembling a *mia* or temple; and in former times, when men of rank died, a number of their dependents and friends were buried with them in their graves; in later times they used to rip up their own bellies, that they might follow their deceased masters and friends after death. In the 33d year of the reign of *Suizintenoo*, (A. D. 3,) these usages were interdicted, but they still maintained themselves till the time of *Taiko* (A. D. 1650). They also used in lieu of human beings, clay images, which are frequently dug up even at the present day.

"*The Buddoo form of religious worship.*—This religion was probably first introduced from China, through Corea, into Japan, A. D. 540; and was confirmed A. D. 576 by the introduction of the image of *Syaka* (Shakia, in Chinese Shikya,) likewise from Corea. According to the accounts of learned Japanese, the dogmas of this religion are divided into classes, distinguished as a higher and lower doctrine of faith.

"The higher doctrine rests on the following foundation. 'Man derives his origin from *nothing*, and therefore has no evil in himself; the impressions of the world without, bring out in him the first seeds of evil, from which also he derives his first ideas of wickedness. One must therefore seek to guard himself against these impressions, which is done, by singly and alone following the bent of the soul which lives within us. This is the deity itself, which guides our actions. Hence no worshiping of idols is permitted. The human body sprung from nothing, and after death returns to nothing. The soul survives; that of the wicked floats eternally in the void of space; that of the good reposes in the palace of the deity, from whence, if the inhabitants of the world should require the assistance of a virtuous man, it is sent from heaven to occupy another human body.'

"The lower doctrine of Buddoo, which properly is the religion of the people, is thus explained. 'There is on the other side a great judge called *Emaoo;* before him stands a large mirror, in which the actions of all men are imaged forth. Near this mirror stand two evil spirits, servants to Emaoo, who observe all the actions of the inhabitants of earth in the mirror, and report them to the king. The one on the right hand is called *Doo-soo-zin*, 'the quick-eared spirit;' the one on the left, *Doo-me-zin*, the 'quick-sighted spirit.' A third spirit at the side of the king takes down all the reports in writing, by which the souls of the dead are judged.'

But properly the souls of the dead, both good and evil, are sent to their rewards and punishments by six different roads. This confirms their belief of the transmigration of souls. These roads are:—

1. Gokurak, the road to paradise.
2. Ningen, the road to the world of men, or perhaps, to the men of the earth.
3. Syura, the road to the fighting hell.
4. Gaki, the road to the starving hell.
5. Tsikusyo, the road to the animal hell.
6. Ten-nin, the road to the men of heaven.

"Amida, the receiving, helping, and saving god, is the principal deity and dweller in paradise. There are five commandments, given as rules for the guidance of human actions, viz.,

1. Moogo, not to lie.
2. Z'yain, not to commit adultery.
3. Sewasyoo, not to kill any living creature.
4. Insyoo, not to get drunk.
5. Tsyootoo, not to steal.

"These two chief branches of the doctrine of Buddoo, spread again into several ramifications; and there are now in Japan the following sects which are tolerated by government.

1. Zen; of which there are three subdivisions, viz. Rinzai, Syootoo, and Oobak, named after Chinese monks;
2. Zyoodo;
3. Hokke;
4. Tendai;
5. Singon;
6. Gusya;
7. Z'yoosits;
8. Sitzoo. These eight sects now divide the various doctrines of Buddoo (Buddoo signifies the same as Syaka); they are named from their books, principles, or earlier habitations, whereof I will give the following brief particulars.

Zen means literally sitting quiet, sunk back in perfect repose of thought.

Zyoodo means holy land, and thus indicates the belief in a holy land.

Hokke, *Gusya*, *Z'yoosits*, and *Sitzoo* are names of the books bequeathed by their authors.

Tendai is termed thus from a mountain and temple of that name in China. (Query, Hindostan?)

Singon means to repeat true psalms.

"The two last named sects, in their doctrines and prayers make use of the Indian writing, known under the name of the old Deva-Nagari. They themselves call it Bonzi. It is also written in the books *Ziki* and *Sittan mata teimon*, that they are received by the Brahmins.

"Beside these two principal religions, there now exists also the sect of *Syuntoo*, i. e. the morality of Confucius, which has existed in Japan, since A. D. 59. Here also, as in China, its only object is a virtuous life in this world, without troubling its followers about aught that may occur after death.

"Lastly, we observe also the sect of *Jamabus*, literally 'mountain soldiers,' properly magicians, proceeding from two of the sects of Buddoo, *viz.* Tendai and Singon. These Jamabus, whose external appearance much resembles the priests of the abovementioned sects, except in some insignia, are particularly distinguished from all other priests and monks of Buddoo, by being permitted to eat flesh and to marry, which are most rigorously forbidden to the former.

"From this superficial statement of the dogmas and divisions of Buddooism, the religion will at once be recognized as that of Fo, Foe, or Fohi of Syaka; in short as the brahminical religion which began in India about 2,800 years since, and has latterly spread over the southeastern parts of Asia. The more its doctrines were thrown into a form, comprehensible to the people, so much the more profuse it became in the use of images. One may therefore easily fancy the erection of innumerable temples filled with multifarious and polymorphous symbols and attendants of the deities, to consecrate and direct the sensuality of the common people.

"Foe is also known to the present Japanese. They affix this name to everything possessing the power of doing anything extraordinary. It is therefore an attribute of the deity, of all Budds and kami, and there are consequently innumerable Fo; I allude to the Fo of the learned, which is sometimes called Syaka, sometimes Budda, and who is the founder of the brahminical religion."

Analysis of the Japanese words.

Sin-too: from *sin*, or *zin*, spirit, god, properly spirit of god, and *too*, law, way.

Bud-doo: from *budd*, god or Budha, and *too* (for euphony read *doo*), way.

Ten-zi: from *ten* heaven, and *zi*, child, son; the emperor.

Ne-no-oo: from *hi* or *fi*, fire, *no*, the possessive sign, and *oo*, great lord; the lord of fire.

Mizu-oo: from *mitz'*, water and *oo*, great lord; the lord of water.

Syu-go-zin: from *syu*, watching, *go*, protecting, and *zin*, spirit or god; the tutelar gods or intercessors.

E-ma-oo: from *e*, flame, *ma* evil, and *oo*, king or great lord; the judge of hades.

Doo-soo-zin: from *doo*, quick, *soo* ear, and *zin*, spirit or god; the quick-eared spirit.

Doo-me-zin: from *doo*, quick, *me*, sight, and *zin*, god or spirit; the quick-sighted spirit.

A-mi-da: from *a*, receiving, *mi*, saving and *da*, helping; this is one of the Indian attributes of Budha.

Syun-to: from *syun*, moral, and *too*, way or law; the principles of Confucius.

Jama-bus: from *jama*, mountain, and *bus*, soldier; the sect of Jamabus.

CHOO'S FAREWELL ADDRESS.—The late lieut.-governor of Canton, when about to retire, published a sort of farewell address to the people, in eight verses, which were printed and sold in the streets. The manner of doing such things in China is a little different from that in India and other places, when a favorite officer retires, although the principle is much the same; each party flatters and praises the other, and so both are pleased. However in Choo's case, there was no dinner, nor speech-making; nor was there a letter or address sent to him with a great many signatures; yet he put forth the following, which shows somewhat of the mind and feelings of men in China:—

Having been long ill, I requested and obtained permission of the emperor to return to my native village. The scholars (or gentry) and common people heard the announcement with alarm, talked about it, and some even wept. When I heard this my feelings were wounded, and I wrote the following disconnected verses to console, and excite them to virtue.

Yu keä seën she—shwo joo fung;
Leäng tae e jin—taou Yuĕ chung:
Kin jih keu jen—che sze tseĕ;
Hang tseäng tso tih—Le we hung;
&c. &c. &c.

From ancient days, my fathers trod the path
Of literary fame, and placed their names
Among the wise; two generations past,
Attendant on their patrons, they have come
To this provincial city.* Here this day,
'T is mine to be imperial envoy;
Thus has the memory of ancestral fame
Ceased not to stimulate this feeble frame.

My father held an office at Lungchow,†
And deep imprinted his memorial there;—
He was the sure and generous friend
Of learning unencouraged and obscure.
When now I turn my head and travel back,
In thought to that domestic hall, it seems
As yesterday, those early happy scenes;—
How was he pained, if forced to be severe!

From times remote, Kwangtung has been renowned
For wise and mighty men; but none can stand

* The Chinese have a great affection for the place of their nativity, and consider being in any of the other provinces like being in a foreign settlement. They always wish to return thither in life, or have their remains carried and interred there after death.

† A district in the province of Canton.

Among them, or compare with Keuh Keäng:—*
Three idle and inglorious years are past,
And I have raised no monument of fame,
By shedding round the rays of light and truth,
To give the people knowledge. In this heart
I feel the shame, and cannot bear the thought.

But now, in flowered pavilions, in street
Illuminations, gaudy shows, to praise
The gods and please themselves, from year to year
The modern people vie, and boast themselves,
And spend their hard earned wealth,—and all in vain,
For what shall be the end? Henceforth let all
Maintain an active and a useful life,
The sober husband and the frugal wife.

The gracious statesman, [gov. Loo,] politic and wise,
Is my preceptor and my long tried friend;
Called now to separate, spare our farewell,
The heart rending words affection loves so well;
That he may still continue to exhort
The people, and instruct them to be wise,
To practice virtue, and to keep the laws
Of ancient sages, is my constant hope.

When I look backward o'er the field of fame
Where I have traveled a long fifty years,
The struggle for ambition and the sweat
For gain, seem altogether vanity.
Who knoweth not that heaven's toils are close,
Infinitely close! Few can escape.†
Ah! how few great men reach a full old age!
How few, unshorn of honors, end their days!

Inveterate disease has twined itself
Around me, and binds me in slavery.
The kindness of his majesty is high‡
And liberal, admitting no return,
Unless a grateful heart; still my eyes
Will see the miseries of the people.—
Unlimited distresses, mournful, sad,
To the mere passer by, awaking grief.

* Keuh Keäng was an ancient minister of state, during the Tang dynasty. His imperial master would not listen to his advice, and he therefore retired. Rebellion and calamities arose. The emperor thought of his faithful servant, and sent for him; but he was already dead.

† The natives consider this sentence an insinuation unfavorable to the monarch, and amounting almost to treason. It is well for Choo that he is not going to Peking, where some friend might bring this verse to his majesty's notice.

‡ In permitting Choo to retire from public life.

Untalented, unworthy, I withdraw,
Bidding farewell to this windy, dusty world;
Upwards I look to the supremely good—
The emperor,—to choose a virtuous man
To follow me. Henceforth it will be well.—
The measures and the merits passing mine;
But I shall silent stand, and see his grace
Diffusing blessings like the genial spring.

These hasty lines are written by Choo Kweiching of Kinling, in Chekeäng province.

The above, in the original, is considered a tolerable specimen of Chinese verse. Of poetry it contains nothing. Choo seems unhappy. He finds nothing to satisfy the immortal mind. Would that he knew and would receive the glorious gospel which brings life and immortality to light.

SUPERSTITION AND IDOLATRY.—These are words of a very indefinite meaning, judging by their application in the western world. We give below, what we consider examples of these abominations, not meaning, however, that there are none elsewhere.

The Peking Gazette of the 26th of the 5th moon of the current year, the 13th of Taoukwang, contains a long document concerning *Shoo-hing-tae*, a Mungkoo Tartar, who, while he held the office of major in his majesty's cavalry during the wars in Cashgar, became ill of a pulmonary disease, which disabled him from doing duty on horseback. He was afraid of being dismissed, and therefore sent in his resignation, but did not wait for an answer. He disappeared for a long period; at last he was seized by the police of Peking in a huckster's shop, where having engaged in a dispute, he had recourse to blows. Being taken into custody for breaking the peace, he was required to give an account of himself. The account he gave was so unsatisfactory, that he was considered a *suspicious person*. The present emperor of China is actually, as well as nominally, "the first magistrate," the head of the police; and he also thought the major a "suspicious person," especially because of his having changed his name, and that more than once.

Shoo-hing-tae's case as stated by himself, was as follows. The reader will judge of the propriety of the term superstition, which we have prefixed to his recital. When he found himself ill of a dangerous disease, and unfit for the emperor's service, he made a vow, that if he should recover, he would become a priest of the Taou sect, quit the world, and visit, in order to worship, the five great mountains of China. He was restored to health, and went to the flowery hills of Shense, and was ordained a priest. Having effected this, and in the temple of 'thunder's ancestor,' worshiped Koo-jin-chaou as his master, he set out upon his pilgrimage to the five great mountains, calling at his mother's house in his

way, when unluckily he fell into the dispute in the huckster's shop. About his person were found some doctor's and astrologer's books, on which he had written his name, differently from the name taken at his ordination. This, he said, arose from carelessly writing his familiar, boyish name, mixed with his priestly name. He was sent back to Shense, where he had obtained priest's orders, to be there tried by the local magistrates, and confronted with his professed spiritual master. In his vow, he limited his efforts to the term of ten years, but was cured at an earlier period.

The *idolatry* we refer to, appears in the Peking gazette for the 5th moon, 25th day. There, the fooyuen of Kwangse, and Loo, the governor of Canton, on their knees beseech his imperial majesty to confer honors on an old idol god, the image of a man named *Chin*, who lived in the time of the Sung dynasty. The reason for this special favor, in conferring which, his majesty is requested to manifest his compassionate kindness to the gods, is, that during the late highland rebellion, which is not yet forgotten, this idol showed wonderful power and was marvelously preserved. It was much esteemed, and on the descent of the mountaineers, much prayed to; and in consequence, the rebels passed the villages near where it stood without burning them. Afterwards, these same rebels were caught and tied with cords in the idol's temple. At midnight they attempted to unloose themselves, while the guards inside were asleep. But a red flame issued from the idol's temple, and alarmed the troops outside. The plot was discovered, and a heavy fire of artillery opened upon the prisoners within, by which they were all killed. Still, notwithstanding all the cannonading, the idol remained unhurt. The walls were battered by the shot, but the image remained entire. For these divine services in behalf of the reigning dynasty, the governor and lieut.-governor solicit the emperor to confer the honor of a new tablet upon the idol's temple.

Surely it is hard to tell whether one should laugh or weep at this. Men, educated men, and thought fit to be governors over millions, thus petitioning for honors to be conferred on—what? Why, a block of wood it may be, or a piece of stone! Again, petitioning the emperor to shew his *compassion* to *the gods!* Doubtless they need it; and much good will the idol derive from his new honors.

But it is better to feel our spirits stirred within us, as Paul did when he saw the idolatry of the Athenians. Tell us, ye, who acknowledge Jehovah as your God, the Author of your every good, of the world in which you live, and of yourselves, can you look on and see his honor thus given to senseless idols with indifference? —his glory to graven images, and make no effort to prevent it? We should feel our hearts moved with compassion, as a greater than Paul did, when he saw men ignorant and wicked, and should follow his example by seeking to enlighten and save them, even though it be at the expense of pleasure, and honor, and ease, yea of life itself.

LITERARY NOTICES.

Publications of the Society for the Diffusion of Useful Knowledge.—We have been obligingly furnished with a small pamphlet, entitled, "Some remarks on the fifth annual report of the Society for the Diffusion of Useful Knowledge;" it was accompanied by the following note, addressed "To the Editor of the Chinese Repository."

"Sir, having been requested, by the committee of the Society for the Diffusion of Useful Knowledge, to give circulation to the enclosed 'Remarks' in answer to various attacks recently made upon the Society, chiefly by those members of the *trade*, who consider themselves aggrieved by the cheapness of its publications, I beg the favor of your inserting in your journal, (whose objects are of a cognate character with those of the Society,) such portions of the *remarks* as appear calculated to promote the end in view, and are likely to prove interesting to your readers.

I am, Sir,
Your most obedient serv't.
J. F. D."

We do not suspect that this note was intended as a hint to reduce the price of our own publication; but coming with the pamphlet as it did, when we were considering the expediency of so doing, it brought us at once to the conclusion that such a measure is expedient; and when we proceed to the third volume, unless good reason can be adduced for changing our present purpose, we shall reduce its price one half, anticipating of course that the number of copies circulated will be more than doubled.

We are exceedingly gratified by the manner in which the Repository has been received, and are persuaded that a tolerable degree of faithfulness on our part will increase its circulation, and give it new claims to the attention of the reading world. The exigencies of the case demand such a publication. These eastern nations present a wide field for research and inquiry; and the number of those who seek for information concerning them, is rapidly increasing. The circle of readers, on all subjects of importance, is daily extending. Forty years ago, in the opinion of Edmund Burke, there were only 80,000 *readers* in Great Britain: but, during the last year, it has been shown that there are 200,000 *purchasers* of one periodical work, the *Penny Magazine;* and "it may be fairly calculated that the number of the readers of that single work, amounts to a million."

The works now published by the Society for the Diffusion of Useful Knowledge, are ten in number, viz. "Library of Useful Knowledge, Library of Entertaining Knowledge, Farmer's series of the Library of Useful Knowledge, British Almanac,

Companion to the Almanac, Journal of Education, Portraits, Maps, Working-man's Companion, and Penny Magazine. In addition to these, a *Penny Cyclopædia* will be commenced with the new year." Such was the number of the Society's publications at the close of the year 1832.

The character of these works, their intrinsic value, and the very low price at which they are sold, are well known to the public. The writer of the pamphlet before us notices each of them separately; but our limits forbid us to follow him in detail. Concerning the "acts" and the "intentions of the Society," he says:—

"With the the sum of £300 per annum, (the sum total derived from life and annual subscriptions,) at its disposal, the Society, according to some statements, has been able to carry on, what is termed, a great monopoly—to undersell the individual publisher—to render the publication of new books a hopeless speculation—and to depreciate the labors of all literary men, but the few engaged by the Society. These, indeed, are great evils to be accomplished by such small means; but if we look farther into the report [of the Society], we shall find that even this little fund cannot be applied without some abatement. 'The average amount of yearly subscriptions has been £125, after deducting the expenses of collection, and the price of the treatises delivered to subscribers.' But even this amount is falling of—'these annual subscriptions have gradually diminished.'

"In the mean time the Society is steadily enlarging the circle of its operations; in supporting the permanent expenses of its establishment, which, although upon a very moderate scale, amount to £800 per annum; and is investing a large amount of capital in future undertakings. How is this to be explained? Simply thus. The Society does not depend upon subscriptions at all. Those subscriptions were necessary when its success was a matter of experiment; but the majority of the publications of the Society, cheap as they are, afford a profit, partly to the Society, and partly to its publishers. Every new work of the Society is a commercial speculation, involving a large expenditure of capital, and considerable risk. The only peculiar advantage which the Society possesses, and which we shall endeavor to explain in detail is this;—that it has calculated upon a much larger number of readers and purchasers of books, than was ever before assumed in any estimate upon which the current price of books has been fixed; and that thus, having established a new standard for the market value of books, by speculating upon a large demand instead of a small one, it has necessarily created a broad distinction between the price of books for the many and for the few, the real nature of which distinction, the parties interested in the production of books for the few, have attempted to control."

In this way—by making its publications cheap, and adapting them to the wants of their purchasers, and not by entering 'into unfair competition by the power

of a large subscription fund," the Society has been enabled to give its publications such a wide circulation, and also to create a "monopoly" as extraordinary as it is confounding to some* of the aggrieved members of the "trade." And hence the attacks which have been made upon the Society. "On one day, we hear a complaint, that its efforts to improve the condition of mankind, by enlightening their understandings, are confined to a 'Treatise on Probability;' on another day we are told that the Society has established a monopoly of cheap and popular publications. Some say that the Society is utterly powerless in its effects upon the minds of the people; others, that its works are calculated to destroy all originality, by absorbing every other literary effort," &c. A publication, because it is cheap, is not therefore necessarily of no value. "The bent of civilization," says Chenevix, "is to make good things cheap."

That some members of the trade have been deeply wounded by the operations of the Society, there can be no doubt. "Poor Robin," the indecent almanac, was discontinued as early as 1828. "Season on the seasons," one of the astrological writers, has also expired; and 'Francis Moore,' though he has retreated from blasphemy and stupidity, "limps onward to its fate, being kept alive solely through the force of habit in its purchasers." In China, "there are no previous licenses demanded, or restrictive regulations enforced," in order to secure and control the press; "nor in the case of publications upon ordinary subjects, are any checks whatever imposed on their number or variety. This is the testimony of the translator of the Chinese Penal code, and it is true; it is true also, according to the pamphlet before us, that for a century and a half "no one but the privileged corporations," the two universities and the Stationers' Company, could even so much as "print or publish an almanac, as no one but the two universities and the king's printer can now print and publish a Bible." Erskine overthrew the monopoly of almanacs in 1779; but the other, the monopoly of printing Bibles, is upheld to the present day.

History of China.—This country is daily becoming more and more an object of attention among enterprising men. Its productions, almost from time immemorial, have been sought for by Europeans; while the country itself has been to them a "Great Unknown." A new interest, however, is beginning to be excited; and inquiries are becoming frequent. One enterprise will lead on to another; and each advance will bring into view new objects for investigation. The wall of separation between this country and Christendom will disappear; the fraternity of nations will be ac-

* We are far from supposing that all the members of the trade are offended at the operations of the Society; on the contrary, there are many, we doubt not, who are its friends and rejoice in its measures for the diffusion of useful knowledge.

knowledged, and its rights respected. The unnatural condition in which China stands in regard to the rest of the world cannot long continue. But her present state needs to be more clearly and faithfully exhibited; and every additional item of information, relative to this subject, that shall be presented to the minds of men whether foreigners or natives, will hasten forward 'a consummation devoutly to be wished.'

While such is the condition, and such the relations of China, we hail with joy every publication that seems calculated to aid in the grand enterprise. The work, the title of which stands at the head of this notice, was commenced by Mr. Gutzlaff, while on the coast of Fuhkeën, and finished during his recent sojourn in Canton. He took great pains to consult the best authorities, both native and foreign, and has endeavored to give a succinct and connected history of China, and its intercourse with foreign nations. We have had opportunity to peruse the work in manuscript, and are sure it will be read with no ordinary interest by those who seek information about China.

RELIGIOUS INTELLIGENCE.

ABORIGINES OF NEW ZEALAND. A recent number of the *Oriental Christian Spectator* contains a letter from the gentleman referred to in the Repository of July (page 140), some extracts from which we wish to lay before our readers. New Zealand is becoming one of the most interesting countries on the globe, whether we contemplate it as philosophers, philanthropists, or Christians. A people of more than common energy, both physical and intellectual, is fast emerging from a state of barbarism, and coming forth to experience the influence of civilization and science; and the philosopher watches their progress to see what are the effects of that influence when operating upon the human character in almost its worst and lowest state, A nation of savages, of insatiate *cannibals*, is ceasing to feast on *human* flesh, and exchanging those habits which made "war their glory, and fighting the principal topic of their conversation," for the employments and customs of civilized society. And the mere philanthrophist, he who seeks the good of his fellow-men without reference to religion or the immortality of the soul—while he rejoices in the change by which this small portion of his race is made more happy, endeavors to learn how a similar change may be effected among every savage people. The Christian, while he views the scene with all the interest of the philosopher and mere philanthropist, also derives form it other and higher enjoyments. He sees in it a new proof, or rather, since the point has long been proved, a new instance of the power of the gospel of Jesus Christ to tame the savage, elevate the degraded, and make the wretched happy. He rejoices also in the

hope that the change, which has taken place in the character of many, will be as lasting in its effects as is the soul of man in its duration, and honorable to its author as well as salutary to its subject.

The first Christian efforts for the benefit of the New Zealanders were commenced about the year 1810. We have not room for a history of those efforts, but merely remark, in passing, that the missionaries have had to contend with difficulties, and encounter dangers, such as would dishearten any but those whose hope relies upon the promised protection and blessing of the Almighty. When retiring to rest at night they have had reason to fear that they should feel the murderous *mery* before the morning sun should rise; and have actually been driven from some of their stations. Yet they persevered in their work, confident that in due time, according to the promise of Him in obedience to whose command they had gone thither, they should reap the fruit of their labors and sufferings. That their hopes have not been disappointed, is abundantly shown by the letter before us. We quote the more largely because facts are narrated in a plain manner, such as nature dictates when the writer is interested in his subject, and the truth—the simple *truth*, is to be told; but our limits oblige us to omit several paragraphs, and even abridge those from which we make extracts.

The writer landed on Saturday, Feb. 9th, 1833, at Paihia, one of the missionary stations, of which he says; "on ascending the beach we saw an aged chief seated on the turf, wrapped up in his mat, who had come from Wangaroa, a bay about 50 miles to the northward, on purpose to spend the Sabbath at the settlement with a view to religious instruction! The church bell rung as usual for evening prayers, on which occasion the building was nearly filled with natives. The next morning ushered in a day that will not soon be forgotten. The church bell rung at 8 o'clock, and assembled the inhabitants of the place to the morning service. There was nothing to disburb the quietness of the Christian Sabbath, and natives were seen assembling from different directions for the worship of that God, of whom but very lately, they, as their fathers had been, were altogether ignorant. The church was completely filled as I entered it, and the sight of so many natives seated on forms, some clothed in mats and others in blankets, whilst a few were habited in English costume, and all quiet and orderly, was deeply interesting. The Rev. W. Williams conducted the native service, which was commenced by singing a translation of a beautiful hymn by Kelly. The whole congregation appeared to unite in singing with much devotion and propriety; and the notes of a fine toned organ were almost drowned by one general burst of harmonious voices, united in singing the praises of Jehovah. I was much interested, while Mr. W. was preaching, in observing the fixed attention of the natives. Their fine, manly figures, tattooed countenances, and native costumes, while they were thus drinking in as it were, the

'water of life,' made it indeed a scene not to be described. Some women, rather than be kept away to nurse their infants, brought them on their backs; and some who could not gain admission, were standing in the vestry and at the windows listening. Many of this large congregation had 'tasted that the Lord is gracious,' some had felt their need of a Savior, and all were attentive listeners to the word of life; and a more orderly, attentive, and apparently devout assembly I never witnessed even in a Christian country.

"The next day I inspected the schools where I was much gratified to behold old and young, high and low, chief and servant, bond and free, all engaged in learning to read and write. Every old prejudice appears to have worn off, and there is now a general thirst for instruction. Hostile tribes here throw away their animosities, and come even from a distance of many miles to gain admission to the mission schools.

"From Paihia I proceeded to Waimate, an inland station about 16 miles from Paihia. From Waimate, I made two tours in the surrounding country. In one of them we fell in with the converted chief Ripi. He and his people were voluntarily engaged in cutting a road through a forest to enable the missionaries to get at a friendly village beyond it for the purpose of affording instruction to its inhabitants! Ripi never fails to express his mind fully to the natives when they meet. On one occasion, when arguing with another chief on the evils of his former courses, he alluded to the motives of reputation and power, by which the natives are influenced. 'The *name*,' said he, 'which one gains by such means is like the hoar-frost, which disappears as soon as the sun shines upon it; but if a man is brave in seeking after the things of Jesus Christ, his name lasts for ever.' This noble individual now conducts daily worship in his village with his own tribe, and is walking in the light of truth, and adorning the gospel in his daily conduct.

"In another of my tours we called on an old chief named Tamoranga, an old friend of the Rev. S. Marsden, the father of the New Zealand mission. This chief has evinced his anxiety for the religious instruction of himself and his people by making a road of three miles extent across the country to Waimate and constructing several small wooden bridges over rivulets, across which the road runs, in order to facilitate the journeys of the missionaries from that station.

In one village, the natives have actually established amongst themselves, without any direct interference of the missionaries, a daily school according to the circulating class system, used first at Islington (England), and now generally adopted in the New Zealand mission schools; and old and young, free and bond, all fall into their classes, and learn to read and write.

"At Waimate I attended a native wedding. It was a deeply interesting and affecting ceremony. I observed several chiefs and others standing up and appearing deeply interested, even to tears, as the vows of mutual conjugal affection and

attachment were exacted from the married couple; a thing so contrary to the native custom, according to which, the wife is always the subject of a violent contest, and only surrendered by her friends to superior force to become the wife of one by whom she may be ill treated and even put to death. I was assured that our marriage service is beginning to attract attention generally; and I doubt not but it will materially forward the civilization and happiness of this benighted race. When we consider a moment the state in which the New Zealanders were only a few years ago—cannibals, without a written language and debased by all the vices which disgrace human nature; opposed moreover, to instruction and averse to the missionaries, who in love to their souls had sat down among them; how wonderfully have the efforts of these missionaries been blessed. I am forward to say that one half of the reality has never been laid before the public. So far are the reports of this mission from being overstated. People may say what they will, but I could but feel thankful for that change which enabled me to repose on my bed at night with unfastened doors, with a confidence of perfect safety, where once human victims used to be killed and roasted and eaten in front of the dwellings of the missionaries, and the inmates were insulted and threatened with a similar fate. Nothing but the blessing of God, nothing but divine grace could effect this change. What else could bring them by hundreds to our schools and our churches? What else repress violence and fraud? Will deism do this? Let the deistical philosopher go forth amongst savage nations, as the Christian missionary has here done, with his life in his hand, and demonstrate to the world the truth of his hypothesis; and then his arguments may deserve consideration. No; it is only the love of God in a crucified Redeemer, as applied by the Holy Spirit to the heart, that can produce love to him and to his people, and diffuse peace and happiness on earth, whether amongst learned or unlearned, the civilized or the savage."

JOURNAL OF OCCURRENCES.

Breach of Chinese etiquette.—The gazette of September 10th notices the degradation of *Peihchang*, a Tartar officer, who was recently in command on the northwest frontier. On the birthday of a member of the imperial household, Peihchang, like a true and loyal subject, sent to court his congratulatory card; but mark the offense; instead of forwarding it by the common post-carrier, he dispatched it by an express traveling at the rate of 400 *le*, or about 120 miles per day. For this violation of the rules of propriety—this grievous outrage on the laws of moderation, Peihchang has been degraded and recalled from his station.

Formosa.—A great deal has been published in the gazettes concerning the late insurrection in this island. The disturbances commenced in Oct. 1832, and continued till last June, when peace and tranquillity were again restored. During the contests, which continued to rage, at intervals,

for more than eight months, many individuals were slain, many degraded, and many have at length been promoted. "Now all are again quiet;" the cultivators of the soil have resumed their usual occupations, and the imperial troops have returned in triumph to their former stations; and "the mind of his majesty is filled with consolation."—The principal transactions of the insurrection are reviewed in a late gazette, and the subject seems to be *finally* disposed of, being set for ever at rest.

SEVERITY OF PUNISHMENT.—The Criminal Board at Peking, expressed to the emperor in September, 1832, a wish, on their part, to alter the law which involves, with a rebel, all his kindred. In reply, his majesty says that their recommendation is unsuitable. "Rebels are a virulent poison which infect a whole region; and inasmuch as they involve officers, soldiers, and their families, their crime is supreme, and their wickedness infinite; if then their descendants are not all exterminated, it is an act of clemency."

As to the suggestion of the court that "when they arrive at the place of exile, disallowing them to marry, will be sufficient:" his majesty regards their representations as "empty words preserving the name, but neglecting the reality of punishment. It will never provent the increase of these rebellious descendants: and it is far from exhibiting a due severity of punishment." However, the emperor says, that in the existing law there is an inequality of punishment, which he orders them to deliberate upon, and alter to something more equal. "At present the kindred of rebels, if arrived at years of maturity, are banished to new settlements, and given to the soldiery for slaves: and those under age are emasculated, which seems to be treating them with more severity than older criminals."

CRIMES AND PUNISHMENTS.—In *Shen-se*, a widow and her mother-in-law both lived in illicit intercourse with different men. The widow brought in supplies of rice and money by her vicious conduct. Her paramour, however, fell into poverty and the supplies ceased. The mother, who was aware of all the intercourse ordered the daughter to go after the man and bring home supplies. She failed. The mother began to chastise her. The daughter seized a sharp hook or sickle; they fought, and the mother was killed. The daughter cast the body into a neighboring river to remove all evidence of her crime. She was sentenced to be cut in pieces, but in consideration of the mother's illegal conduct in selling the daughter to vice, her sentence was changed by the supreme court to immediate decapitation.

We see here some of the natural effects of the doctrines referred to in the preceding article in this number upon the condition of females in China; woman a saleable commodity; entire control of the parent over the daughters, and the uselessness of knowledge to females. Vice, unrestrained passion, and brutality, are, and for ever will be, the inseparable attendants of ignorance and degradation. It is when we are reminded of this by such facts as those just mentioned, and when we think of the unfitness of such beings to become inhabitants of a pure and holy heaven, that we feel constrained to labor and pray for the introduction of that Gospel which teaches that woman has an immortal soul, as precious as that of him, who now tramples her in the dust; and to call upon others of every place, if they would claim to themselves the character either of philanthropists or Christians, to join us in using every possible means for expelling such evils, by the introduction of that knowledge which can purify from vice, and save from ruin.

POSTSCRIPT.—Recent intelligence from Yunnan confirms the report concerning an earthquake in that province. The number of persons killed, is said to be several tens of thousands; but we have yet seen no official statements.

The execution of *Yĕ Mungche*, the famous village tyrant mentioned in our first volume, took place on the 25th instant. Fifteen other individuals were executed at the same time and place with him; of these 12 were decapitated, and the other three, with *Yĕ Mungche*, were strangled. One of these latter was a *priest of* Budha.

THE

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REVIEW.

AN *authentic account of an embassy from the king of Great Britain to the emperor of China; including cursory observations made, and information obtained, in traveling through that empire, and a small part of Chinese Tartary: taken chiefly from the papers of his excellency the* EARL OF MACARTNEY, *knight of the Bath, his majesty's embassador extraordinary and plenipotentiary to the emperor of China.* By Sir GEORGE STAUNTON, *secretary of the embassy, &c.* 2 Vols. London, 1798.

DURING the last two centuries, several embassies have been sent from Europe to the emperors of China. The sovereigns of Holland, Portugal, England, Russia, and the popes of Rome, have been represented at the court of Peking. These missions have always been composed of chosen men, fitted out at no inconsiderable expense, and while in progress were objects of universal attention. Concerning their expediency and success, or the reverse, the political world has been fruitful in remark, and has generally differed widely in its conclusions; but in regard to the fact, except it may be in the case of the Russians, that their influence has now nearly or quite ceased to be felt, or is felt only to the injury of foreigners, there is probably

but one opinion. Whatever may have been the objects of those embassies or their effects, immediate or remote, no one of them was planned and executed with more care than the present, which reached Peking in 1793.

"Much of the lasting impression which the relations of lord Macartney's embassy leave on the mind of his reader," says an able writer, "must be ascribed, exclusive of the natural effect of clear, elegant, and able composition, to the number of persons engaged in that business, the variety of their characters, the reputation they already enjoyed, or afterward acquired; the bustle and stir of a sea-voyage; the placidity and success which finally characterized the intercourse of the English with the Chinese; the splendor of the reception the latter gave to their European guests; the walks in the magnificent gardens of 'the son of heaven;' the picturesque and almost romantic navigation upon the imperial canal; and perhaps, not less, to the interest we feel for every grand enterprize, skillfully prepared, and which proves successful, partly in consequence of the happy choice of the persons and the means by which it was to be carried into effect. The names of Macartney, the two Stauntons, and Barrow, are now familiar to every reader. The emperor Keënlung lives probably in the memory of every impartial European, at the head of the sovereigns of half-civilized nations. Indeed, since Cook's voyages, no expedition to a foreign and distant country, has become so popular as that of which we speak."

The grievances which the English had suffered long at Canton, and the necessity of representing them to the emperor, from whom they were carefully concealed by the local authorities, were among the principal considerations which led to the appointment of an embassador. Macartney's secretary, in the work before us, after enumerating the transactions that had caused an "unfavorable impression of the English in the minds of the Chinese," says :—

"Of all foreigners frequenting the port of Canton, the English were certainly depicted in the most unfavorable colors to the government of the country; and probably treated with the greatest rigor upon the spot. And thus the imperial officers, under whose immediate inspection they were placed, were in little danger of reprehension for any ill treatment of their persons, or impositions on their trade. Their complaints were considered as frivolous or ill-founded; and attributed to a restless and unreasonable disposition. Effectual measures were likewise taken to avoid a repetition of their remonstrances, by punishing such of the natives as were suspected of having assisted in translating the papers which contained them, into the language of the country. The few English, who were in any degree acquainted with the language, being necessarily brought forward for the purpose of communicating their grievances, became particularly obnoxious; and this circumstance contributed to deter others from any attempt to acquire it; and, indeed, to teach it to them was found to be a service of some danger. They were thus under the necessity of trusting entirely to the native merchants themselves, with whom they had to deal; and who found their account in acquiring, at least, as many English words as were necessary for carrying on their mercantile concerns. Besides, the vast superiority of rank over all merchants, assumed by persons in authority in China, became an obstacle to all social and familiar intercourse between them and the only Englishmen who went there. And, notwithstanding a British factory had been established upwards of a hundred years, not the least approach was made towards that assimilation of manners, dress, sentiments, or habits, which, in similar institutions elsewhere, tends so much to facilitate the views of commerce, as well as to promote the comforts of those immediately engaged in it.

"Under such circumstances, the ancient prejudices against all strangers, always great in proportion as there is little communication with them, could scarcely fail to continue in their full force—those prejudices not only operating upon the conduct of the Chinese, but reduced into a system, supported by the fullest confidence in the perfect state of their own civilization; and the comparative barbarism of every other nation, suggested the precaution of making regulations to restrain the conduct of all Europeans frequenting their coast, as if aware of the necessity of preventing the contamination of bad example among their own people. One port only was left open for foreign ships; and, when the season came for their departure, every European was compelled to embark with them, or leave, at least, the Chinese territories: thus abandoning his factory and unfinished concerns, until the return of the ships in the following year. There was little scruple in laying those restrictions on foreign trade, the government of China not being impressed with an idea of its importance, to a country including so many climates, and supplying within itself, all the necessaries, if not all the luxuries of life.

"Though the natives immediately engaged with foreigners in mercantile transactions, have been very considerable gainers by such an intercourse, the body of the people is taught to attribute the admission of it, entirely to motives of humanity and benevolence towards other nations standing in need of the produce of China, agreeably to the precepts inculcated by the great moralists of the empire; and not to any occasion or desire of deriving reciprocal advantage from it. For a considerable period indeed, there was little demand for European goods at the Chinese markets; and the consequent necessity of paying for the surplus value of their commodities in money, an object so desirable for nations which may often have occasion to remit cash elsewhere, was thought in China, where such a want could seldom occur, to be productive of little other alteration, than to increase the relative weight of the metal representing property; aud which increase was considered rather an inconvenience than a benefit.

"With such an opinion of foreign trade, those who presided over it, being indifferent to its progress, and suffering it, rather than seeking for it, there was a very slender chance of favorable attention, or even common justice, towards the strangers who carried it on; especially the English at Canton, who had not the faculty of asserting their own cause upon the spot, and were entirely without support at the capital, where their grievances might be redressed. They were, in fact, subjected to many oppressions in their dealings, and insults upon their persons. They did not however, conceive that such treatment was authorized by the emperor of China, or even known to him; and therefore several of the East India Company's agents employed in the Chinese trade, suggested the propriety of an embassy to his imperial majesty, to represent their situation, in the hope that he might issue orders for the removal of the hardships under which they labored."**** "It was urged, that a British embassador would be a new spectacle; and his mission a compliment that would probably be well received. Upon general reasoning, it appeared that every motive of policy or commerce, which led to the maintenance of ministers from Great Britain, at European courts, and even in Turkey, applied with equal strength, to a similar establishment, if practicable, at Peking."

Besides the embassador and his secretary, "minister plenipotentiary in the absence of the embassador," the mission cousisted of the following persons; viz. captain, now sir Erasmus Gower, commander of his majesty's man-of-war, the Lion; "young gentlemen, of the most respectable families, glowing with all the ardor and enterprise of youth," who were admitted into the Lion, considerably beyond the customary *complement* of midshipmen; a military guard, con-

sisting of "picked men," under the command of colonel Benson, assisted by lieut.-colonel Crewe, and captain Parish; doctors Gillan and Scot; doctor Dinwiddie and Mr. Barrow, "both conversant in astronomy, mechanics, and every other branch dependent on the mathematics;" Mr. Acheson Maxwell, "who had formerly resided in India with lord Macartney, and was much in his confidence;" Mr. Edward Winder, "a young gentleman from the university;" Mr. Henry Baring; a page, (now sir G. Thomas Staunton, but then) "of years too tender not to have still occasion for a tutor;" two Chinese, "perfectly qualified to interpret between their native language and Latin or Italian,"—these were from the Chinese college at Naples; also musicians, artificers, soldiers, and servants. To carry out such presents and persons, as could not be accommodated on board the Lion, the Hindostan, one of the largest Company's ships, was appointed; and a small brig, the Jackall, provided as a tender. At length, every thing being ready, all those who were to accompany or attend the embassador, joined his excellency at Portsmouth, from whence they set sail, September 26th, 1792.

Lest the undertaking might, through error or design, be made to assume a warlike or suspicious appearance, and the embassador's reception thereby be rendered "dubious," an early opportunity was taken of announcing the embassy to the Chinese government. For this purpose, three commissioners were selected by the Company, from among their most approved servants at Canton, to whom it was intrusted to communicate intelligence of the intended mission, by delivering a letter to the governor of Canton from the "Court of Directors." In this letter, sir Francis Baring, then chairman of the Court, stated that:—

"His most gracious sovereign, being desirous of cultivating the friendship of the emperor of China, and of improving the connection, intercourse, and good correspondence between the

courts of London and Peking, and of increasing and extending the commerce between their respective subjects, had resolved to send his well beloved cousin and counsellor lord Macartney, a nobleman of great virtue, wisdom, and ability, as his embassador extraordinary and plenipotentiary to the emperor of China, to represent his person, and to express, in the strongest terms, the satisfaction he should feel if this mark of his attention and regard should serve as a foundation to establish a perpetual harmony and alliance between them; and that the embassador, having several presents for the emperor, from his Britannic majesty, which from their size, and nicety of mechanism, could not be conveyed through the interior of China, to so great a distance as from Canton to Peking, without the risk of damage, he should proceed directly, in one of his majesty's ships, properly accompanied, to the port of Teëntsin, approaching, in the first instance, as near as possible to the emperor of China."

After visiting several places on his way to China, the embassador arrived off Macao, June 20th, 1793; there he obtained information that the emperor had given orders, that officers and pilots should be in waiting on the coast to take charge of his excellency's ships, and conduct them in safety to Teëntsin;—concluding his commands in these remarkable words, "*that as a great mandarin had come so far to visit him, he must be received in a distinguished manner.*" Feelings very different from these were cherished towards the embassy, by the officers of Canton, "particularly by the hoppo," whose consciousness of having merited reprehension, always connected in his mind the subject of complaint with the views of the embassy, and every engine in his power was set to work to prevent its success. The governor of Canton was anxious to receive a list of the presents, alleging that "he could not send the letter announcing the embassador's approach, without transmitting the particulars of it." But this request was not granted.

On the 23d of June, they weighed anchor and proceeded northward, and in a few days arrived in the Chusan Archipelago; there they found a great many valuable harbors—"places of perfect security;" and their ships were supplied plentifully with provi*sions, and thron*ged with visitors. Several officers

came on board, one of whom was accompanied by a native interpreter, who had formerly been connected in the trade there with the agents of the East India Company: by this man's account, the English had given no just cause of dissatisfaction in that place, though they have been interdicted from it, "through the means, as is most likely, of the superior influence of the officers governing at Canton," who draw large sums from the accumulation of trade in this port.

At Chusan, the squadron had arrived at the utmost boundary of recorded European navigation; the sea from thence northward was wholly unknown, except to those who dwelt in the neighborhood of the shores. After some delay, two native pilots were obtained, and the squadron sailed for the mouth of the Pei-ho, where it arrived near the close of July, and was received by Wan, a military, and Chow a civil officer, and a third person, a Tartar of high distinction, who acted as the principal legate on the occasion. On the 5th of August, the embassador and his suite quitted their ships, and on board small craft proceeded towards the capital. No slight magnificence was displayed, and no expense seemed to be spared. Ample provision was made for every member of the embassy; almost every vessel connected with it had on board both Europeans and Chinese; and the scene which it now exhibited was truly novel; and the regard manifested towards the present strangers, showed that they were not unwelcome visitors. The mutual interest felt on the occasion, is thus noticed by the embassador's secretary.

"The approach of the embassy was an event of which the report spread rapidly ameng the neighboring towns and villages. Several of these were visible from the barges on the river. Crowds of men were assembled on the banks, some of whom waited a considerable time to see the procession pass, while the females, as shy as they were curious, looked through gates, or peeped over walls, to enjoy the sight. A few indeed of the ancient dames almost dipped their little feet into the river, in order to get a nearer peep; but the younger part of the sex generally kept in the background. The strangers on their part were continually

amused and gratified with a succession of new objects. The face of the country, the appearance of the people, presented, in almost every instance, something different from what offers to view elsewhere."

It was announced to the embassador while at Teën-tsin, that the emperor was at his country residence in Tartary where he intended to celebrate the anniversary of his birthday, and wished to receive the embassy. This arrangement was pleasing to the strangers, for it would afford them a better opportunity of seeing the country, and give them a view of the Great wall. The country, as they moved up the river, was remarkably level, and the sky serene; not so much as a hillock was observed by them, until the fourth day after they left Teëntsin, when some high blue mountains were seen rising from the northwest. These indicated their approach to the capital, beyond which they were situated. On the 16th of August, the yachts anchored within 12 miles of Peking, being then 90 miles from Teëntsin. Here they left the river and proceeded by land to the capital; to carry them, and their baggage, 90 small waggons, 40 hand-carts, upwards of 200 horses, and about 3000 men were required, The road to Peking is a magnificent avenue, bordered with trees.

Shortly after reaching the capital, attempts were made to extort from the embassador the promise of making the Chinese prostration: these were successfully resisted, and his own conditions were proposed, *viz*: "that a subject of his imperial majesty, of rank equal to his own, should perform, before the picture he had with him of his majesty (the king of Great Britain), dressed in his robes of state, the same ceremonies that the embassador should be directed to do before the Chinese throne."—A part of the presents, and some of the members of the embassy were detained at Peking, while the embassador and the others set out for Zhe-hol (Jĕ-ho); his excellency rode in an English carrriage drawn by four Tartar horses, and was cheered with a "gracious message" from the

emperor, inquiring about his health, and recommending to him to travel by easy journeys, and to be accommodated at the places where he himself usually stopped on his way to Tartary. Their journey northward was agreeable; they had a fine view of the Great wall; and on their approach to the residence of the emperor were received with military honors.

Here the question concerning "the ceremony" was again agitated, and was brought before Ho-choong-taung, (Ho-kwăn,) the chief minister of state. In the course of this discussion, it was remarked by the embassador, "that to his own sovereign, to whom he was bound by every bond of allegiance and attachment he bent, on approaching him, upon one knee; and that he was willing to demonstrate in the same manner, his respectful sentiments towards his imperial majesty." This form of obeisance in lieu of the Chinese prostration, was deemed satisfactory by the imperial court. The attention of the embassy was now taken up in preparation to wait upon the emperor. The presents were carried to the palace, and everything put in readiness for the occasion; and the 14th of September, three days previous to the emperor's birthday, was fixed on for the particular reception of the British embassy. On the morning of that day, before the dawn of light, the embassador and his suite went to the palace garden, where were several tents, in one, and the largest of which, "his imperial majesty wes to receive, seated on his throne, as a particular distinction, the delegate from the king of Great Britain." The emperor's approach, and the introduction of the embassador are thus described by sir George;—

"Soon after day-light, the sound of several instruments, and the confused voices of men at a distance, announced the emperor's approach. He soon appeared from behind a high perpendicular mountain, skirted with trees, as if from a sacred grove, preceded by a number of persons busied in proclaiming aloud his virtues and his power. He was seated in a sort of open chair, or triumphal car, borne by sixteen men; and was accompanied and fol-

lowed by guards, officers of the household, high flag and umbrella bearers, and music. He was clad in plain dark silk, with a velvet bonnet, in form not much different from the bonnet of the Scotch Highlanders; on the front of it was placed a large pearl, which was the only jewel or ornament he appeared to have about him. On his entrance into the tent, he mounted immediately the throne by the front steps, consecrated to his use alone. Ho-choong-taung, and two of the principal persons of his household, were close to him, and always spoke to him upon their knees. The princes of his family, the tributaries and great officers of state being already arranged in their respective places in the tent, the president of the Tribunal of Rites conducted the embassador, who was attended by his page and Chinese interpreter, and accompanied by the minister plenipotentiary, near to the foot of the throne, on the left hand side, which, according to the usages of China, so often the reverse of those of Europe, is accounted the place of honor. The other gentlemen of the embassy, together with a great number of mandarins and officers of inferior dignity, stood at the great opening of the tent, from whence most of the ceremonies that passed within it, could be observed. * * *

"The broad mantle, which as a knight of the order of the Bath the embassador was entitled to wear, was somewhat upon the plan of dress most pleasing to the Chinese. Upon the same principles, the minister plenipotentiary, being an honorary doctor of laws of the university of Oxford, wore the scarlet gown of that degree, which happened also to be suitable in a government, where degrees in learning lead to every kind of political situation. The embassador, instructed by the president of the Tribunal of Rites, held the large and magnificent square box of gold, adorned with jewels, in which was enclosed his majesty's letter to the emperor, between both hands lifted above his head; and in that manner ascending the few steps that led to the throne, and bending on one knee, presented the box, with a short address, to his imperial majesty; who, graciously receiving the same with his own hands, placed it by his side, and expressed "the satisfaction he felt at the testimony which his Britannic majesty gave him of his esteem and good-will in sending him an embassy, with a letter and rare presents; that he, on his part, entertained sentiments of the same kind towards the sovereign of Great Britain, and hoped that harmony should always be maintained among their respective subjects. * * *

"His imperial majesty, after a little more conversation with the embassador, gave, as the first present from him to his majesty, a gem, or precious stone, as it was called by the Chinese; being accounted by them of high value. It was upwards of a foot in length, and curiously carved into a form intended to resemble a sceptre, such as is always placed upon the imperial throne, and is considered as emblematic of prosperity and peace. The Chinese etiquette requiring that embassadors should, besides the *presents* brought in the name of the sovereign, offer others on

their own part, his excellency, and the minister, or as the Chinese called him, the inferior embassador, respectfully presented theirs; which his imperial majesty condescended to receive, and gave in return others to them."

His imperial majesty appeared perfectly unreserved, cheerful, and unaffected during the interview, which was considerably lengthened by interpreting whatever was said by either party. The emperor, adverting to the inconvenience arising from such a circumstance, inquired "whether any person of the embassy understood the Chinese language; and being informed that the embassador's page, a boy then in his thirteenth year, had alone made some proficiency in it, the emperor had the curiosity to have the youth brought up to the throne, and desired him to speak Chinese. Either what he said, or his modest countenance, or manner, was so pleasing to his imperial majesty, that he took from his girdle a purse, hanging from it for holding areca nut, and presented it to him."

After these ceremonies were over, some Hindoo embassadors from Pegu, and some Mohammedans from the neighborhood of the Caspian sea, were introduced to the emperor on the right side of the throne; they repeated nine times the most devout prostrations, and were quickly dismissed. A sumptuous banquet was then prepared, and the European guests allowed to feast with his imperial majesty, who "graciously" sent them several dishes from his own table: when the repast was over, the venerable monarch called his visitors round him, and "presented with his own hands to them," a goblet of wine. "He asked the embassador the age of his own sovereign; of which being informed, he immediately replied, that he heartily wished him to equal himself in years, which had already amounted to eighty-three, and with as perfect health. He was indeed yet so hale and vigorous that he scarcely appeared to have existed as many years, *fifty-seven*, as in fact he had governed the empire. When the festival was entirely over,

and he descended from the throne, he marched firm and erect, and without the least symptom of infirmity, to the open chair that was waiting for him."

After this the embassador and his suite had opportunity of visiting the imperial "gardens or pleasure grounds," and of joining in the celebration of the emperor's birthday; on which occasion the number of troops assembled was about eighty thousand, and the number of officers about twelve thousand. But the time had now arrived for the embassy to return; in left Jĕ-ho on the 21st of September; traveled back upon the imperial highway; and made its reentrance into the capital with "usual honors." Shortly afterwards the emperor returned to Peking; inspected the presents; and called a council of his ministers to take into consideration the letter from the king of Great Britain, and to deliberate on the mode of proceeding proper to be used towards his subjects. An answer to the letter of his Britannic majesty was soon prepared, and with "*farewell* presents," in due form transmitted to the king's "well beloved cousin and counsellor." With the receipt of these, Chinese etiquette required that the embassy should cease; nor could any personal communication afterwards take place with the emperor. Accordingly, on the morning of the 7th of October, the embassy left Peking; on the 19th of December arrived at Canton; and on the 17th of March, 1794, quitted the shores of China.

Such was the progress of an embassy, which was carried forward with greater splendor and ability perhaps than any other mission that has ever visited the court of China. And what did all this pageantry and talent achieve? What melioration of grievances did it effect? It was a mere visit of ceremony. The advantages gained, or supposed to have been gained, may be summed up in few words. While the embassador was at Canton, the governor *promised* him that "no obstruction should be *given on* the part of government to the acquisition

of the Chinese language by foreigners." In his "good disposition to protect the English," his excellency was confirmed by late dispatches from the emperor, in which his imperial majesty expressed "how welcome the return of an English minister to his court would be to him." The governor added "out of another letter from the emperor, that as he meant to resign his crown on the completion of the sixtieth year of his reign, 1796, "he should be glad to see such minister by that time, or as soon afterwards as might be convenient. Thus the embassy, according to the expectations which led to the undertaking, but contrary to the prospects which clouded it sometimes in its progress, succeeded at length, not only in obtaining permission, but receiving an invitation, for a similar intercourse with the court of China, whenever the government of Great Britain and the Company shall deem expedient to renew it." How this contemplated "intercourse" has been sustained, during the forty years which have now elapsed, we need not undertake to tell; suffice it to remark, that, in a commercial point of view, none are more interested, and none are likely to succeed better in their intercourse with the Chinese, than Britons.

In concluding this article, we cannot do better than to quote the words of one who had long resided at the capital, and who was thoroughly acquainted with the court of Peking. He says, that "the Chinese have no other idea of an embassy, than that of a visit with presents, on some solemn festival, and to last only during the continuance of the latter; that accordingly, of the many embassies sent to them in the past and present century, none of them were suffered to pass that period; that in the present reign, the embassador of the Portuguese, the most favored nation, was dismissed in thirty-nine days; that the Chinese *have little notion of entering into treaties with foreign countries;* but that whatever business it might be desirable to transact with them, must, after a favorable foundation for it, laid by the compli-

ment of an embassy, be afterwards prosecuted to effect by slow degrees, for that much might be obtained from them by time and management, but nothing suddenly."

MISCELLANIES.

SPANISH RELATIONS WITH THE CHINESE, VIEWED IN CONNECTION WITH THEIR EASTERN POSSESSIONS. We were wrong in our last number, in saying that Spanish ships are excluded from the port of Canton; such is not the case. The Spanish flag, as well as those of all other European nations except Russia and Portugal, is allowed to enter the *Tiger's Mouth*, or the Bogue. In fact, not one of all the nations of Europe enjoys so great privileges in China as the Spanish; having liberty with the Portuguese to trade at Macao, and access also to the ports of Canton and Amoy. But while they have enjoyed these advntages on the one hand, the Chinese on the other, have been treated by them with more rudeness and severity, than any other people. And why are the Spaniards allowed advantages which are denied to other nations? And why suffered to maltreat and oppress as they do, the subjects of the celestial empire? "*It have old custom*," is the answer usually given by the Chinese to the first question. In reply to the second, it may be remarked, that the paternal kindness of the Chinese, so often applauded by themselves, never extends beyond the boundaries of their own empire; "those who go away from their country, are in the highest degree unfilial, and deserve the severest chastisement." This government seems to be wholly indifferent to the welfare of those of its subjects who go abroad to other countries.

That the Chinese authorities are not entirely ignorant of the situation of their countrymen at Manila, we infer from the well-attested fact, that the system which they have long been endeavoring to impose upon foreigners here, has been borrowed from the Spanish government. We are informed on the very best authority, that Pwankequa, the father of a late well-known senior hong-merchant, and grandfather of him who bears the same name now, having had occasion to visit Manila, saw there the harsh treatment inflicted on the Chinese in order to keep them in subjection, and marked it as a 'model and motive' to be acted on, after his return to Canton. He was a man possessed of considerable influence in regard to all measures concerning foreigners; and the restrictions on their privileges, which he caused to be introduced, have been gradually becoming more severe, since the middle of the last century.

But notwithstanding the privileges of the Spaniards in this country, they actually carry on a less amount of trade with the Chi-

nese, than most of the other nations which frequent these shores. In addition to their other advantages, their possessions in the East give them facilities for commercial intercourse with the Chinese, far better than are enjoyed by any of the other nations of Europe. To be thoroughly convinced of this fact, we need only look for a moment at 'the Kingdom of the Philippines,' which is the property of the crown of Spain. A small volume entitled "Remarks on the Philippines, and on their capital Manila," published in India in 1828, will supply us with much information relative to our present subject.

"Of the numerous groups of islands which constitute the maritime division of Asia, the Philippines, in situation, riches, fertility and salubrity, are equal or superior to any. Nature has here revelled in all that poets or painters have thought or dreamed of the unbounded luxuriance of Asiatic scenery. The lofty chains of mountains, the rich and extensive slopes which form their bases, the ever varying change of forest and savannah, of rivers and lakes, the yet blazing volcanoes in the midst of forests, coeval perhaps with their first eruption—all stamp her work with the mighty emblems of her creative and destroying powers. Java alone can compete with them in fertility; but in riches, extent, situation and political importance, it is far inferior." Their position is strikingly advantageous. "With India and the Malayan Archipelago on the west and south, the islands of the Pacific and the rising empires of the New World on the east, the vast market of China at their doors, their insular position and numerous rivers affording a facility of communication and defense on every part of them, an active and industrious population, climates of almost all varieties, a soil so fertile in vegetable and mineral productions as almost to exceed credibility; the Philippine islands alone, in the hands of an industrious and commercial nation, and with a free and enlightened government, would have become a mighty empire: they are a waste!"

By a census taken in 1817–18, their population amounted to 2,236,000 souls. Only a few hundreds of these are Europeans; the remainder are Negroes, Malays, Mestizos, and Creoles. "The negroes are in all probability, the original inhabitants of these islands;" they are small in stature, woolly headed and thick lipped; they subsist entirely on the chase, or on fruits, roots, herbs, or fish; they are often nearly or quite naked, and live in huts. Sometimes however, they form villages in the deep vallies, and sow a little maize or rice.

The Malays, or Indians as they are called by the Spaniards, appear to have emigrated to this country at different times, and from different parts of Borneo and the Celebes. Those of the provinces are all "a proud-spirited race of men; and such materials, with proper culture, would form the foundation of all that is great and excellent in human nature; "but for three hundred years they have been ground to the earth with oppression; they have been crushed by tyranny; their spirit has been tortured by abuse and contempt, and brutalized by ignorance." It is not

here meant to accuse the Spanish laws; many of them are excellent, but these are rarely enforced, or if they are, delay vitiates their effect. That this country, the most favored perhaps under heaven by nature, should have remained till the present day almost a forest, is a circumstance which has generally excited surprise in those who are acquainted with it, and has generally been accounted for by attributing it to the *laziness* of the Spaniards and Indians; but this is a superficial view of the subject; the true reason why so little improvement has been made by the inhabitants of the Philippines is, "*because there is no security for property.*" Does an unfortunate Indian scrape together a few dollars to buy a buffalo, in which consists his whole riches? Woe to him if it is known; and if his house is in a lonely situation, he is infallibly robbed. Does he complain, and is the robber caught? In a short time he is let loose again, to take vengeance on his accuser, and renew his depredations. Hundreds of families are yearly ruined in this way.

The imperfect mode of trial, both in civil and criminal cases, lays them open to a thousand frauds. While the civil power is thus "shamefully corrupt or negligent of its duties, the church has not forgotten that she too has claims on the Indian. She has marked out, exclusive of Sundays, above forty days in the year, on which no labor must be performed throughout the islands. Exclusive of these are numerous local feasts in honor of the patron saints of towns and churches." These feasts are invariably, after the procession is over, scenes of gambling, drinking, and debauchery of every description. Thus they unsettle and disturb the course of their labors by calling off their attention from their domestic cares; and by continually offering occasions of dissipation, destroy what little spirit of economy or foresight may exist among so rude and ignorant a people. Notwithstanding all these disadvantages, the writer of the "Remarks" before us, in summing up the character of the Indian, says, "He is brave, tolerably faithful, extremely sensible to kind treatment, and feelingly alive to injustice and contempt, proud of ancestry, which some of them carry to a remote epoch; fond of dress and show, hunting, riding, and other field exercises; but prone to gambling and dissipation. He is active, industrious, and remarkably ingenious. He possesses an acute ear, and a good taste for music and painting, but little inclination for abstruse studies. He has from nature excellent talents, but these are useless for want of instruction. The little he has received, has rendered him fanatical in religious opinions; and long contempt and hopeless misery have mingled with his character a degree of apathy, which nothing but an entire change of system and long perseverance will efface from it."

Under the name of Mestizos are included by the author of the book, not only the "descendants of Spaniards by Indian women and their progeny, but also those Chinese, who are in general whiter than either parent, and carefully distinguish themselves *from the* Indians. The Mestizos are, as their names denote, a

mixed class, and, with the Creoles of the country, like those of all colonies, when uncorrected by an European education, inherit the vices of both progenitors, with but few of the virtues of either. Their character has but few marked traits; the principal ones are their vanity, industry, and trading ingenuity: as to the rest, money is their god; to obtain it they take all shapes, promise and betray, submit to everything, trample and are trampled on; all is alike to them, if they get money; and this when obtained, they dissipate in lawsuits, firing cannon, fireworks, illuminations, processions on feast days and rejoicings, in gifts to the churches, or in gambling. This anomaly of action is the business of their lives. Too proud to consider themselves as Indians, and not sufficiently pure in blood to be acknowledged as Spaniards, they affect the manners of the last, with the dress of the first, and despising, are despised by both." Such are the three great classes of men which may be considered as natives of the Philippine islands. The creole Spaniards, or those whose blood is but little mingled with Indian ancestry, pass as Spaniards. Many of them are respectable merchants, and men of large property, while others are sunk in all the vices of the Indians and Mestizos.

The government of the islands is composed of a governor, who has the title of captain-general; a lieut.-governor; and the supreme court, which is also the council, and is composed of three judges and two attorney generals. The financial affairs are under the direction of an *intendant*, who may be called a financial governor. Commercial affairs are decided by the *consulado* or chamber of commerce, composed of all the principal, and in Manila, some of the inferior merchants. The civic administration is confined to the *ayuntamiento*, which is composed of two alcaldes, twelve regidors or aldermen, and a syndic; these enjoy very extensive privileges, approaching those of houses of assembly. The civil power and police are lodged in the hands of a corregidor and two alcaldes; to the corregidor are subject the Indian captains and officers of towns, who are annually elected by the natives. The provinces, twenty-nine in number, are governed by alcaldes, "the determined enemies and the real oppressors" of the Indians.

The ecclesiastical administration is composed of an archbishop (of Manila), who has three suffragans, two on Luçonia and one on Zebu. The revenue of the archbishop is $4000, and that of the bishops, $3000 annually. The regular Spanish clergy of all orders are about 250; the Indian clergy are in number from 800 to 1000.

Until very lately, these rich islands have been a constant burden to the crown of Spain, money having been annually sent from Mexico to supply their expenses. The establishment of the monopoly of *tobacco* has principally contributed to supply this deficiency; "the sales of this article amount more or less to $1,000,000 per annum." Another of these monopolies is that of *cocoa wine*, a weak kind of spirit produced from the juice of the toddy tree, *Borassus gomutus*, and from the nipa, *Cocus nypa*; of this large quantities are used

by the natives, the net revenue to government varying from 2 to $300,000. The poll-tax, with some variations and exceptions, is $1¾ for every married Indian, from the age of 24 to 60; the mestizos pay $3, and Chinese $6 each. The customs produce from 1 to 300,000 dollars per annum. The remaining part of the revenue is derived from minor sources, such as cards, powder, stamps, &c. The government maintains a tolerably efficient military and marine establishment.

The agriculture is but in its infancy. The soil is in general a rich red mold, easily worked and very productive. Frequent rains, and numerous streams and rivers, add to its extraordinary fertility. The country is seldom afflicted with droughts, but is at times devastated by locusts. The buffaloes are used in all field labor; and the horse which is very small, but hardy, is only employed for riding. Rice and cane grow plentifully; "the indigo plant is very fine; coffee and cotton are cultivated but only to a very limited extent. Timber is excellent and plentiful. Their forests are not infested with those ferocious animals which are the terror of the other Asiatic countries. Serpents, however, attain an enormous size; the largest are those of the *Boa* genus. The supply of minerals is "inexhaustible."

The merchant of Manila, according to Comyn, who wrote in 1809, is "entirely different from the merchant of other parts of the world; he has no extensive correspondence, no books or intricate accounts; his operations are confined to a shipment of bales to Acapulco, and to receiving the silver in return; and in forty years, only one or two instances have occurred wherein bankrupts have been able to produce a correct set of books to the chamber of commerce." But says our author, "they are now much improved, and though not excessively enterprising, are better acquainted with the true principles of commerce." We need not detain the reader here with any account of the funds employed in their trade, or of that deep rooted jealousy which the Spaniards of the Philippines long cherished towards all that is not their own. Since 1800, however, foreigners have been gradually admitted, and they have supplied the wants of the country by introducing European articles, and carrying off surplus produce, when a sufficient quantity could be procured to employ their capital. The whole number of vessels which entered the port of Manila in 1827 was eighty-three; of these, 34 were "*nacionales*," and 49 "*estrangeros*;" and of these latter, nine were from the ports of China, north of Canton. In 1818, the number of foreign vessels was fifty-two; articles brought in these ships were cambrics, woolens, silks, printed cottons, wines, spirits, birds'-nests, tortoise shell, wax, teas, dollars, etc. An active coasting trade is carried on by the natives among the islands, though they suffer dreadfully from pirates.

"A most serious drawback," among other hindrances to the commercial prosperity of the Philippines, "has been the negligence or ignorance, or both, which have prevented the establishment of

bonded warehouses, or a system of drawback duties on re-exportations. A glance at their position, and the consideration of the monsoons, will convince any one, that this was of all things that for which ample provision should have been made; and it would be no exaggeration to say, that this commerce would in a few years have increased tenfold with China alone, had this plan been adopted. The enormous duties and vexatious spirit of the Chinese government, together with what must often be the case, the fleecing combinations of the hong-merchants, would long ago have driven away every vessel from their ports, could *another* have been found near enough to insure a supply of goods, which from the enterprising spirit of the Chinese, could not have failed. *Manila is this port.* * * * It would be foreign to the object of a cursory sketch, like the present, to enter further into the details of the subject. Enough has been said to bear out an assertion, which those who are acquainted with the trade will not think exaggerated, that had this system been fairly and equitably established, one half of the trade to China, would before this, have centered at Manila; and it is only at Manila that the advantages of such a transit could have been unknown or neglected in the nineteenth century."

We have followed our author much further in detail than we at first intended; and we have done this solely in consideration of the interest and importance of the facts which he narrates, and which, generally, are fully corroborated by a manuscript account written in 1830. If in a single instance we have deviated at all from the truth, it has been unintentional; we owe the Spaniards nothing but good-will; and we deeply regret that they have turned to so bad account the privileges which they have enjoyed, and contributed, as they certainly have done, to raise and strengthen the barrier which has separated China from the rest of the nations. The Philippines were discovered by Europeans early in the 16th century, and received their present name in 1543. They were shortly after visited by the Chinese, whom the Spaniards have always, from that to the present time, regarded with jealousy and treated with hostility; sometimes interrupting their commerce or expelling them from their territories, and sometimes slaughtering them in great numbers.

Note. Since the above was in type, a friend has informed us, that he thinks, the warehouse system, which our author recommends, has been established.

Free Trade with the Chinese.

A VARIETY of documents have lately been received from Europe relative to the affairs of India and China; the latter of course are the most interesting to this community, as they contain the policy proposed to be pursued in regard to our trade with this place, which is the broad principle of *free commerce.*

In adopting this principle, ministers have no doubt, been influenced by the public feeling, and the growing aversion to exclusive preferences in any shape. The stationary nature of British commerce with China had long attracted public attention, and the opinions of the day are the growth of many years. The rapid increase of the Indian trade, contrary to the affirmations and asseverations against the possibility of it, established a conviction of the fallacy of the views taken by the Company's servants, even by the most talented of them. But the most influential fact with regard to China, was the glaring circumstance of other nations, particularly the Americans, becoming the carriers of Europe, which the Company did not partake in, and which they would not abandon to free British shipping. Another fact no doubt operated, namely, that the export of manufactures by the Company did not supply the wants of China, and that the trade fell into foreign hands to the exclusion of British shipping and capital.

It has been judiciously remarked by a friend, that the committee of foreign trade of the House of Lords in 1820, was formed in all probability with regard to India, for the purpose of giving the East India Company an opportunity of conceding that to the nation, which was not available to themselves. Such an act would have been viewed in a liberal light by the British community, and any reasonable extension of their charter would have been conceded in return. Fortunately they did not avail themselves of it, or we might have been obliged to wait five or ten years longer for that which now appears almost within immediate attainment.

The British trade with China is now becoming the property of the free merchant; and how we may avoid past errors, and turn it to the best advantage is a very important consideration. With regard to the new regulations of the trade we know little; nor do ministers appear to have fully made up their minds. As the press of Canton has attracted their attention, a casual hint that local knowledge may give, may not be entirely without its use.—And first, a short view of our early connections with China, and of the advantage or otherwise of our policy, may not be altogether superfluous.

The British nation, after a long series of intercourse, remains on as unsocial a footing as ever. The reverse of what takes place in the usual intercourse of nations, has resulted from ours with the Chinese. The intolerant nature of the Chinese government repels every nation from intercourse, and submission has tended to widen the distance, by increasing their contempt of us. The early contentions between the Portuguese and Dutch, and subsequently with ourselves, most materially deteriorated European character in their estimation. Hence has arisen that arbitrary conduct, and that insolent language, which has since been strictly adhered to. It has at length become habitual, and firmly grafted on their habits and feelings; nor has there been anything in our policy calculated to raise us in their estimation.

The prejudice against foreigners is even extended to those of their own nation who trade with them. The hong-merchants seem to be in some measure out of the pale of the law that protects others; and to be exposed to extortion, which is not applied to the Chinese people generally. The delivering up of the gunner of the Lady Hughes, and the conduct of admiral Drury, have confirmed this feeling; and many other acts, in common with these, have tended to establish more firmly the prepossessions against us.

The magnitude of the British trade has been brought forward as tending to give weight to the national character; but the facts upon which this assumption is founded are at best but of a negative kind. Passing over previous disputes, we come to that of 1829; which is remarkable as being different from all others, inasmuch as in all former disputes we were put on the defensive; in this we took an opposite position, and gave the Chinese to understand, that unless they complied with our wishes, we declined to trade with them. The influence of British commerce was fairly brought into the scale and found wanting. The most that could be obtained were a few minor concessions; and Britsh influence has at no time ever extended beyond this. In fact, we do not appear to have emerged at any time from that character, which we had early fixed upon ourselves; and we continue to be considered as poor foreigners and traders; which character has been fatal to any social, or more elevated, intercourse.

It has been more than once suggested, that the appointment of consul being given to the chief British authority, would add to his weight and consideration here. But it seems to have been entirely overlooked, that such an appointment could have no influence in overcoming long established prejudice, created by our early acts, and confirmed by the failure of our more recent ones. Nor is it reasonable to think that any honorary appointment could be comprehended by the Chinese; at least to an extent that should be able to overcome the prejudice of years. As difficult would it be to convince an enlightened Englishman of the day, that an educated and talented merchant or supercargo, *is not fit* company for a peer or a prince, as to convince a Chinese, that a foreign trader is fit company for a mandarin of even ordinary rank.

It is the failure of not knowing ourselves, in our relative position with regard to the Chinese, in which all our errors are grounded. It is in vain that we know and feel that we are gentlemen, and engaged in a profession equal with those that rank the highest—if there be an alloy in the sight of others that we cannot overcome or dissipate. In short, we possess a tainted character with the Chinese, and until our government raises it by just and efficient measures, we must confess our fault, and have our sins ever before us. By so doing, we shall avoid, at least, past errors and incongruities. Let us take one for example; no doubt can be well entertained, that our embassies should never have come to Canton, and associated with resident merchants and supercargoes of the place. What could be more incongruous to Chinese notions, than

to see poor merchants and foreigners mixed up with a great mandarin authority, the representative of his celestial majesty's *equal?* What impression could the Chinese receive, when they saw their own classification of extreme ranks, the antipodes in fact, so jumbled together, that it was utterly impossible to form any true notion respecting the embassy, or reconcile its component parts with each other, or with their own ideas of reason and common sense? They might well ask the question whether it came from the Company or from the king. They could not possibly avoid having some misgivings, and even having suspicions of a surreptitious attempt to impose on them. Whatever may have been their precise notions, the embassy was evidently deteriorated below mediocrity; and its treatment marks the fact.

This has been more particularly dwelt upon, as it is the *ignis fatuus* that has allured us into error, and by a full knowledge of which we can alone act more skillfully in future, and avoid the folly of attributing to ourselves, an influence that we possess only in a very limited degree. Let us not run, however, upon Charybdis, or refuse ourselves honor where honor is due. A trade of magnitude, such as the British trade to Canton, or the Company's taken separately, whether conducted by an individual, or by a body, must always have weight and influence; but the *degree* must mainly depend upon the talent and ability, with which either the one or the other conducts the trade; it being necessary to form a just estimation of the weight of sueh influence, and not to apply it beyond its just powers, and thus render it inefficient, which has been one of our past errors.

But this species of influence when applied to a government can at best be but of a minor nature. The only thing that has raised our character above its debasement, and created an influence with the Chinese, is the conduct of our men-of-war. They indeed have established a character which makes the Chinese tremble at the knowledge of their approach: no considerations have induced them to submit to anything, that was not due to their own high characters, and the honor of their sovereign's flag. The Centurion, the Topaze, the Alceste, may be named as having created a real influence with the Chinese, distinct and elevated, far above that which may be supposed to arise from the magnitude of our trade. Their conduct has produced a distinct notion of British *mandarin* authority, weighty and uncompromising, a power distinct from commerce, the very opposite of a submissive temporizing character.

Nothing can more strongly mark the low ebb at which we stand, than the means we are obliged to employ to obtain redress for any grievance of importance; namely, by assembling in large bodies and forcing our way into the prohibited city; and nothing can be more offensive to the Chinese authorities, where the forms of gravity, order and sobriety are so strictly kept up. Yet so firmly are their prejudices fixed, that they will not listen to the milder means that are generally, in the first instance, resorted to through the hong-merchants. They permit themselves to be tumultuously

bearded by those they accustom themselves to despise; and thus allow an example of insubordination, which if followed by the people would be fatal to themselves and their government. For it is well known that the Tartar dynasty floats upon a smooth, but dangerous sea, and that its existence depends upon the habit of tranquil obedience to their authority. Sensible of this, the high authorities view with abhorrence anything, however remote, that savors of perturbation; yet obnoxious as it is, they submit to it, rather than deviate from their fixed habits of haughtiness and contempt.

We in fact as merchants have little influence, and it appears little short of absurdity to have supposed that any honorary title could in any way elevate those whose rank and situation are essentially mercantile. But under existing circumstances, some authority will undoubtedly be appointed; and the first essential object is, and undoubtedly will be, to keep him distinct from anything like a commercial character. It matters not what his designation be; whether consular, or some higher title be selected; but it is important that it be distinct, and invested with authority and rank which the Chinese should distinguish as mandarin authority, that is authority emanating directly from the king. The objection is unimportant that has been urged with regard to the Chinese recognizing him; on necessary occasions, whenever broils may take place, his coming forward for the object of adjustment will virtually involve recognition.

The great difficulty that presents itself, is that of keeping the authority, whether diplomatic or consular, in that elevation that it is requisite he should hold with relation to the Chinese; for it is evident he could only enter into intercourse with the governor or hoppo, or at least with officers of the highest rank.

A chamber of commerce will in all probability remedy this inconvenience; at least, no other at this moment suggests itself to our minds, and it might perhaps be so formed, as to exist in contradistinction to the co-hong, if composed, as we suppose it must be, of the resident merchants of the place; and no doubt can be entertained of the efficacy of the consultations of talented and educated men, inspired by a common interest. The co-hong would then be balanced by the chamber of commerce, and arrange with them in all matters of trade; the king's authority holding himself superior to either, and admitting of no equality but with the governor or hoppo.

A species of anthority might then be established; the parties might be invested with civil and criminal jurisdiction; determine disputes about wages and engagements, &c., and try the misconduct of sailors. Such powers would tend materially to prevent disputes. A jury might be formed, composed of captains, officers, merchants, &c.; and the authorities be empowered to administer prompt punishments. Such acts might be made consistent with British law, and have weight and effect with the Chinese authorities.

Although a government authority is recommended, it may be observed, that the China trade could be conducted by the establish-

ment of a chamber of commerce, without any intervention on the part of government, except as may be required for its formation, regulation, and protection. Such a step would be the slightest possible removal from the past system, and would much resemble in character and functions, the Company's committee of supercargoes about to expire. The free trade of China would in a great measure be left to itself, in its first efforts, after *emancipation* from past trammels. It must certainly be admitted to be a reasonable experiment, which if failing, government would have the power of stepping in when they might deem it expedient.

Some regulations might be formed for its guidance of a general nature, and the president instructed from time to time to inform government of its proceedings; it might adopt the routine of the Select Committee and continue their records. This view is suggested by the perusal of the proposed changes eontained in Mr. Grant's letter to the Secret Committee of the 12th of February, 1833, in which an open trade to China seems fully determined upon. It would leave the free traders to themselves for a time, that the "patient, thrifty, dexterous assiduity of private and untrammeled enterprize" might have full scope.

It is not probable that men possessing these qualities would be content with or be confined, like the Company, to Canton as the object and the end of their views; nor would they in all probability leave so noble a field as China, accessible only through one port. Their untrammeled enterprize will advance to other ports, nor stop until it has passed the coast of China, traversed the Yellow sea, and put to the test the repulsive patience of the Coreans and Japanese. Past traders may ask, "why should they do all this, and force upon a government that which they wish to avoid taking," and which they ought to add, "the *people* are too willing if possible to receive?" Surely no *morale* will be urged against it. For they have notoriously supplied a deleterious drug, and collaterally aided its introduction into a country where it is expressly prohibited. We cannot for a moment presume to contrast the introduction of goods and wares which contribute to the comforts and happiness of the people, with the introduction of that which enervates and destroys. It is not intended, there is no wish speak disrespectfully; but it has been repeatedly asked, 'what right have we to force a trade which the Chinese government object to?' and that we have no right has been urged against the extension of commerce by free traders. Should this argument however have any weight, it falls infinitely heavier upon the introduction of a prohibited and objectionable article, than upon those which are recognized by law, and admitted under regulated duties; yet this smuggling trade bears manifest indications of what untrammeled enterprize can do. Ten or twelve years ago 6000 chests supplied the market; now 22,000 is about the amount annually consumed. If you ask a Chinese the cause of this extraordinary increase, he will answer in his crude way, "China has got too much people."

The countries abovementioned, as well as China, have been a dead letter heretofore to our commerce; by breaking up the monopoly, a chain is destroyed that bound these beautiful provinces and kingdoms together, and excluded British enterprize from operating upon them. In destroying this barrier, it is no hyperbole to say "the Pyrenees are removed." Populous countries are laid open to us, and the first great political step is taken, to make these countries administer to the comfort, and form a part of the social system of nations.

Great as the expectations are which the China trade holds out, we are met at the threshold, by a confirmed antisocial system, so fixed and stubborn, that it has hitherto resisted all endeavors to overcome it. These endeavors it is true have been ill adapted to the end; and some, so insignificant and puerile as to have rather confirmed than eradicated existing evils. The means of evading, of mitigating, or of overcoming this obnoxious, repulsive system are forcibly thrust upon our consideration. The question is one of no small difficulty; it embraces a variety of considerations, often contradictory, and attended with all that entanglement, which invariably results from a highly civilized nation's coming in contact with one replete with notions of the highest barbarism, and where no standard, like the law of nations, can be made to apply equally to both.

Briefly as it is proposed to treat this question, it must be done somewhat seriatim, that the subject as a whole may be brought to our view: and first let a chamber of commerce be spoken of.

This, while it gives consistency and weight to the deliberative acts of merchants, forms a court or committee of record; its character would be so quiescent, that it could be considered only as a continuance of our past passive system, and at the same time, leaves the free merchant at liberty to follow his own plans. Certainly to see the British free merchant, with his principles of free intercourse, stimulated by the hope of personal advantage, struggling to overcome the obstinacy of a people, (it should be government, for the people are decidedly with us,) inspired with the most opposite sentiments, will be a sight at once singular and instructive.

The process if successful, can be but slow and progressive; and if it be found inefficient, or of doubtful success, it must be admitted that it is the first and the most natural position in which to place the two parties. And it may be asked, short of the application of force, what power has England to put in action, equal to the energy of the commercial spirit, or likely to act so constantly upon the repulsive character of the Chinese government?

It may be objected, that the field has been open to the Americans, and that they have not availed themselves of it. This objection, with one or two others, is more specious than solid. The Americans have not been a manufacturing nation, their operations with China have been exclusively those of commerce; but the English are not alone commercial, there are other principles of impulse more powerful than commerce, which may be said to over-

rule, and constantly propel it. These are our capital, our manufacturing interest, our power-looms, which cry out 'obtain us but a sale for our goods, and we will supply any quantity.' It is evident therefore, that no comparison can be made between America and ourselves, in any way bearing upon the question; with this propeling power constantly in action, and operating upon China, there will be a stimulus existing, which the Americans will be in want of, and which changes the essential quality of this question.

There appears to be something substantially proper, in the present state of things, in leaving our merchants to their own tact and ingenuity. Yet it is subject to the great objection, that it leaves unamended the real evils of past times; and we should advance nothing towards putting our commerce and revenue on a more secure basis; for our revenue and commerce are inseparably united. No one can doubt their magnitude or importance, yet they rest upon the most transient, insecure foundation. Mr. W. S. Davidson, in his reply, (6344 of evidence,) says very truly, "that complete prohibition of trade with foreigners is unavoidable, sooner or later under our present undignified system, and earlier under an open trade unquestionably." Some of the acts of this undignified system have been already noticed.

Although a governmental authority has been spoken of, and in some measure recommended, we must not shut our eyes to the position he will be placed in, supposing him to have simply a passive character; the difficulties and disadvantages of which are not of a common nature.

Let it be supposed that all intervening difficulties are overcome; that a king's authority is recognized by the Chinese as having complete control over British interests in China, and in communication, (as he should be,) with the governor and hoppo, a supposition most gratuitous; but it will serve to illustrate the position in which he may be placed, and probably would, be placed, by the cunning diplomacy of his antagonists.

The first acts of the free traders after the Canton market became glutted, would be to press their way into other ports, and it may be said infest the ports of China; a circumstance that would not fail of alarming the Chinese authorities, and they would turn to the king's authority to put a stop to it. To act upon such a requisition, would be to destroy that extensive field that is now opening to our commerce: the officer would find himself in an awkward dilemma. He would be obliged to refuse any interference in the suppression of a trade, which the Chinese would represent as being against their fundamental laws; or should he be induced to acquiesce, he would destroy one of the most valuable advantages likely to arise from our open trade.

They might then demand the suppression of the opium trade. This exsits under prohibitions so severe that little doubt can be entertained of the desire of the Chinese government to suppress it, and no doubt as to the duty of the authorities so to do; who, (such *is their venality*,) protect it, and receiving bribes for the same, it

may be said, obtain a revenue by connivance. This illicit commerce is so interwoven with our financial system in India, as well as with our commerce, that it is not inferior in importance to the revenue obtained from tea at home. These two points are sufficient to show the case put. They would seize these to argue upon, place themselves upon the vantage ground, and refuse any concessions until we had complied with their laws. In what a position then would an authority be placed? He could only have put himself in communication with the Chinese (at least the case is supposed,) by the representation of the equitable character of the sovereign whom he represented, and by his own disposition to be guided by justice and equity in his transactions with them. Yet he would find his pretensions and professions invalidated by demands, so grounded in law and justice, that they could not be with reason refused, but as assuredly they could not be complied with.

It is useless to enter into any notice of the many arguments that might be used to repel these demands, or of the casuistry that might be employed; the main facts after all would remain the same; namely, that any confidence that might be obtained would be destroyed, and his office reduced to a dead letter.

Such are some of the difficulties, and they are of no small magnitude, which a governmental authority would have to encounter, could he effect an impossibility, or what at present may be considered as such, i. e. insinuate himself into a communication with the head authorities of Canton. Hence it is a question, whether such a position is desirable or could be made beneficial. A chamber of commerce, acting simply in the affairs of trade, and not having or presuming to have, any delegated authority, seems somewhat preferable also, from the circumstance, that no new character would be introduced to alarm the Chinese, and that the present British residents are quite equal in point of talent and numbers to form themselves into one. They would be equal in point of unity and influence with the select committee of the Company, and perhaps superior as combining a greater number of interests.

In this short review of the probable position of a passive authority, (and some only of the inconveniences have been pointed out,) it will appear, that the appointment would be of little practical utility, little or nothing could be effected by him, and absolutely nothing, towards placing the British subject free from the oppressions, annoyances and insults, to which he is daily exposed in common with those occurring under the select committee. These evils have not, nor can they be adequately described. The major ones are not only great, but the minor ones are perpetual and incessant. The free spirit must one day recoil against one class of injuries or the other, under the present state of things, and the minister of England would be wrong, not to expect to receive by every dispatch, the account of some formidable rupture, and his scheme of finance, to the amount of some three or four millions, inlvolved.

If an authority therefore be placed in China, he must be an efficient one, and vested with powers of no ordinary nature; as being placed in a position that may force him into a state of war in spite of his best endeavors to the contrary; nor indeed, should our valuable commerce and revenue, both to India and Great Britain, be permitted to remain subject to a caprice, that a few gun-boats laid alongside the city would overrule by the discharge of a few mortars. The governor and hoppo would soon find that their freaks of fancy were no longer the pastime they used to be, and that it was not prudent to provoke those who were willing to be their friends, merely that they might gratify their assumed superiority, and exhibit their contempt of us to the common people.

The result of war with the Chinese cannot be doubted, but reflection will suggest, whether more apprehension is not to be entertained of the fatal consequences that would attach to China itself, should the spark of war once be lighted, by the internal revolutions it would create without any extrinsic aid, than doubt of what would be effected by ourselves, should we be driven to that extreme.

Putting aside for the present, this deeply important consideration, we will consider it merely in the abstract, and rather as it relates to ourselves than to them. Hostilities with China are of the most anomalous nature; as the slightest application of them may produce the effect required, or force us into all the extreme operations of war. That we shall one day be coerced into it, we take for granted. It is unreasonable to expect that we shall be less exposed than heretofore, and it is utterly impossible that aggression can be overlooked; nor indeed is there any cause that it should be. When we reflect that our intercourse has been put in abeyance, for refusing to deliver up individuals, demanded for no other object than for immolation, we must revolt against the idea of its future recurrence. The case of the American is the last instance; he was delivered up on the promise that justice should be rendered; the next morning he was strangled. Acts of this nature, possessing their own peculiar features of aggravation, cannot but involve hostility.

Our position would then be this; we must succeed, or fall infinitely below our present level;—having passed the Rubicon we must proceed to Rome, or lose the empire. Another admiral Drury's affair would be fatal to us, from the effects of which we have not yet recovered, notwithstanding the more recent spirited conduct of our navy. In short, we might be obliged to establish an embargo on their shipping about Canton, or extend it to the whole coast, or cut off their communications by the Great canal, or land an army of fifteen or twenty thousand men in the Yellow sea, and obtain a substantial commercial treaty under the walls of Peking.

But we must first ask, are there not objects far more worthy of contending for, than the port of Canton; and ground much better

adapted to contend upon, than that, situated at the extremity of a great empire? These questions must both be answered in the affirmative. The past traders to Canton, it is true, have confined their attention to that place, and abandoned ports we once possessed to the eastward. Under existing circumstances, (always referring to Mr. Grant's letter,) "the Pyrenees are removed," our views become less bounded. The question is no longer of Canton, but of China entire; from a minor object, we turn our eyes, as it were, to the rising sun.

We must then repeat, that China entire, a coast of 1600 miles, with a dense population among whom British manufactures have not yet obtained an entry, is the more worthy object of our attention. And when we consider, that this may be obtained, with no greater efforts, no greater exertions, no greater tact, than is necessary to obtain the commerce of a provincial town of the empire, Canton diminishes in magnitude and importance.

Taking then this enlarged object, as the proper landmark upon which to direct our efforts, Canton should no longer be the base of operations, be they of negotiation, of peace, or of war. As we proceed, other causes will be shown, why this locality should cease to be the point *d'appui*, and why this point should be transferred to the seat, or the centre of the empire.

An admiral's station should therefore be selected. For the sake of resting upon some point, let Ningpo be adopted, or the adjacent island of Chusan. This locality is well known; it is fully described by the foreign missionaries, by Du Halde, and was formerly the station of a British factory. This place is mentioned for the sake of removing us from Canton. But close and minute investigation may show, that a position more northward, about the great promontory of Shantung, might be more desirable, or perhaps a station near the mouth of one of the two great rivers. The latter position would command the great artery of internal commerce—the Grand canal; a circle of 100 miles diameter, containing within its circumference six to eight of the largest and richest cities of the empire.

Hostilities, and the impossibility of avoiding them, have been already touched upon; and it is now requisite to enter into some brief notices on this point. It must however be premised, that wanton or inconsiderate hostility would never be tolerated by a British parliament, nor is it consistent with the moral or political footing of the people of Great Britain; much less would we presume to offer any remarks tending to such an end. This observation is requisite, that any following ones may not be entangled or deteriorated, and to mark the fact and circumstance, that when we speak of hostility, it is under the supposition, that it has been forced upon us, and that more than adequate cause has been given.

Our navy must always form a prominent feature with regard to China, not only from its own pre-eminence, but also from the accessibility of the Chinese coast. The effect produced by the

uncompromising conduct of our men-of-war has already been noticed; their power has never failed to overawe the Chinese whenever duly exerted, and to produce upon them the most remarkable effect. The succumbing to the spirited conduct of the Topaze and Alceste is sufficiently illustrative of the fact, not to require any additional force from comment. The Company, in their negotiations with government, have repeatedly set forth the influence of their servants in China, which they only possessed to a limited degree, and may almost be said not to have possessed at all; whatever did or does exist, with regard to the British nation, we owe to the spirited conduct of our navy. It has been before observed of them, that no considerations of a less elevated character were ever permitted to interfere with the honor of the British nation and the royal flag.

That the Chinese are sensible of their incapacity and weakness, we have many proofs; witness their solicitude to get the shipping from their shores which conveyed hither our embassies. In fact, the empire is at present in so crumbling a state, that they dread danger beforehand, and fear the slightest external symptom, that might ruffle the torpid calmness of their government. That we have been most unwittingly and ignobly the creatures of their policy, cannot fail to gleam upon us, perhaps with a blush, as we investigate; for we must remember that we have suffered insults of no small magnitude. That they have skillfully played their game cannot be doubted; but the range of our vision is now extended, and we must acquire juster perceptions and retort their own game upon them.

We ourselves must practice upon their fears, and change the current that has so skillfully been set against us; and instead of prohibiting our ships of war from appearing, instead of soliciting that no men-of-war should approach China, let them rather be invited to show themselves; there are certainly ample objects of nautical pursuit for the employment of our ships of war in the China and eastern seas. These have hitherto been forbidden regions, for which no good reason can be assigned, unless monopoly fears may be considered as such. In the employment of them in the various services that may be suggested, they should visit the Chinese ports, in the same way as those of civilized nations, and claim the same respect and attention that is due to his majesty's flag; on all occasions making due allowance as to form, but nothing to the want of respect that is due. Conceding everything to courtesy, but nothing to arrogance and insult.

The presence of our cruizers would sufficiently alarm them, however friendly might be our conduct, nor is it desirable that it should be otherwise. It might probably invert the past order of things, and oblige them to be the complainants. They might first refer to Canton. If a chamber of commerce were there, they could only answer, as the select committee have only been able to answer, that a mandarin ship was above them, and beyond *their control*. Urged by their fears they might send an address to

the viceroy of India. One thing we might look to with certainty, that with such companions on the coast they would not proceed to any extremity, or touch the trade of Canton. In short, we must establish a new base of operations, by the formation of a flag station; and that base should be about the centre of the coast of China, or nearer to Peking.

The appearance of our ships on the coast of China, whether of war or of commerce, would be received and repelled, by two conflicting dispositions;—they would be received with joy and satisfaction by the great mass of the Chinese population; they would be opposed and repulsed by the mandarins or officers of government with a more dominant power. A deep and distinctive line must be drawn between the nine-tenths of the Chinese population who delight in the exchange of civilities, and enjoy themselves in social intercourse; and the remaining tenth, who form the mandarins, or Tartar officers of government of all grades; whose study it is to maintain the rule, that has obtained against foreigners, and to enforce it upon the people.

Yet it must not be hastily inferred that the mandarins or officers of government are averse to intercourse. The provincial ones are materially benefited by it; there is not a single office about Canton that has not its price, which is paid for, by extortion from foreigners. New ports of trade would open advantages which Canton is now usually known to possess. Hence their cupidity is strongly tempted, and there is no doubt of their willingness to relax. But they are withheld by the espionage of mandarins of the court, who would readily avail themselves of the slightest opening to charge them with negligence of duty in regard to foreigners, that they might displace them, and again sell their posts.

This manifests strongly the necessity of drawing nearer to the court. It is at the fountain head that we must turn the current into the proper channels. To negotiate at Canton, and for Canton, would be a waste of time, and of no practical utility. The Chinese government will be as much at ease, as if we communicated from England. Create apprehensions from without, approach the capital, and we shall have attention from within; until then, little shall we do with the Chinese; then, much may be hoped for. These remarks may appear to have little to do with hostilities, the subject we proposed speaking of, but it must be remembered what is here spoken of, is a sort of *hostilities demonstrative*, and would be so considered by the Chinese; hence, they would have a more powerful effect: when we come to speak of negotiation, their value will become more clear.

The flag ship was supposed to be established in the port of —— with her cruizers; the most valuable would certainly be our small sloops of war and flat bottomed gun-boats. It will be seen by reference to the maps, that the admiral would possess, by means of the Hwang-ho and other rivers, facilities for operating upon the Grand canal and cutting off the supplies of Peking. It is scarcely necessary to notice the magnitude of the consequences that would

result from such an act, and its overwhelming effect upon the capital of the empire.

An embargo would be a minor and more preparatory act. Yet in this we are struck with its weight, as affecting the Chinese. At once is brought to view the whole of the Chinese coast, studded with boats, craft, and junks, the feeders of the empire. These are totally unprotected, and even the stoutest among them unable to contend with the meanest of our cruizers. It is difficult to find terms to express adequately the disparity between what is Chinese and what is European with regard to the military and to the navy. One small brig of war may be considered equal to the mightiest of their junks of war; one battalion as equal to any 10,000 men they could produce. As to military numbers, in a most serious recent rebellion, they are said not to have been able to produce more than 15,000 men in the field, although their muster roll, like that of their population, is enormous. It is not pretended that this is any just estimate—it is merely to render our vague notions less indefinite. Of the effeminate character of the Chinese, both physical and moral, few can have, without some local knowledge, any just idea; and this effeminacy singularly agrees with their social habits, and trafficking dispositions.

An embargo would carry with it consequences the most weighty. That we should ever be driven to it, by the unimportant causes, that will one day lead to it, cannot but be a matter of deep regret; and when we consider its effect upon a portion, and an extensive portion, of an innocent population—feelings both of justice and humanity loudly call upon us, to suffer no consideration, of a less generous nature, to prevent us from devising the means of averting so inhuman a recourse. Our interests with this nation have become too mutual to be easily severed; too valuable to be left upon the present basis of caprice and chance; too capable of extension to be treated with monopoly indifference; and above all, too susceptible of being placed upon a substantial basis of mutual interests, not to demand the most serious and immediate attention of government at home for the common benefit of both empires.—With all possible respect, it may be asked, shall one of two great exclusive barriers which the Chinese have erected, be permitted to exist for ever? The Tartars, in centuries gone by, passed the Great wall of China, and seated themselves upon the throne; that wall now remains, but an eternal monument of Chinese cowardice and imbecility. Yet the invisible one of prejudice, the wall constructed by a tithe of the people, still towers in all its strength, and the enlightened nations of Europe,—the British, who pride themselves upon their intellect, who would scorn to be called dupes, crouch nevertheless to its influence, and it may be said, worship the edifice they have contributed to erect.

But to return; an embargo would intercept their supplies of fish, rice and salt, destroy a large portion of their tribute and revenue, and carry distress to the inmost recesses of the empire.

Our brigs of war, by intercepting these articles from the islands of Hainan and Formosa, the granaries of the adjacent provinces, would act so forcibly upon the wants of the population, that no government could withstand the calls that would arise from it. It is very doubtful indeed, whether an army of 15,000 to 20,000 men, acting upon Peking, could produce a more influential effect. Yet such a body of troops, efficient and disciplined, it is maintained, would overturn the dynasty and the empire; from which opinion few who can judge, will be found to dissent. To what point force should be directed is subject to a variety of opinions; the fertile island of Formosa has been suggested; secondly, the seizure of the island of Lantao; thirdly, the cession of Macao from the Portuguese.

All these propositions seem liable to the same general objection, that any one of these steps would equally excite the jealousy of the Chinese;—we could not even obtain the cession of Macao, without producing that effect. After all, what advantage would it be, placed as it is at the extremity of China? Yet it has been seriously spoken of for years past, as a step that would relieve us from the arrogance of the Chinese. In a political or commercial point of view, no advantage could be derived from it whatever. It would in fact, remove us from the facilities of trade; the Chinese would in all probability interdict any island that may be taken, and leave us to our own plans, as they did recently until we chose to adopt their system.

To take an island therefore from the Chinese, is but to open Pandora's box upon ourselves, without the chance of obtaining any remunerating benefits; it would attract their displeasure without enabling us to obtain one advantage over them. It is manifest, that on the employment of force, to direct it upon the centre or the capital of the kingdom, would be by far the most efficacious; the moral influence of such a step will readily be seen, compared to that of acting upon an isolated point, or an extremity. Puerile indeed does appear the idea of influencing a great empire by the seizure of one of their petty islands; it has been fledged under leaden wings, and scarcely rises above the atmosphere of Bœotian dullness.

To close all further remarks with respect to hostilities, it may be sufficient to observe, that of all the nations of the east, not one is so removed from a military character as the Chinese; and there are advantages with regard to China as a military field, that we are not accustomed to meet with in the East, arising from soil, climate and locality. Any body of men rendezvoused at Singapore by the end of March, would have six months of fair monsoon for action. Twenty days would carry them to any port of the Chinese dominions. There, a climate healthy and salubrious would attend them, cultivated and fruitful provinces would facilitate their operations. No forests or impervious jungle would impede their course, or destroy by premature sickness their numbers, as in the recent Burmese war.

Passing from the military to the moral of the Chinese character, two feelings may be said to overrule all others with regard to foreigners. These are *arrogance* and *fear;* the one dictates the assumption of superiority, the other creates the policy of expulsion. With regard to the British, fear may be said to be, since the Burmese war, the prevailing sentiment; other causes have doubtless contributed, but this has had the most overpowering influence with them. Burmah has been the grave of more than one Chinese army, and they are by them considered as formidable and warlike. In the late war, the Chinese fully predicted our defeat; the opposite result rendered their astonishment the greater, and the full conviction of our power could no longer be driven away; and this impression may be considered as universal throughout the empire.

Under these impressions our attention should be fixed upon negotiation; and it has been to come at this important point that we have been obliged to wade through the foregoing details somewhat seriatim:—between demonstration in its most qualified forms, and the application of force, lies this vast and extensive field. It is here that diplomacy has full scope, proceeding firmly but with caution, supported by a navy ostensibly engaged in scientific pursuits, the Chinese feelings of haughtiness and insult would be half put in abeyance. The king's authority could neither be treated with the flippancy, or the insolence to which past embassies have been subjected. It would not be a first repulse that would dishearten him, or nullify his powers. He would be a resident either afloat or ashore; every repulse would be but a signal, to renew in some other shape the object of his mission; our cruizers visiting their ports, would sufficiently alarm them, and supplied with able interpreters, a communication with the authorities would follow, mutual explanations would result, their apprehensions would be gradually allayed, and an armed force would be found to have no other object than peace; each communication would rapidly pass and repass to Peking; at length they would find that their ease and security were alike consulted, by complying with views of moderation and reciprocity. This is yet untried ground, and loudly calls for due consideration, as containing in it objects of the last importance to British interests.

In these remarks it has been the object, rather to put forth the various considerations that the subject suggests, than to advocate any particular one. But certainly our opinions do predominate on the humane side, namely, that by bold demonstrations through our cruizers, followed up by negotiation through a commissioner, we might arrive at arrangements with the Chinese government mutually beneficial, without any violation of justice, or any act of hostility, and by it avoid being driven to acts of violence, which will admit of no compromise. By firmness and decision, we can certainly attain all that we have a right to require, without resorting to any of those extreme alternatives, which have been brought forward, but to complete the general picture of our relative positions; and as we fully prepare for that last alternative, the first steps

become more efficient to effect the object. Undoubtedly, negotiation has not been fairly tried, and rational and substantial grounds do exist for bringing it to a successful issue.

It is with reluctance that the acts of past times are referred to, as the censure they call for, may bear an invidious interpretation; yet let any one take up a collection of Chinese edicts with regard to foreigners, and after perusing them ask himself, (for to judge fairly, we must apply the case to ourselves,) whether as an Englishman he does not feel degraded in his own estimation by the epithets applied to him. Let a minister ask himself, whether the dignity of his country or of his sovereign, is consulted by permitting a nation, whom we might crush in a grasp, to draft their official language, in terms the most offensive that can be selected, and by allowing his sovereign's picture to be insulted. Is it humane or just, to permit those British merchants whose trade contributes so greatly to the revenues of Great Britain and India, to be exposed to every species of degradation, while they effect this great object? To be spurned as barbarians and bearded with appellations, nothing short of ignominious? To be deprived of every social enjoyment, of every domestic comfort, and pent up in a space to which the King's Bench is a domain? Why has this obtained? Simply because the authorities at home, anglo-monopoly as they have been, were content to be underlings.

But relieved from this incubus, will the spirit of the British nation permit the continuance of such a course, feeling as they will, that both the Chinese nation, and themselves are endowed with a reciprocal disposition in regard to commerce, the former being chained down only by the dominant power of their Tartar conquerors? For, we must once for all dismiss the prevalent jargon, which so erroneously confounds the people of China with their Tartar conquerors. These are separate and distinct, in interests and sentiments, and are in every way opposed to each other: this truth has been smothered in common with many other undigested facts with regard to China. But to the British people, and we trust, to our executive, the dawn of conviction will arrive; that the moment we assert our national dignity, from that moment, the great barrier that has been permitted to rise, will cease to exist. One great obstacle, the monopoly, by the hands of Mr. Charles Grant, has received its "coup de grace;" what others remain will we trust be as powerless as the Great wall itself, which a daring nation, with a handful of men, for centuries past, has cleared; and et at naught both it and its constructors.

This fact, among many others which history records, is one that shows the inapplicability of the principles of civilization to any practical object, in their adaptation to a barbarous, or to a demi-civilized people. To take the law of nations as a rule with a nation where no knowledge of it exists, at best seems idle. With regard to China, Corea and Japan, its operation has been, and still is, to exclude us from a valuable commerce, except under restrictions and contumely, as disgraceful to us, as inconsistent

with reason and common sense. Cautious ourselves of violence that we would not endure, they have attributed our forbearance to any cause, but the proper one; and we have permitted them to doze in error, when one rude shock would have aroused them to a sense of it, and placed us at once upon an equal footing of social intercourse. One mistake produced another, until the very reverse of the opinion, that would have arisen with a civilized nation, was produced upon this barbarous one.

Let us now take a fact. A barbarous nation, the Tartars, despising treaties and the Great wall, have seized the destinies of China, and ruled it with an iron hand. We, with our principles of forbearance, have been fixed in a corner of China; ourselves insulted, our fellow subjects unjustly slaughtered, and insult and contumely showered upon us most unsparingly. Far be it from any one, to deprecate our humane forbearance, or to praise the iron severity of the conquerors. But reason and impartiality will ask the question, and we trust, our countrymen at home will ask the question, has not the principle on our side been carried to an obnoxious extent? Has not their purity been sullied by the return that has been made? Has not the nation been disgraced by its extreme humiliation in the face of insults of the grossest nature? Has not the Chinese commerce of Great Britain been purchased with the blood of the gunner of the Lady Haghes? Has not his immolation up to this day, remained unavenged? Have we not been told by the Chinese, that blood for blood is the law of their empire, and have we not submissively subscribed to it? It matters not to tell, be it in Gath or in the streets of Askelon, that all this was under an anglo-monopoly, and that the British nation has no concern with it; the feelings of Englishmen will respond in spite of them, "there is the smell of blood still."

What reason existed, where this and other sanguinary laws were practiced upon us, that we should not have arranged our civil and commercial relations? Will any reasonable man maintain that there was not sufficient cause for insisting upon it, *coute qui coute*, or that the same causes do not now exist? If the monopoly were an impediment to the vindication of our national honor, it is the more necessary, the moment we are removed from its tarnishing influence, that we should lose no time, in setting ourselves right with posterity, and wiping off the sordid fact, of having purchased our commerce with the blood of a fellow subject. The past, the present, and the future demand it, for each day but exposes us to fresh liabilities. Such then, has been the result, of applying the principles of civilization to a barbarous people; they have acted conversely to our intentions, and to their ordinary course; they have thrown back ignominy upon ourselves, and disgraced our nation's character; and so they will for ever act until our policy is adapted to the character of the nation with which we deal.

The success of any operation with regard to China, be it to *redeem* the past or establish the future, must depend mainly upon *the authority* selected; one high, not in rank, but in talent. In

him, should all authority be invested, alone, without council or control. When the important powers that must be placed in an authority are considered, the tact it would require, and the value of the objects to be attained, it may be fairly said that a consular designation does not correspond with the high nature of the functions that would be delegated; nor would that of embassador be more appropriate, but some term should be adopted corresponding to a general designation of the various powers intrusted to him.

The basis of his demands should be an open trade with China, for which, the edicts of Kanghe would form the incipient argument. That emperor threw the whole of the ports of the empire open to free trade in about 1680, and they continued so till about 1720, when a mandarin represented to the emperor that Europeans were a dangerous and turbulent race; which assertion, the folly of the missionaries but too much justified: they absolutely harrassed the Chinese beyond the bounds of ordinary forbearance, with their speculative doctrines; and commerce was made to pay the debts of ecclesiastical arrogance.

It would too much detail this subject to touch upon the other various points that would follow this leading claim founded upon past records. What we would insist upon, should be well digested, and firmly adhered to, when once determined upon. Our authority would find, when he had once established a reputation of moderation and of determination, that he had not taken the task of negotiation in vain. The scrupulous deportment of past embassies should be wholly laid aside; submission to etiquette and forms would produce no advantage, but must be considered as defeating the objects intended to be gained. A diplomatic Petruchio would be far preferable, who to tame his wayward wife, insisted that black was white, the sun the moon, confounded the order of things, and who overruled all by the defiance of all, yet preserving due decorum even in the torrent of his passion. Such a character would be infinitely better than one cringing to forms, which as he submitted to them would be multiplied ad infinitum.

We now close these remarks. It must forcibly strike any one, that a king's authority, possessing less powers than those of the most confidential description, would be a nullity. In 1829, the Company put forth all their direct and latent powers; and it must be recollected that at home they have repeatedly set forth their influence; yet they were incapable of obtaining any effectual remedy for their grievances; they fairly measured their strength with the Chinese and were found wanting; they put forth all their direct and collateral influences, passive or negative as they were, that can ever be brought to bear upon the Chinese government. Should they be wielded by consular or royal authority, nothing more could be exerted or brought into action. Therefore, if powers beyond this and entire responsibility be not given, it is only necessary to repeat our first quotation "*laissez faire*," under the auspices of a chamber of commerce.

Yet the field is a noble one. A late minister has had the merit awarded him of calling the western world into existence; certainly the one who directs his energies upon China, Corea and Japan, which with great propriety may be called the *terra incognita* of the East, has not a less glorious field; and to call these countries into social and commercial existence, would be an act not less elevated, and of much greater value, as affecting the interests of Great Britain, and her possessions in the East.

A BRITISH MERCHANT,
Macao, 1833. *(Formerly of Canton.)*

The foregoing document, concerning *free trade with China*, came to us accompanied by a note in which our correspondent says, "A friend of mine, who lately departed from China, left with me the accompanying manuscript, to make what use of it I pleased. It is carelessly and diffusely written, and contains a good deal that there is room to dissent from, but withal has some hints which I think valuable. If you think it would suit the pages of your Repository, I should like to see it in print; and would feel obliged by your making such curtailments and corrections as may be considered necessary and desirable." As the subject discussed is one of considerable interest and importance, as well as difficulty, we have preferred to give the paper entire. We do not however vouch for the correctness of all the positions taken and the arguments advanced by the writer, who shows himself, on most points, well acquainted with his subject, and handles it with much ability and fairness. We will now only add a short paragraph from the speech of Mr. C. Grant before the House of Commons, on 13 h last June. He said,

"With regard to the trade with China, that should be free. The public voice had decided that question. Commerce had been struggling under the trammels which confined it, until at last it had broken through them, and it became necessary to do away with the restrictive system. The exclusive privilege of the trade with China upon every ground must now be considered to have arrived at its natural termination. The Chinese were a sensible, jealous, and capricious people. They were despotic and arbitrary, and there might circumstances occur that would excite a collision between them and this country. Year after year brought news to that most sensitive and suspicious people of the great and important victories obtained by the Company. The emperor had forbidden, on good grounds, the trade in opium, and the late viceroy at Canton had legalized it by a duty. Now it was proposed to send out persons, armed with considerable authority, to represent the British at Canton. It would be unwise, he thought, to have any previous negotiation with the Chinese authorities. The trade with China, under the charter of the East India Company, would terminate in April, 1834."

THE CHINESE KOTOW. "What are called ceremonies, sometimes affect materially the idea of equality. They are not always mere forms and nothing else, but speak a language as intelligible as words; and it would be just as conclusive to affirm, it is no matter what words are used, words are but wind, as to affirm, it is no matter what ceremonies are submitted to, ceremonies are but mere forms, and nothing else. Some ceremonies are perfectly indifferent; as whether the form of salutaion be, taking off the hat and bowing the head; or keeping it on and bowing it low, with the hands folded below the breast; these, the one English, and the other Chinese, are equally good. There is, however, a difference *of submission* and devotedness expressed by different postures of

the body; and some nations feel an almost instinctive reluctance to the stronger expression of submission. As for instance, standing and bending the head, is less than kneeling on one knee; as that is less than kneeling on two knees; and that less again than kneeling on two knees and putting the hands and forehead to the ground; and doing this once, is in the apprehension of the Chinese, less than doing it three times, or six times, or nine times. Waving the question whether it be proper for one human being to use such strong expressions of submission to another or not; when any, even the strongest of these forms, are reciprocal, they do not interfere with the idea of equality, or of mutual independence; if they are not reciprocally performed, the last of the forms expresses, in the strongest manner, the submission and homage of one person or state to another: and, in this light, the Tartar family now on the throne of China consider the ceremony called *san-kwei kew-kow*, thrice kneeling, and nine times beating the head against the ground. Those nations of Europe who consider themselves tributary and yielding homage to China, should perform the Tartar ceremony; those who do not consider themselves so, should not perform the ceremony.

"The English embassador, lord Macartney, appears to have understood correctly the meaning of the ceremony, and proposed the only alternative, which could enable him to perform it; viz. a Chinese of equal rank performing it to the king of England's picture. Or, perhaps, a promise from the Chinese court that should an embassador ever go from thence to England, he would perform it in the king's presence, might have enabled him to do it. These remarks will probably convince the reader that the English government acts as every civilized government ought to act, when she endeavors to cultivate a good understanding, and liberal intercourse with China; but since, whilst using those endeavors, she never comtemplates yielding homage to China, she still wisely refuses to perform by her embassador, that ceremony which is the expression of homage.

"The lowest form by which respect is showed in China at this day is *kung-show*, that is, joining the hands and raising them before the breast. The next is *tso-yih*, that is, bowing low with the hands joined. The third is *ta-tseën*, bending the knee, as if about to kneel. The fourth is *kwei*, to kneel. The fifth is *ko-tow*, kneeling, and striking the head against the ground. The sixth, *san-kow* striking the head three times against the earth before rising from one's kneee. The seventh, *luh-kow*, that is, kneeling and striking the forehead three times, rising on one's feet, kneeling down again, and striking the head again three times against the earth. The climax is closed by the *san-kwei-kew kow*, kneeling three different times, and at each time knocking the head thrice against the ground. Some of the gods of China are entitled only to the *san-kow*; others to the *luh-kow*; the teën (heaven), and the emperor are worshiped with the *san-kwei kew-kow*. Does the emperor of China claim divine honors?" See Morrison's Memoir, p. 142.

BENDING THE KNEE.—Chaou Tun-she, one of the censors has complained to the emperor, that in the courts at Peking a spirit of servility is creeping among the officers, which is manifested by some of them, who ought to stand erect when they see others, now *bending the knee* and wishing them repose. They are also accused of receiving *too-e*, emblems of prosperity such as the emperor sent to the king of England. The latter part of the accusation, which was leveled at some of the emperor's kindred, the censor, before the court of nobles which investigated the case, could not substantiate; and he himself is subjected to a strict, or rather *severe* court of inquiry.

PRIDE AND HUMILITY.*—Poor, mortal man has always been disposed to arrogate to himself authority and honors, which belong only to Him who rules above, and before whom all "nations are as a drop of a bucket, and are counted as the small dust of the balance;"—yea, they are as nothing, and are counted by him as less than nothing, and vanity. For he "hath measured the waters in the hollow of his hand, and meted out the heavens with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance." As the desires of man are not bounded by earth, his ambition can never be satisfied with short-lived, earthly glory, which passeth away like the flower of the field. The conqueror, satiated with earthly glory, regards all the titles which this world can bestow as not sufficient to portray his dignity; his ambition reaches up to heaven, and the frail child of clay claims relationship with the sun, moon, and stars. But he stops not here even; he proclaims himself *lord* of those luminaries. Reason smiles at this presumption; philosophy pronounces it absurd; and pure religion stigmatizes it with eternal infamy. Alas, how many mortals have arrogated to themselves divine honors, and sought to be *deified* here on earth, and adored as gods by their fellow men.

These facts afford the most decisive proof of our apostacy, and constrain us to confess that we have been in league with the great destroyer of good. Clad with celestial glory, far above many of his compeers in heaven, he fell by his abominable pride. Cast down to the realms of darkness for his transgression, he now seeks to seduce our race, and lead them to offend by a similar exhibition of pride and vain glory. He has declared himself lord of this world, and promised that whosoever will fall down and worship him, shall share with himself the glory and the empire of it; and man, proud man, with equal ambition, seeks for universal sovereignty.

These are not the idle strains of dark demonology. Alas, men have given too much proof that they are under the influence of the prince of darkness. Though his power is invincible and little acknowledged—yea, even ridiculed and denied, his sway is wide and powerful; and if the omnipotent God did not set bounds to his influ-

* From a Correspondent.

ence over mankind, they would act the part of demons towards each other, and by perpetual contests for supremacy, would desolate the earth. But to fathom the machinations of this power of darkness is beyond our ability. The fuel of ambition is in our hearts; Satan throws in the spark, and the fire becomes unquenchable. Her responsibility however, is not lessened on this account; we are warned to flee from this arch fiend; and if we resist him, God will deliver us from the power of darkness and translate us into the kingdom of his dear Son. The fruit of this spirit of darkness is ungovernable pride; the fruit of Christ's spirit is deep humility. Unless the human mind is reduced to obedience to Christ, we may never expect to see men truly humble before God.

The more enlightened a nation becomes, the less will be the pageantry of royalty and the desire to assume higher honors than belong to man. The more uncultivated the mind and the more addicted to idolatry, the greater is the danger of giving way to the idle fancy of usurping divine honors. We read of a Babylonian monarch who caused himself to be deified and worshiped. The millions who obeyed the sovereign of Persia, were all the slaves and worshipers of their king. Even Alexander, though he had received a Grecian education, could forget himself so far as to wish to receive divine honors. Many of the Roman emperors were foolish enough to permit their statues to be adored, and finally made a law requiring this impious worship of every citizen of the empire. Could there be an instance of more gross idolatry than this? A whole nation, composed of men whom we honor for the soundness of their judgment, and the many noble qualities which they possessed, thus degrading themselves below many a nation of barbarians and savages.

It is vain to interpret this deification of mortals as only emblematical. Nations, which are without God in the world, are vain in their imaginations, and are led on from one error to another, till they become hateful in the sight of God, and dishonor themselves by the vilest abuse of the noble faculties bestowed on them by their Creator. When we see untaught barbarians puffed up with vanity and self conceit, we pity them; but when we see enlightened nations, who possess the means of knowing their own insignificancy, exalting themselves before the Most High, our compassion may well be mingled with contempt.

Christianity, though it admits of no boasting before the Judge of all mankind, has been accused of cherishing the spirit of pride and self-complacency, by substituting the grace of God for our own righteousness. Fallible men have extolled and trusted in their own meritorious deeds, and thought themselves worthy to appear in the presence of Him who looks not at the outward conduct merely, but knows the innermost recesses of our hearts, and who cannot behold sin but with abhorrence. Vain delusion this! Vain indeed will it appear at that day, when the eternal sanctity of God shall shine forth in its proper lustre, and when every stain and imperfection of the most holy men that have ever lived shall be clearly seen.

Our brightest ornament in the sight of God is, to be clothed with deep humility. Our great pattern, Jesus Christ, "being found in fashion as a man, humbled himself and became obedient unto death, even the death of the cross." Let us follow him, that we may not be found naked and forlorn when all the vain glory of this world shall cease to dazzle, and all its pleasures be set at naught.

TRAIT OF THE IMPERIAL CLAN.—The court of General Police has represented to the emperor, that the widow Lewseu only eighteen years of age, applied to their office, and stated that her niece, a girl of fifteen years of age, whose father was dead, was persecuted to become his wife by Changpa, a powerful man of the clan. It was the duty of her late husband Mingshow, to protect the girl. His consent to *sell* her was necessary, before Changpa could make the purchase. Changpa often endeavored to frighten Mingshow into compliance in vain. He then hired vagabonds to seize him, and carry him to his house; which they did, and there bound him and beat him to force him to sign an agreement. Under this usage he made a false promise to refer the matter to the head of the tribe. But the headman himself was afraid of Changpa, and instead of helping the oppressed, joined hands with the oppressor. Changpa next armed a number of followers, who entered by violence the house of Mingshow. He ran out at a back door, and in his fright threw himself into a well. The crowd of assailants wished to rescue him; but Changpa stepped forward and prevented them, and so Mingshow her husband lost his life. Peking, August, 1833.

A HORTATORY COMMAND.—It is difficult to combine an *exhortation* and an *order;* but the government of Canton, to soften the *command* addressed to all householders, requiring them to subscribe for the relief of the sufferers in the last inundation, have prefixed to it the word *exhortation.* This *keuen-yu,* as they call it, has given great dissatisfaction to the people, some of whom have stuck up anonymous placards against the governor and his late colleague, the fooyuen. In these they sneeringly thank the fooyuen for his kind wishes, with which however they cannot comply, and intimate that the officers of government devour what they thus extort. They argue that many widows and poor persons who let small houses, have nothing else but the rent to live upon: take from them a month's rent, and they must go without a month's food. Besides, they are scandalized at the official collectors' feasting every day out of the sums collected from the poor subscribers for the relief of the houseless and distressed sufferers. The managers of charity in China, as well as elsewhere, think that charity begins at home; they must have a good dinner and choice wines, when they take care of the affairs of the poor. The hortatory command extends to them who occupy a house of their own. An estimate of its probable rent is made, and that sum demanded.

RELIGIOUS INTELLIGENCE.

SANDWICH ISLANDS.—By the Prussian ship, *Princess Louisa*, which arrived in this port on the 24th ult., we received letters from the Islands to the 31st of August; one of them is from the principal of the *High School* at Lahaina. This institution was founded in the summer of 1831. For the first year, the number of scholars was limited to fifty; but it has now increased to near one hundred. Since the language of the Islands has been reduced to writing, and incipient measures adopted to instruct the inhabitants, many thousands have been taught to read, and the want of more competent teachers is sensibly felt. A leading object of the high school is to train up native teachers, who being well instructed, may aid the missionaries in their arduous duties, or pursue other occupations as a sense of duty shall direct. "It is also the design of the institution to disseminate sound knowledge throughout the islands; embracing literature and the sciences, and whatever will tend eventually to elevate the natives from their present ignorance, and render them a thinking, enlightened, virtuous people."

We wish the school every success; and hope its directors will, without delay, be enabled "to raise it as high as possible, consistent with the length and breadth of its foundation;" and the principal may be assured that "whatever will please and instruct his pupils," which it is in our power to command, shall be forwarded to him by every convenient opportunity. We would not see Chinese ethics transplanted to another soil; but something of Chinese industry as displayed in their husbandry, manufactures, &c., might not be amiss among the Sandwich Islanders.

"There is an article on 'Persecution' in the July number of the Repository for 1832," says a correspondent from the islands, "which purports to have been founded on 'reports' in circulation concerning the 'South Sea islands,' and implying that the chiefs or missionaries have attempted to 'enforce church discipline' upon the people generally. Now as to the Sandwich Islands, the rulers, as such, have not attempted to enforce church discipline even on church members, much less on those who are not members of the church. And the missionaries surely have not attempted to enforce church discipline on any but members of the church; the doors of which they have ever guarded with great care to prevent multitudes rushing in, who were ready to be baptized, and to take on them the vows of the covenant,—at least, many who proclaimed themselves to be thus ready, but whom we feared were not truly born of the Spirit. In all the islands, only 669 have been admitted to church-membership."

Missionary Seminary at Batticotta, Ceylon.—This institution has been in operation about ten years, and has thus far fully

answered the expectations of its founders. It was called into existence by the wants of the people in that and adjoining districts —wants which are felt in perhaps an equal degree in every part of western Asia. These wants may not indeed be known to those who are the subjects of them. The palsy of intellect is too complete for that. The moral disease has progressed till there is not life enough left to enable the people to perceive what their wants are. But they are seen and felt by those who know what men are capable of doing and enjoying, and who wish to see these nations rising to an intellectual and moral equality with the nations of the west.

The object of the institution is to give some of the most promising youth selected from the mission schools in the surrounding country a thorough education. This the founders justly regarded as the surest means of freeing the minds of such youth as might come under their instruction from the errors in philosophy, morals, and religion, which have from time immemorial prevailed among their countrymen; and of preparing them to become teachers of others.

The principal building belonging to the institution is Otley Hall; so called in honor of sir Richard Otley, who contributed liberally for its erection. It is 64 feet in length by 29 in breadth, built of hewn stone. It is completely surrounded by a verandah, and contains four large rooms for library, lectures, and public examinations, and several smaller ones for other *purposes.* The whole necessary expenses of a native student, tuition, library, &c. being gratis, do not exceed $30 per annum; connected with the seminary, is a *preparatory* school, the object of which is sufficiently indicated by its name.

The course of study is liberal and well calculated to effect its object as stated above. Of this, the following list of books used by the several classes in 1831, is a sufficient proof.

"First class, 17 students. Lennie's grammar and exercises; Blair's lectures on rhetoric; Porteus' evidences of Christianity; Euclid through the 4th book; Blair's grammar of natural philosophy through optics; translating, declamation, and composition; and Tamul classics.

"Second class, 18 students. Woodbridge's geography; Lennie's grammar; Euler's and Bonnycastle's algebra; Mental arithmetic (reviewing): Tamul and English phrases; Euclid 1st book; Pronouncing Testament; Tamul grammar of the high language, and Tamul classics.

"Third class 18, and fourth class 30 students. Lennie's grammar; Colburn and Joyce's arithmetics through logarithms; phrases; Native arithmetic; first lessons in astronomy; writing in English; New Testament and English tracts.—All the classes attended to the study of the Bible in connexion with chronology."

Special attention is paid to the subjects of geography, natural philosophy, and astronomy, on account of the connexion of the native systems with the mythology and superstitions of the Ceylonese. According to the Skanda Purana, one of their

sacred books, which is used, very much to the terror of the priesthood as a classic in the seminary, "The earth is flat, one thousand millions of *yosany* (or 2,000,000,000 miles) in diameter, one hundred thousand *yosany* from the sun, and twice this distance from the moon, and remains immoveably fixed. It is the opinion even of the best informed among the natives, that these things were not ascertained by human investigation, but are matters of pure revelation; sanctioned, however, by the testimony of all antiquity; consequently whatever militates against this system, is to be rejected as false, if not profane."

With the help of a valuable apparatus procured in England, the principal has succeeded in convincing not only the students generally, but also many others who are usually present at the public examinations, and occasionally attend his lectures, of the incorrectness of the systems taught in their sacred books. The truth is made so plain that its evidence cannot be resisted, unless it be by a determination not to be convinced, which will not yield even to the evidence of sight. The effect desired is produced. Their confidence in those books, and consequently in the gods from whom they were supposed to have been received, is shaken, and in some cases entirely overthrown. A spirit of inquiry is awakened and the native intellect begins to be in motion. Those who are accounted learned men begin to tremble for their reputation, and the priests for their credit and support. The people begin to think, to distinguish truth from error, and free themselves from the chains of superstition and bigotry in which their fathers were held. This is to be attributed in no small degree to the wise policy which gave the institution a character truly and decidedly Christian; and has led its instructors to use every proper means for bringing the truths of the gospel to bear upon the minds of the students with all their force. They are not satisfied when they have convinced their pupils of the truth of Christianity, nor even when they see evidence of their real piety. They endeavor to inspire them with the same spirit of active benevolence which dwelt in the bosom of Him who "went about doing good," and which is the distinguishing characteristic of real Christanity. A large proportion of them spend a part or the whole of their vacations in going from village to village, and from house to house, and by conversation, reading the Scriptures, and the distribution of tracts on various subjects, correcting the errors of their countrymen, and communicating to them the knowledge they have obtained at the seminary; and some usually spend a part of every day in such labors.

Let this system continue in operation a few years more, and the sacred books and the Brahmins will lose their influence, truth take the place of error, and virtue and happiness succeed to vice and misery. In these anticipations we are not alone. So long ago as 1824, sir Richard Otley, then governor of Ceylon, after attending an examination and testifying his

approbation by a *very liberal donation*, remarked, "I entertain much more sanguine hope of the progress of civilization among the natives, than I did previously to witnessing the examination." Sir R. usually attended the annual examinations, at the close of which he addressed the members of the seminary and their parents and friends who were present, sometimes distributed rewards to the most deserving of the students, and in various otheir ways rendered important aid to the institution as long as he remained on the island; and at his departure promised to recommend it to the favorable consideration of the British government; a happy instance of the union of rank and influence with decided and efficient piety; such as we ardently desire to see exemplified by those who bear the Christian name in every other land.

Sir Robert W. Horton, the present governor, is no less favorably disposed towards the seminary. The last examination of which we have received any account, was attended by him and lady Horton, together with a large assembly of the ladies and gentlemen of Colombo. The students were prepared to be examined in theology, English reading and grammar, Latin, Greek, Hebrew, geography, arithmetic, algebra, geometry, and trigonometry. His excellency selected passages from the classics used by the students in which they were examined. Their reading, parsing, and answers to questions proposed, were in general highly creditable to themselves and their instructors, and seemed to give great satisfaction to the highly respectable audience.

We have watched the progress of this institution with the greater interest, because we believe that the work of arousing the Ceylonese, and every people in this part of the world, from their comparatively stupid state, and of effecting the needed reformation in their character and condnct, must, be done chiefly by natives. We recollect no instance in which a great reformation has been effected among any people by foreign influence alone. Foreigners may, and often do, bring into a country the knowledge which rouses the native mind to activity, and thus give the first impulse to the agency which changes a nation of savages or pagans into an enlightened and Christian people. But to give this impulse is all that can be expected from abroad. This is all that we expect will be done for the Chinese by those foreigners who are interested in their moral and religious improvement; and it is all that needs to be done. When all the great truths in science and religion which have made western nations what they are, shall have been fairly brought to the knowledge of a comparatively small number of the Chinese, and they shall have been led, like the members of the Batticotta seminary, by the influence of those truths to put forth the energies of their minds for the instruction of their countrymen; then the great object of our desire will be near its accomplishment; then China will soon be delivered from her ignorance, bigotry, and superstition, and the evils which they

produce and perpetuate; and her sons and daughters be seen walking in the paths of knowledge and holiness.

ROMAN CATHOLICS IN MACAO. Two or three months ago we heard it rumored, that his excellency, the Portuguese governor of Macao, had determined that all the Catholic priests in that settlement, who were not the subjects of his catholic majesty, should, on an appointed day, (15th inst.) leave the place. We doubted that rumor at first, but it has proved to be true. Four of the priests, and no doubt the true and faithful subjects of his holiness, have accordingly quit Macao; three of these are Frenchmen, the other is a native of Italy, and agent for the *Congregatio de propaganda fide* at Rome. How his excellency can reconcile this conduct with the *catholic* principles of Christianity, or even justify himself to the pope and the other high authorities of Europe, we are unable to conjecture. But of this we are confident, that such a procedure cannot be supported on Christian principles, and that it must and will be condemned as unfriendly, uncharitable, and unjust by enlightened and liberal minded men of every name and denomination.

JOURNAL OF OCCURRENCES.

CANTON.—During the month, an imperial messenger has visited the government here to bring an official intimation of the late empress' remains having been deposited in the imperial mausoleum. This messenger wore only a gold button, which indicates the lowest rank; but in honor of his master, the governor went down on his knees and knocked his head nine times on the earth, whilst the other stood erect on the bow of his boat. This envoy brought, it is said, a request from a royal personage in Peking, to a hong merchant who had formerly sought his patronage, that he would procure for him a pair of gold wash hand-basins.

SYCEE SILVER AND DOLLARS.—From the province of Chekeäng, a representation has been made to the emperor, stating that sycee silver was exported from the country for the purchase of opium, &c., but that no law existed for the punishment of the offense; moreover there was some jobbing in playing foreign dollars and sycee silver against each other, by which the price of silver was enhanced, as best suited the interests of the jobbers.

By his majesty's order, the Criminal Board deliberated on the subject, and decided that the exportation of "yellow gold and white silver" should be punished in the same manner as the clandestine exportation of rice or other grains. The Board recommended that the trade with foreigners should be in the way of barter, goods for goods; but in the term white silver, they would not include "foreign money," or dollars; since the dollars were imported, they might also be exported without detriment to the metals of the country.

Against this decision Hwang Tseŏ-tsze, censor of the province of Fuhkeĕn, has protested. He says, "the people are pleased with dollars for their convenience in counting; they are of value also for the facility of transport, and for use where sycee is extravagantly high, as dollars can be made of an inferior touch. On these accounts, dollars are made from sycee silver by crafty merchants in Canton, Fuhkeĕn, Keängse and Keängsoo, similar to the foreign dollars; so that if dollars apparently foreign may be exported with impunity, all the sycee silver in China, may be converted into dollars, and thus sent abroad without any crime. The new law, he says, prohibits the export of sycee with one hand, and permits it with the other. He begs the emperor to prohibit by

penalty the coining of dollars, as he does the secret coining of *cash;* and as rice and money are so different in bulk while the same in value, that he should accordingly increase in the same proportion the punishment for exporting silver. Otherwise the treasure of the land will go forth to feed the cupidity of barbarians, and injure China for myriads of years. The export of copper and iron affects only military weapons, but that of silver touches the vitals of the empire.

JEALOUSY OF THE CHINESE GOVERNMENT.—Two nobles of one of the tributary Tartar tribes, employed in attendance on the emperor at Peking, had lately to return to their native tribe, to sacrifice to the manes of a deceased prince. On their way back, feeling a desire to see new places, they left the ordinary route outside of the Great wall, and proceeded to Peking through Shense and the other provinces immediately south of the wall;—defraying all charges themselves, in place of expending the traveling allowances to which they were entitled, on the usual outside route. For this they have fallen under the imperial displeasure, and the Board of War is directed to deliberate regarding the punishment of their demerit.

GAME LAWS OF TARTARY.—The wild horses and cattle of the Mantchou forests are, like the ginseng which also grows there, considered the property of government; and to hunt these cattle is prohibited to every one who is not employed by government for the purpose. It has however been found impossible to prevent the constant infringement of the laws, and therefore it is to be taken off in some places, but retained in others. By this change the government still retains in fact the monopoly: for as the frequent hunts on the free lands will drive the cattle into the government forests, the people will rarely be able to maintain the hunt with success.

The Kwangchow foo, whose name is *Kin*, or Gold, is in very bad odor among the people of Canton. The late fooyuen Choo forced him upon his predecessor Hoo, who died of vexation; and now he is placarded in the streets, and even against his own office. *One of these* placards now before us, accuses him of having taken three sisters to be his wives without any of the formalities that law and custom require; and of making two thousand taels of silver the price of every favorable decision.

PEKING. We have received the Gazettes to the 8th of the 9th moon, October 20th; the recent numbers contain very little that is interesting to foreigners. We have looked them all over, but have found nothing to repay the trouble. The military governor of the "nine gates of Peking," continually reports cases of theft, robbery, assault, sodomy and rape, such as in other nations are managed by officers of the police, or inferior judges.

On the 27th of the 8th moon, he reported the apprehension of a band of vagabonds, who had committed all these crimes, and who endeavored to escape being detected by pretending that they were officers of government patroling the streets at night.

In another gazette a case of *parricide* is recorded. The deceased was a Mantchou, who belonged to the Hanlin college. The son says, he was at home superintending the worship of tablets dedicated to heaven and earth, when his father having neglected to give orders, he omitted to burn incense at the proper time. The father, then in front of the tablet, used abusive language to the son; who in a fit of passion seized a billet of wood and broke his father's skull. He then dragged the body into the street, intending to make some pretext to screen himself from the charge of murder, but was seen and apprehended.

On another occasion eight individuals were seized for having propagated heterodox opinions and formed associations.

A member of the imperial family has petitioned government to seize his rebellious and vicious son, in order to send him to Mantchou Tartary, and shut him up in perpetual confinement.

Delinquencies of Chinese Officers. His majesty has recently been very much displeased at the carelessness of many of his officers who have charge of the seals of government. Four cases have come before him this year, wherein the parties lost the keys of the boxes in which the seals were kept.

THE

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REVIEWS.

History of the Indian Archipelago; containing an account of the manners, arts, languages, religions, institutions, and commerce of its inhabitants. By JOHN CRAWFURD, F. R. S., late British Resident at the court of the sultan of Java. Three volumes. Edinburgh: 1820.

LONG before the names and situation of the islands of the Indian Archipelago were known in Europe, their productions, having found their way far westward, were included among the choicest luxuries of its inhabitants. More than twenty-eight hundred years ago, in the memorable days of the Hebrew commonwealth, king Solomon's navy, which he built on the shores of the Red sea, came to *Ophir;* three years were required for the voyage; the ships were navigated by Tyrian "shipmen that had knowledge of the seas," and they returned laden with spices, gold, ivory, ebony, apes, peacocks, and various other articles. As to the situation of Ophir there is a diversity of opinion, and it must probably for ever remain a matter of uncertainty. Josephus places it in the Indies, and says it is called the 'gold country,' by which he is thought to mean the peninsula of Malacca. Others think it is Sumatra, Java, or Celebes. But whatever may be the truth in regard to these conjectures, it is quite certain that at a subsequent period, an extensive commerce was carried on

by the half civilized nations of India, who being almost entirely ignorant of geography and navigation were poorly qualified either to extend their own researches, or to communicate to others the little knowledge which they had already acquired. During the middle ages, the productions of these eastern islands constituted the most important part of "that oriental commerce which lighted the embers of civilization in Italy;" and finally, it was the search for them that led to the interesting discoveries of Gama and Columbus.

It is matter of deep regret, that to the present time, these islands and their inhabitants remain in so great a measure unknown to the enterprising and philanthropic people of modern Europe and America. Rich, fertile, and salubrious in a very high degree, they are, with but few exceptions, the abodes of uncivilized tribes, who hold a very inferior rank in the scale of nations. Were they better known to the people of the west, and more frequently visited by them, they would unquestionably contribute much to the advantage of the visitors; and were the visitors men of probity and benevolence, able and ready to communicate, they would prove themselves to be the benefactors of the islanders.

Both the Hindoos and the Arabians who first visited these islands were ignorant of their topography; they sought only for their productions, and to them their knowledge was confined. The natives were, and are still, equally ignorant. Though from their geographical situation they are necessarily a maritime people; yet their enterprises rarely extend beyond those islands and countries which are in the immediate neighborhood of their own. Their voyages are usually confined to the coast; sometimes however, favored by the steadiness of the monsoons, deriving some assistance from observing the heavenly bodies, and now and then having recourse to the compass, the more adventurous navigators pursue a bolder track, and quitting sight of land, by a direct course

make for their port of destination. At what period the mariner's compass was introduced among them, and whether they received it from Europeans or from the Chinese, it is difficult to determine: they call it *pandoman*, which is a native name. The islanders have no term to designate the monsoons; they divide the year "into a dry and a wet half," and designate them by the "native term *masa* or *mangsa*, meaning season, or by the Arabic one of the same signification, *musim*," which Europeans have changed into *monsoon*. The natives have no common name to designate the whole group of islands which is so well defined and known by the appellation, Indian Archipelago. The words *pulo* and *nusa*, which ought to be translated 'islet,' they seldom apply to any portion of land, "the insularity of which is not within the range of vision." The name which they give to an island is usually borrowed from the physical aspect of the country, most commonly from its configuration: for example, *Penang*, 'the areca nut,' is so called from some imaginary resemblance of the shape of the island to that fruit. *Ubi*, or *Uwi*, 'a yam,' is a name given to several small islands, in allusion to their form. When an island is inhabited by a tribe considerable for its civilization or numbers, the idea of insularity is dropped, and the country takes its name from such a tribe. On this principle Amboyna, Bali, &c., are called, not the islands of the Amboynese, Balinese, but *tanah Ambun, tanah Bali*, the lands of these people.

The Indian Archipelago is by far the greatest group of islands on the globe. Its proximity to China, and the intercourse which subsists between the inhabitants of the two countries, not to mention various other considerations, often attract our attention to that interesting and important subdivision of the earth. After a residence of fourteen years in India, nine of which he spent in the islands of the eastern Archipelago, Mr. Crawfurd was well prepared to write the history of these islands. From his work

the title of which stands at the head of this article, we shall here introduce a rapid sketch of the geographical and physical features of the country, adding from the same source brief notices concerning the character of its inhabitants, their history, and their intercourse and relations with foreign nations. All that we can state in the present article will be general; the more particular accounts of the several islands and their productions, and the different tribes of men and their "innumerable languages" must be reserved for future numbers.

The Indian Archipelago embraces in length forty degrees of longitude, and in breadth thirty degrees of latitude; thus comprehending, with the intervening seas, an area of 4,500,000 geographical, or about 5,500,000 statute miles: it extends from the western extremity ef the island of Sumatra, to the parallel of the Araoe islands; and from the parallel of 11° south to 19° north of the equator. "Its general position is between the great continental land of New Holland, and the most southern extremity of the continent of Asia. It is centrically situated with respect to all the great and civilized nations of Asia, and lies in the direct and inevitable route of the maritime intercourse between them. Its eastern extremity is within three days sail of China; its western not above three weeks sail from Arabia. Ten days' sail carries a ship from China to the richest and most centrical portion of the Archipelago, and not more than fifteen are required for a similar voyage from Hindostan. Taking a wider view of its geographical relations, it may be added, that the passage from Europe or America to the western extremity of the Archipelago, may be readily performed in ninety days, and has been often done in less, and that the voyage from the west coast of America may be effected in little more than one half that time. Such are the extraordinary advantages of the geographical and local position of these fine countries."

The following short abstract of the topography will serve our present purpose. It contains three islands of the *first* degree in size; namely, Borneo, Sumatra, and New Guinea; of the *second* rank, it contains an island and a peninsula, namely, Java, and the Malayan peninsula; of the *third* rank, it contains three, Celebes, Luçonia, and Mindanao; and of the *fourth*, it contains at least sixteen, namely, Bali, Lombok, Sumbawa, Chandana, Flores, Timur, Ceram, Booroe, Gilolo, Palawan, Negros, Samar, Mindoro, Panay, Leyte, and Zebu. Of the relative importance, value, and populousness of the different islands, the size is by no means a just criterion. Many valuable islands of small size are excluded from the preceding list; some of these may be noticed in the sequel. "The whole Archipelago is arranged into *groups* or chains of islands, with here and there a great island intervening. The islands are upon the whole thickly strewed, which gives rise to innumerable straits and passages, which would occasion, from their intricacy a dangerous navigation, were the seas of the Archipelago not distinguished, beyond all others, by the proximity of extensive tracts of land, by their pacific nature, and by the uniformity of the prevailing winds and currents."

Five portions of the ocean which encompass or intersect the different islands of the Archipelago are of considerable extent, and tolerably free from islands. The *first* of these in extent is the China sea, which lies between Borneo and the Malayan peninsula; the *second* is the Java sea; the *third* is that tract of waters called the Banda sea, lying between Celebes on one side, Booroe and Ceram on the other, and the chain of islands to the south, of which Timur and Timurlaut are the most conspicuous; the *fourth* is the clear tract of ocean named the sea of Celebes, lying between Celebes and Borneo to the south and west, and Mindanao and the Sooloo chain of isles to the north; the *fifth* and last is the basin formed by the Sooloo chain, Borneo, Palawan, the southwest

side of the Philippines, and Mindanao, usually known as the Mindoro or Sooloo sea.—The bay of Bengal and the Indian ocean, wash the western shores of the Archipelago, the Pacific, its southern and eastern shores, and the China sea its northern. The western boundary of the Archipelago is formed by the Malayan peninsula and Sumatra. The southern boundary is formed by a long chain of contiguous islands, the most singular which the physical form of the globe anywhere present; it commences with Java, and terminates nearly with Timurlaut, running in a straight line almost due east and west, in a course of 1600 geographical miles. The eastern boundary is more extensive, broken, and irregular than any of the rest; it is principally formed by the great island of Luçonia. The northern barrier is formed by the great islands of Luçonia, Palawan, and Borneo.

The whole Archipelago lies within the tropics, and almost the whole of it, with the exception of the Philippines, is situated within ten degrees (on each side) of the equator. "There is necessarily a general uniformity in climate, in animal and vegetable productions, and of course, in the character of the different races of inhabitants. Notwithstanding this, a nearer acquaintance both with the country and its inhabitants, soon points out to us that there is much diversity in both, and we shall find that the whole is capable of being subdivided into *five* natural and well grounded divisions." We will notice each of these divisions, and nearly in the words of our author.

The *first*, comprehends the Malayan peninsula, Sumatra, Java, Bali, Lombok, and about two thirds of the western part of Borneo, up to the parallel of longitude 216° east. The animal and vegetable productions of this division are peculiar, and have a higher character of utility than those of the others; the soil is of superior fertility, and better suited for rearing vegetable food of the first quality. The civilized inhabitants have a general accordance in manners, language, and political institutions; they are far more

civilized than those of the other divisions, and have made considerable progress in arts, arms, and letters.

The island of Celebes is the centre of the *second* division, which comprehends, besides that island itself, the smaller ones on its coast, as Bouton and Salayer, the whole chain of islands from the parallel of longitude 116° to 134° east, with the whole east coast of Borneo within the same limit, and up to about 3° of north latitude. The animal and vegetable productions have generally a peculiar character, the soil is of an inferior quality to that of the last, and less suited to the rearing of rice of the first quality. In language, manners, and political institutions, the inhabitants agree remarkably among themselves, but differ widely from their western neighbors, and are inferior to them. Rice is their principal food, but it is not abundant, sago is occasionally used.

The *third* division differs in a most remarkable manner from all the rest. Its extent is from the parallel of longitude 124° to 130° east; and from south latitude 10° to latitude 2° north. The character of the monsoons is here reversed. The eastern monsoon, which is dry and moderate at the west, is here rainy and boisterous; the westerly monsoon, rough and wet in the two first divisions, is here dry and temperate. The greater number of the plants and animals of the two first divisions disappear in the third, where we have strange productions, in both kingdoms, unknown to any other parts of the world. This is the native country of the clove and nutmeg, and the only one in the world which produces them in perfection. For raising the better kinds of vegetable food, the soil is of inferior fertility. Rice is scarcely produced at all, and the staple food of the people is sago. In language, manners, and political institutions, the people agree among themselves, but differ essentially from all their neighbors. They are far inferior to the inhabitants of the first two divisions in civilization, in power, and in knowledge of the useful

arts. They have never acquired of themselves the use of letters.

The *fourth* is, of all the divisions, the least distinctly characterized; it extends from the parallel of 116° east longitude to about 123,° and from 4° to 10° north latitude, and includes the northeast angle of Borneo, the whole of Mindanao, and the Sooloo archipelago. The clove and nutmeg are indigenous, but of imperfect and inferior quality. Sago is very often used, but rice is the principal article of food. In civilization the inhabitants are superior to those of the third division, and inferior to those of the first, or even the second. Their language, manners, and institutions are peculiar, agreeing among themselves, and differing from those of all their neighbors.

The *fifth* and last division is the well-known group of the Philippines, extending from the parallel of 10° to 19° north latitude. A geographical situation so different from that of all the other countries of the Archipelago, produces much relative difference in climate and productions. This division is the only portion of the Archipelago within the boisterous region of hurricanes, and this circumstance alone gives a peculiar character to the country. The soil is of eminent fertility, and rice is the food of the more civilized races. The manners, the political institutions, and above all, the language of the inhabitants, differ in genius and form from those of all the other divisions.

"Such," says our author, "are the particular characteristics of the different divisions of this great country. The more general features of the whole Archipelago, and those distinctive marks which characterize it from other portions of the world, are easily enumerated. It has the common characters of other tropical countries,—heats, moisture, and luxuriant vegetation. It is throughout of a mountainous nature, and its principal mountains from one extremity to the other are volcanoes. It is very generally covered with deep forests of stupendous trees. The number

of grassy plains is very small, and there are no arid sandy deserts. It is distinguished from every cluster of islands in the world, by the presence of periodical winds, and from all countries whatever by the peculiar character of those winds. The Archipelago is the only country of Asia situated upon the equinoctial line, or very close to it. *** The insularity of the whole region, the contiguity of the different islands, and the facility and rapidity of the navigation, are also prominent and characteristic features. The animal and vegetable productions of the Archipelago either differ wholly from those of other countries, or are important varieties of them. In one quarter, even the principal article of food is such as man nowhere else subsists upon. The productions of the ocean are not less remarkable for abundance and variety than those of the land."

Two aboriginal races of human beings inhabit the Indian islands; these are "as different from each other as both are from all the rest of their species." Setting aside the minor divisions of the inhabitants, as the Javanese, Malays, Bugis, Balinese, &c., we shall confine our remarks to these two; the one of which may be described as a *brown-complexioned* people, with lank hair; and the other as a *black*, or rather *sooty-colored* race, with woolly or frizzled hair. Mr. Crawfurd thinks that these two races of men present, in their physical and moral character, a complete parallel with the *white* and *negro* races of the western world; and the first, he adds, have always displayed as eminent a relative superiority over the second, as the race of white men have over the negroes of the west.

The persons of the brown-colored tribes are short, squat, and robust. "Their medium height may be reckoned, for the men, about five feet two inches, and for the women, four feet eleven inches, which gives about four inches less than the average stature of Europeans. Their lower limbs are rather large and heavy, but not ill-formed. Their arms are rather fleshy

than muscular." The face is of a round form; the mouth wide; the teeth, when not discolored by art, very fine; the chin is rather of a square form; the angles of the lower jaw remarkably prominent; the cheek-bones are high, and the cheek consequently rather hollow; the nose is short and small, never prominent nor flat; the eyes are small, and always black, as with other orientals. The complexion though usually brown, varies a little among the different tribes. The fairest races are generally towards the west, but some of them, as the Battaks of Sumatra, are upon the very equator. The Javanese, who live most comfortably, are among the darkest people of the Archipelago; the wretched Dayaks of Borneo are among the fairest. Compared to Europeans, Arabs, Persians, Tartars, Burmese, or Siamese, the Indian islanders must be considered as an ill-looking race of people. In color, *virgin gold* is their standard of perfection; but their complexions are scarcely ever clear, and a blush is seldom seen upon their faces.

The sooty-colored race is a dwarf African negro; and by the brown-complexioned tribes is designated the *Pua-pua* (Papua, or woolly haired) race. A full grown male brought from the mountains of Queda was found to be no more than four feet nine inches high. Among those brought from New Guinea and the adjacent islands, our author thinks he never saw any one that exceeded five feet in height. Besides their want of stature, they are of a spare and puny frame. The following distinction has been drawn between the Papuan and the African negro, by sir Everard Home; speaking of the Papuan he says:— "His skin is of a lighter color, the woolly hair grows in small tufts, and each hair has a spiral twist. The forehead rises higher, and the hindhead is not so much cut off. The nose projects more from the face. The upper lip is longer and more prominent. The lower lip projects forward from the lower jaw, to such an extent that the chin forms no part of the face, the lower part of which is formed by the mouth." The

puny stature, and feeble frames of those who belong to this race, Mr. C. proceeds to remark, "cannot be ascribed to the poverty of their food or the hardships of their condition, for the lank-haired races living under circumstances equally precarious, have vigorous constitutions. Some islands they enjoy almost exclusively to themselves, yet they have in no instance risen above the most abject state of barbarism. Whenever they are encountered by the fairer races, they are hunted down like the wild animals of the forest, and driven to the mountains or fastnesses, incapable of resistance."

The question of the origin of these two different races, appears to our author to be one which is "far beyond the compass of human reason;" it is however "one of such curious speculation and interest, that it cannot be passed over altogether in silence." The only connection in language, manners or customs, which exists between the inhabitants of the Archipelago and any distant people, which cannot be satisfactorily ascertained, is that with the negro races of Madagascar. Mr. Crawfurd has "no hesitation in thinking, that the extraordinary coincidences in language and customs, which have been discovered between the people of the Archipelago and those of Madagascar, originated with the former; every rational argument is in favor of this supposition, and none against it." He discusses this subject at some length, and then concludes, that these facts point at a connection of great antiquity, and lead him "distinctly to assert," that the connection which existed between the two countries, "originated in a state of society and manners different from what now exists, and took place long before the intercourse of the Hindoos, not to say the Arabs, with the Indian Archipelago."

The limits of a single article forbid us to follow the historian of the Archipelago, in his particular description of the intellectual endowments, social qualities, religious institutions, domestic ceremonies, and familiar usages, games and amusements of the

natives. From the correspondence of gentlemen, some of whom have long resided in the islands and are well acquainted with them and their inhabitants, we hope to be able from time to time to lay before our readers interesting notices of the Indian islanders. We now proceed to notice very briefly the principal foreigners who have at various times come in and settled among them. These are Indians, Chinese, Arabs, Portuguese, Spaniards, Dutch, and English.

The *natives of Hindostan* are found chiefly in the western portion of the Archipelago. By Europeans these are called Chulia; but by the natives Teling or *Kaling*, which is more correct. *Kalinga* is the only country of India generally known to the islanders; and they give the name Kaling to those who come from that country. Between the Coromandel coast and the Indian islands, a commercial intercourse has existed from time immemorial. "A passion on the part of the Hindoos, in common with the rest of mankind, for the spices and other rare productions of the islands, gave rise to this commerce, which increased as the nations of the west improved in riches or civilization; for the trade of the people of Coromandel was the first link of that series of voyages, by which the productions of the Archipelago were conducted even to the markets of Rome." Taking advantage of the westerly monsoon, these adventurers came annually to seek their fortunes in a country richer and far less occupied than their own. In their character, they are shrewd, supple, unwarlike, mendacious and avaricious; a large portion of them return to India, but a considerable one also colonizes and intermarries with the natives.

Of all foreigners, the *Chinese* are the most numerous in the Archipelago. Their junks never fail to bring a large supply of emigrants, and the European trading ships frequently do the same—as many as 450 have been known to sail in a single ship. Many of these return to their own country, "and the first intention of every emigrant is probably to do so; but

circumstances detain a number of them in the islands, who, intermarrying whith the natives of the country, generate a race inferior in energy and spirit to the original settlers, but speaking the language, wearing the garb, professing the religion, and affecting the manners of the parent country. The Chinese settlers may be described as at once enterprising, keen, laborious, luxurious, sensual, debauched, and pusillanimous. They are most generally engaged in trade, in which they are equally speculative, expert, and judicious. Their superior intelligence and activity have placed in their hands the management of the public revenue, in almost every country of the Archipelago, whether ruled by natives or Europeans; and of the traffic of the Archipelago with the surrounding foreign states, almost the whole is conducted by them." The principal part of these settlers are in Java, Borneo, Singapore and Penang; but a few scattered families are to be found in every island where the people are in any manner civilized. Of these emigrants, sir Thomas Herbert has given, in the quaint language of his time, the following account:—"The Chyneses are no quarrellers, albeit voluptuous, venereous, costly in their sports, great gamesters, and in trading too subtle for young merchants; ofttimes so wedded to dicing, that, after they have lost their whole estate, wife and children are staked; yet in a little time, Jew-like, by gleaning here and there, they are able to redeem their loss; and if not at the day, wife and children are then sold in the market for most advantage."

The *Arabians* began at a very early period to trade to the Archipelago; but these settlers are more considerable for their influence than for their numbers. In 1296, when Marco Polo visited Sumatra, he found many of the inhabitants of the coast converted to Mohammedanism. Arabian adventurers have settled in almost every part of the country; and of all who meet on this *common theatre*, the Arabs are the most ambitious and bigoted. They have a strength

the European adventurers ef all nations. The prosecution of the same object has continued down to the latest period to actuate their policy; a ***systematic injustice*** which has, in every period of the European connection, generated a train of evils and misfortunes to the native inhabitants, of which no other portion of mankind has been so long the victim."

Of European nations, the *Portuguese* were the first who reached the Indian islands by way of the cape of Good Hope. Diego Lopez de Sequeira led on the enterprise; and, "if we except the *accidental* visits of Marco Polo, Mandeville, and others," may be looked upon "as the proper discoverer of the Indian Archipelago." Malacca was wrested from the natives in 1511, and its immense riches were given up to plunder. During the 130 years the city remained in the possession of the Portuguese, it was 18 times besieged or blockaded; *six* times by its legitimate possessors, *seven* times by the king of Acheen, *thrice* by the Javanese, and *twice* by the Dutch. In 1521, a squadron of nine ships appeared in the Spice islands for the purpose of *taking possession of them* in the name of the king of Portugal. The "simple sovereigns" of the Moluccas received their treacherous guests with caresses, and contended for the honor of entertaining them. De Britto established himself in Ternate; and was soon astonished by the arrival of the companions of Magellan, who had reached the Moluccas in the course of *the first voyage round the world*. These he seized and imprisoned; and the natives no sooner knew Europeans, than they were presented with the odious spectacle of their hatreds and animosities. The first governor of the islands, "stirred up civil war," and even distributed rewards for the massacre of the unfortunate natives. For sixty years during which their dominion continued, "the same scenes of rapine and cruelty were exhibited. Kings were made and dethroned, executed and extirpated at the caprice of these petty tyrants of the Moluccas."

The *Dutch* intercourse with the people of the Archipelago, did not commence until 1596; in which year, a fleet of four ships, after a voyage of ten long months, arrived at Bantam, then the principal trading port in the Indies, for those commodities which the habits of Europe demanded. The adventurers acted without judgment or moderation, in their intercourse with the natives. At Bantam they embroiled themselves with the inhabitants, and committed actual hostilities. At Sădayu, "they committed a horrible massacre, and at Madura a still more atrocious one, in which the prince of that country and his family, coming to visit a Dutch fleet in a friendly manner, lost their lives through the suspicious timidity of these strangers." The early period of the Dutch history, "consists in a compilation of their commercial transactions, their wars with the Spaniards and Portuguese, their broils with the English, and their aggressions upon the natives." We might follow our author through many pages of similar narrative, but we have no heart to do it, and we desist from the task. At the present time, the Dutch have possessions in Java, Amboyna, and Macassar; and their countrymen at home in concert with a few in the east, as in former times, are making laudable efforts for the improvement of the islanders; and we hope their success will be equal to the opportunities they enjoy.

Of the *Spanish* possessions, which are confined to the Philippines, we have already spoken in another article, and shall not here resume the subject further than to quote one short paragraph from the work before us. "It is remarkable," says Mr. Crawfurd, "that the Indian administration of one of the worst governments of Europe, and that in which the general principles of legislation and good government are least understood, one too which has never been skillfully executed, should, upon the whole, have proved the *least injurious* to the native inhabitants of the country. This, undoubtedly has been the cha-

racter of the Spanish connection with the Philippines, with all its vices, follies, and illiberalities; and the present condition of these islands affords an unquestionable proof of this fact. Almost every other country of the Archipelago is, at this day, in point of wealth, power, and civilization, in a worse state than when Europeans connected themselves with them three centuries back. The Philippines alone have improved in civilization, wealth, and populousness."

We have now brought into review all the topics which we proposed to notice in this article. We shall conclude it by adding, in the form of a chronological table, brief notices of the principal events in the history of the Archipelago, whether native or European. Our limits will not allow us to give the table entire as it stands in the volumes of Mr. Crawfurd; we select only the most important and interesting particulars.

Chronological Table

Of the principal events in the history of the Indian Archipelago.

1160. A. D. A Malayan colony, first from the original country of that people, and latterly from Palembang in Sumatra, settles at the extremity of the Malayan peninsula, and founds the city of Singhapura (Singapore).

1252. The king of Java invades Singhapura, and drives the Malays from thence, who, proceeding further westward, found the city of Malacca.

1276. Sultan Mohammed Shah ascends the throne of Malacca, and embraces Mohammedanism.

1304. The Javanese and Malays visit the island of Ternate for cloves, and many of them settle there, and are soon followed by Arabians

1340. The king of Malacca engages in a war with Siam, whose sovereign is killed in a battle which ensues.

1350. An Arabian adventurer instructs the king of Ternate in Arabic, and in the art of ship-building.

1391. An unsuccessful attempt to convert the Javanese to Mohammedanism is made by a rajah.

1465. Javanese, Malays, and also Chinese, in great numbers, frequent Ternate in quest of cloves.

1478. The Mohammedan religion established in Java; and shortly after, the people of the western end of the same island, or the Sundas, converted to Mohammedanism.

1495. The king of Ternate embraces the Mohammedan religion, and visits Java to receive instruction in that faith.

1509. A Portuguese squadron of four ships, under the command of Diogo Lopes de Siqueira, reaches the Indian Archipelago.

1511. The renowned Alphonzo Albuquerque, viceroy of the Indies, with a fleet of nineteen ships, and fourteen hundred men, conquers Malacca, and sends a squadron under Diogo de Abreu for the discovery of the Moluccas; he touches only at Amboyna, and returns with a cargo of cloves.

1512. The Portuguese permitted to settle in the Celebes, where they find some of the inhabitants converted to Mohammedanism.

1521. The Spaniards, conducted by Magellan, arrive in the Moluccas by the straits bearing his name. That great navigator is killed in an affray with the people of the little isle of Maktan, one of the Philippines.

1523. The king of Acheen besieges the fortress of Passe, the Portuguese garrison of which, after a gallant defense, take flight, which puts an end to the Portuguese dominion in Sumatra.

The king of Bintan invests Malacca with a fleet and army, the former under the command of the celebrated Laksimana; Alphonzo de Sousa arrives and relieves the city, sails for Pahang, where he destroys all the merchant vessels, kills six thousand persons, and takes prisoners in such numbers as to afford every Portuguese *six slaves*.

1526. The Spaniards form their first establishment in the Moluccas, on the report of the companions of Magellan.

1530. Gonçalvo Pereira, as governor of the Moluccas, sails for those islands, touches at one of the ports of Borneo, where he makes commercial arrangements with the king.

1531. The kings of Gilolo, the Papuas, and the princes of the Moluccas, join in a league to exterminate the Portuguese, who are blockaded and confined until the arrival of the new governor, the heroic Galvan. To save the effusion of blood, Galvan proposes to the kings of Gilolo and Bachian to meet each of them in single combat, which they accept, but the meeting is prevented and peace concluded.

1537. The king of Ternate, sent to India, is there converted to Christianity, and sent back to be reinstated in his kingdom, but dies at Malacca on his way to the Moluccas.

Galvan employs himself zealously in converting the islanders to Christianity, institutes a seminary for religious education, which was approved of by the council of Trent; and, after making himself beloved to such a degree as to cause the inhabitants of the Moluccas to propose making him their king, is superseded in his government: during his rule, Christianity made rapid progress in the Moluccas and spread to Celebes and Mindanao.

1547. Francis Xavier, 'the apostle of the Indies,' makes his appearance at Malacca, and the Portuguese ascribe to his presence the salvation of the place from a formidable attack of the king of Acheen, who came against it with a fleet of seventy large gal-

lies, and an army of a hundred thousand men, among whom there were five hundred Turkish janissaries. Two years after this, Xavier propagates Christianity in the Moluccas.

1565. Miguel Lopez de Legaspi, in the reign of Philip II. of Spain, takes nominal possession of the Philippines.

1571. Manila founded by the Spaniards, and three years after, attacked and nearly taken by the Chinese rover, '*Limahon.*'

1578, Nov. 14th. The English, under sir Francis Drake, make their first appearance in the Archipelago, touching at Ternate and Java.

1581. The king of Ternate captures the Portuguese fortress, and puts an end to their dominion in that island. The kingdom of Portugal being united to that of Spain, its Indian dominions fall under the power of the latter.

1586. There is a great eruption from the volcanic range of mountains in the islands at the eastern end of Java.

1588. Thomas Cavendish, in his circumnavigation of the globe, touches at Java.

1590. The emperor of Japan sends a mission to the Philippines; the king of Camboja does the same, and begs the governor, Dasmarinas, to assist him against the king of Siam.

1593. The governor of the Philippines, having sailed against the Moluccas, his fleet is dispersed, and he is murdered by the mutiny of the Chinese part of his crew, who had been cruelly used by the Spaniards.

1596. The Dutch under Hautman, arrive in Java, and the prince of Madura and his family are massacred by them while paying a visit of ceremony on board of Hautman's fleet.

1600. The Dutch visit Acheen; and the next year the king sends two embassadors to Holland, one of whom dies there, but the other returns in safety. *Tobacco* is introduced into Java.

1602. The emperor of Japan sends another embassy to the governor of the Philippines, requesting a continuation of the commercial intercourse between Japan and those islands, and also that some Spanish shipwrights might be sent to him.

1603. The emperor of China sends an embassy to Manila to ascertain the truth of a report that had reached him, that the port of Cavité was formed of *gold.* The Chinese of the Philippines shortly after this, revolt against the Spaniards, and after a long resistance, are exterminated to the number of twenty-three thousand. The emperor sends a mission to inquire concerning the murder of his *countrymen*, is satisfied with the explanation afforded by the governor, and the commercial intercourse goes on as formerly.

1605. Dadu ri Bandang, a native of the Malayan kingdom of Menangkabao, converts the kings of Goa and Tallo in Celebes, by whose influence the Mohammedan religion is accepted by all the *Macassar* states. The next year the Macassars force the people of Boni, and the Waju nations, to adopt the Mohammedan religion.

1611. Peter Both, a Dutch governor-general, arrives at Java; enters into a treaty with the king of Jacatra, by which the Dutch are allowed to build a fort, and establish a factory.

1613. King James I. of England sends a letter and presents to the king of Acheen; who writes a friendly answer to his Britannic majesty, and requests to have one of his '*countrywomen to wife*,' promising to make her son king of the pepper countries.

1619. Coën attacks and destroys the town of Jacatra, and the name of *Batavia* is given to the Dutch fort of that place.

1620. The Dutch and English East India companies having entered into treaty, the former propose the reduction of the Banda isles as a joint enterprise, which the latter decline, declaring their want of means to be the sole reason. The Dutch by themselves achieve the conquest of those isles.

1621. The French make their first appearance in the Archipelago, carrying a letter and presents from the king of France to the king of Acheen.

1623. The Dutch pretending to have discovered a plot of the English and their Japanese soldiers to sieze the fort of Amboyna, put the supposed conspirators to the torture, and execute them upon their confession on the rack.

1624. The Dutch commence hostilities against the inhabitants of the Moluccas, for *selling their cloves to other strangers.*

1625. The Spaniards make a settlement on the east side of Formosa, and are successful in converting the native inhabitants to Christianity.

1626. An expedition sails from the Philippines against the Dutch establishment in Formosa, but returns without reaching the place. Another expedition is fitted out against the Dutch commerce; it sails to Siam, where the Dutch being protected by the king of that country, the Spanish commander burns their junks, and takes prisoners the Siamese mission, proceeding on its annual voyage to China.

1629. The king of Siam sends an embassy to Manila, claiming redress for the ravages committed by the Spaniards in the Siamese port, and the seizure of the embassador proceeding to China. The king of Camboja sends a mission to the Philippines, claiming the assistance of the Spaniards against the king of Siam, and requesting shipwrights, who are sent to him.

1636. Antony Van Diemen, governor-general of the Dutch Indies. The next year the governor of the Philippines sails against Sooloo and Mindanao, and after an obstinate struggle, reduces them, but is soon obliged to recall his garrison, and abandon his conquests.

1639. The Chinese in the Philippines, now amounting to thirty thousand men, revolt against the Spanish authority; being attacked by a military force, they are driven from post to post, and at length yield, after their number has been reduced to seven thousand.

1640. The Portuguese settlements in India are separated from those of Spain, by the rise of the duke of Braganza to the independent throne of Portugal.

1642. Malacca is taken by the Dutch after a seige and blockade of five months. Their having established themselves in Formosa, occasions great consternation among the Spaniards at Manila.

1643. A truce of ten years for India is concluded between the Dutch and Portuguese. Tasman discovers New Zealand and Van Diemen's Land.

1645. A succession of earthquakes takes place during sixty days in the Philippine islands, when Manila is entirely destroyed, and many lives lost.

1649. The sultan of Mataram issues an order to his subjects, *enjoining all the men to marry each two wives.*

1652. The king of Ternate is carried off to Batavia by the Dutch, and compelled to sign a treaty, agreeing to *destroy all the cloves* in his dominions. Vlaming, the governor of Amboyna, executes more than twenty of the nobles of the Moluccas by breaking some on the wheel, and strangling or drowning others.

1653. Corrolat king of Mindanao, puts to death two Jesuits and other Spaniards sent to him as embassadors from Manila.

1660. A *copper currency* is established for *tin coin* by order of the sultan of Mataram.

1662. Koxinga (Ching Chingkung), having taken Formosa from the Dutch, sends a mission to Manila, requesting the payment of tribute, and his acknowledgment as sovereign of the Philippines, in consequence of which the governor directs all the Chinese to quit the islands. But the death of Koxinga frees them from the danger of a Chinese invasion.

1666. The Dutch send a great force, under admiral Speelman, for the conquest of Macassar.

1669. The treaty between the Macassars and Dutch is broken and war renewed.

1671. A violent earthquake takes place at Amboyna, another occurs in 1673, and another in 1674.

1683. The king of Bantam grants to the Dutch the exclusive trade in pepper, and the *monopoly* of the sale of cotton goods in his dominions, and expels the Danes and English.

1684. The English send an embassy from Madras to Acheen, requesting permission to build a factory, which is peremptorily refused. The next year they establish their factory at Bencoolen.

1687. The Dutch, on the call of the king of Bantam, attack Succadana and conquer it, making the English who are found there prisoners.

1699. Surapati attempts the conquest of the province of Pronorogo in Java, and is defeated.

1705. The Dutch general, De Wilde, takes the field with an army of eight thousand Europeans, and seven thousand Javanese and Madurese, and the army of the Susunan is defeated.

1706. The Dutch again take the field against the dethroned Susunan and Surapati; the latter flies, after receiving a wound of which he dies.

1708. The Dutch make offers to the Susunan, who surrenders himself on assurance of grace; he is sent to Batavia, and then banished to Ceylon, where he dies.

1709. The Chinese are banished from Manila, under the pretext of carrying off the public wealth.

1710. The Spaniards attempt the conversion of the Pelew islanders; but the priests sent thither with that view were never heard of after landing.

1713. The Dutch banish the king of Tambora in Sumbawa to the cape of Good Hope.

1717. The governor of the Philippines sends a mission to Siam, to cultivate friendly and commercial relations with that country, and the Spaniards obtain liberty to establish a factory; but a ship of Siam having, in the meantime, come to Manila, and the crew being ill used by the Spaniards, the effects of the mission are frustrated.

1719. The natives of Sumatra, irritated by the misconduct of the agents of the English East India Company, rise upon the Europeans at Bencoolen, and the garrison abandons the fort; but the natives alarmed by the encroachments of the Dutch, invite the English to come back, and they return accordingly.

1723. The culture of *coffee* is introduced into Java by the Dutch governor-general Zwardekroon.

1739. The English admiral, Anson, captures the Acapulco galleon, with a million and a half of dollars in silver specie.

1740. The Chinese, to the number of ten thousand, are massacred at Batavia by the Dutch, on suspicion of conspiracy.

1741. The Dutch governor-general is arrested and put on trial for the massacre of the Chinese. The same year the Chinese join the Susunan in a league to exterminate the Dutch; they capture a fortress at Cartasura, and put to death the European officers who had surrendered by capitulation; they then march to Samarang, lay seige to the Dutch fort, but are finally defeated. The Susunan forsakes his alliance with the Chinese, of whom he massacres a number, and then joins the Dutch. The Chinese retreat into the interior of Java, and raise to the throne a prince of the house of Mataram. The Dutch, on the 29th of November, celebrate their triumph over the Chinese, by a public thanksgiving at Batavia.

1742. The Chinese attack Cartasura, and have several engagements with the Dutch troops.

1743. The Chinese disperse, and Kuning their prince, surrendering himself to the Dutch, is banished to Ceylon.

1747. A royal order arrives at Manila for the final expulsion of the Chinese, the execution of which is suspended.

1748. The Dutch East India Company install the Prince of Orange as supreme director and governor-general of the Indies.

1755. The Spaniards of the Philippines, under the priest Ducos, are successful in checking the inroads of the neighboring native states.

1757. The Chinese are finally expelled from the Philippines, in comformity to the royal edict, and the *temporary* residence of traders from China only tolerated.

1760. The French destroy the whole of the English settlements on the west coast of Sumatra.

1762. The British, on the 22d of September, arrive at the Philippines, with a military and naval force, and demand the surrender of the islands, which being refused, they commence military operations. On the 5th of October, they storm the fortifications of Manila, and carry the town. The military commander, Señor Anda, retires from Manila, and maintains the authority of the king of Spain, so that the British authority never extends much beyond the confines of Manila. The Chinese, who in the course of three years, had increased to prodigious numbers in the Philippines, all join the English and commit great excesses; and Señor Anda orders all the Chinese on the island *to be hanged,* which order is very generally carried into effect.

1763. The British settlements on the west coast of Sumatra are re-established; and that at Bencoolen, or fort Marlborough, is erected into an independent presidency. The English deliver over Manila to the Spaniards.

1785. The English establish a settlement on Penang, or the Prince of Wales' island.

1795. The British capture Malacca and its dependencies.

1811. The Dutch colonies of the Indian Archipelago, following the fate of the mother country, become a portion of the French empire, and Janssens is appointed governor-general. The British, August 4th, land a force on Java, and on the 10th, take possession of Batavia, drive the Dutch and French troops from the cantonments of Weltervrieden, and on the 26th, storm and take the entrenched position of the enemy at Cornelis. Janssens, having retreated to the eastern part of Java, is defeated near Samarang, and on the 18th of September, he capitulates with the British authorities for the surrender of Java and the other Dutch possessions. The Dutch possessions in the Celebes are transferred to the British.

1812. Banca and Billiton ceded to the British. The sultan of Java is made prisoner, and his son is placed on the throne, who cedes to the British government the provinces of Kadu, Blora, Jipang, Japan, and Garobagan.

1813. The British government of Java, under the direction of sir Stamford Raffles, effects a number of beneficial changes, commercial, fiscal, and judicial.

1816, August 19. Java is ceded by treaty to the Dutch, and is taken possession of by them.

1818. The settlement of Singapore commenced. "The rapid rise of this important station," says a correspondent of the

marquis of Lansdowne, in a letter dated April 15th, 1820, "during the year that it has been in our possession, is perhaps without its parallel. When I hoisted the British flag, the population scarcely amounted to 200 souls; in three months the number was not less than 3,000; and it now exceeds 10,000, principally Chinese."

1825. The sovereignty and property of Singapore, in their present extent, confirmed to the British government, by a convention with the king of the Netherlands, and a treaty with the Malay princes of Johore, to whom it belonged.

MISCELLANIES.

FORMOSA. ***Its situation and extent; discovery by the Chinese; occupation by the Dutch; their government there, and expulsion by the pirate Kozinga; its cession to the Chinese; present government and divisions; the late rebellion; its aboriginal inhabitants; productions and population.***

Formosa, "the beautiful island," as named by the Portuguese, has been recalled to notice by the recent insurrections there, and by the prospect that it may be destined hereafter to attract more the attention of foreigners. The Chinese name is *Taewan*, which signifies Terrace bay. Its intrinsic and relative importance will justify us in recalling a portion of its history, and in exhibiting a brief description of the island. Its length which is greatest from north to south, includes more than three degrees of latitude; its breadth, which at most is about 80 miles, is much narrowed towards each extremity. The southeast point of Formosa, according to one authority is in latitude 22° 6′ N.; but by the observations of La Perouse and Broughton compared with the Dutch, it is lat. 21° 53′ 30″ N., and in longitude 120° 57′ E. Ke-lung, the most northern point, is 25° 16′ N. and 121° 4′ 3″ E. from Greenwich. The channel which separates Taewan from the Chinese coast, is from 75 to 120 miles in breadth; in which, and about 25 miles from the island, lie the *Pang-hoo* or Pescadore islands. They afford good harbors, and were long the resort of Chinese pirates, and of the Dutch, who from this secure station could easily command the passages on both sides.

Though lying opposite to the Chinese coast, and within one day's sail of the port of Amoy, yet Formosa does not appear to have attracted the notice of the Chinese government till a modern date. According to their history, they had no knowledge of it till 1430 A. D., in the reign of Seuen-tsung, the fifth emperor of the Ming dynasty, when an officer of the court was driven by storm upon the island. More than a century later, a pirate, who had been driven with his fleet from the Pang-hoo isles by a Chinese

squadron, took refuge on Formosa. The island was then uncultivated, and inhabited only by savages. The pirate, who was an ambitious man, seized upon the island for himself, and the better to fit it for his purposes, massacred all the inhabitants that fell into his hands, smearing his vessels with the blood of the unfortunate natives. In some such way, doubtless, many Chinese must have gone over to Tae-wan before its occupation by the Dutch, which we now proceed to relate.

The early voyages of the Hollanders to the East Indies, says Burney in his voyages, were projected by individuals or different companies, and were prosecuted with the spirit of reckless adventurers. The Dutch East India Company was established in 1602. Nowhere was the mutual enmity of the Dutch and Portuguese more actively displayed than in these Indian seas, where commercial jealousy was superadded to many other causes of animosity. Soon after the formation of their company, the Dutch began to contend with the Portuguese for the Chinese trade. The Portuguese successfully opposing their designs, the former in return besieged Macao in 1622, from which however they were repulsed with much loss. From the tenure by which the Portuguese held Macao, the Chinese regarded this attack as an act of hostility against themselves. But the Dutch accused them of aiding the Portuguese, and alledged as just cause of complaint, that they were admitted to trade on a fairer footing than themselves. Frustrated in their designs on Macao, they therefore sailed for the Pang-hoo islands. The Chinese having no sufficient force there, the Dutch took possession of them, and began a fort, to forward which many Chinese crews were condemned to labor. Of 1500 workmen thus employed, it is related, that 1300 died in the progress of the building; "for they seldom had more than half a pound of rice for a day's allowance." The Dutch pleaded in vindication, the cruel usage received by their countrymen, who had been imprisoned by the Chinese.

This establishment of the Dutch annoyed all parties;—the Spanish, by rendering dangerous the commerce between Manila and China; the Portuguese, by interrupting the trade between Macao and Japan; and to the Chinese it was "an incessant and intolerable grievance," who therefore commenced negociations. The emperor required the preliminary step of their withdrawing from the islands; the Dutch claimed "nothing more than liberty of commerce with China, and the prohibition of it between the Chinese and the Spaniards in Manila;" nothing therefore was effected, and the Dutch recurred to their former means of *persuasion*. Eight ships were dispatched at one time to scour the sea and destroy whatever they could seize along the Chinese coast. Negociations were resumed, and the Chinese promised that if the Dutch would withdraw from the Pang-hoo islands they might fortify themselves upon Formosa without reprehension;—a reasonable permission, no doubt, from them who had no right to the islands. In the year 1624, the Dutch concluded peace with the

Chinese, by which liberty of commerce was granted them. They on their part evacuated the island, sailed to Formosa, and took possession of a harbor on the southwestern side. The best entrance to it was narrow and shoal, there being at high water no more than thirteen feet.

Thus the Dutch entered upon Formosa; a small Japanese colony then resident there, soon retired, and the natives offered no opposition. To defend their new establishment, a fort and batteries were built, which protected the principal harbor, *Ta-keäng;* this fort was named fort Zealand. For the defense of the trade between China and Manila, the Spanish governor of the Philippine islands fortified the port of Ke-lung, in 1626; from which, however, the Spaniards were subsequently expelled by the Dutch. Thirty miles from this harbor, on the western shore, another settlement was formed, called Tan-shwuy. Yet the jurisdiction of the Dutch extended little beyond the towns and villages in the neighborhood of their principal fort. In these they wisely combined the Dutch and native authority; "they introduced new laws among them, and instead of their councils of elders, constituted one of their chief men surpervisor in every village, who adminstered justice, and was accountable to the governor of the island." The natives in these districts were reclaimed from many barbarous customs, and became attached to the government of the Dutch.

In 1626, George Candidius, a Protestant divine, was appointed minister to the settlement; and he took great pains to introduce Christianity among the natives. At the governor's request, he gave his opinion on the prospects of propagating the gospel in Formosa. He considered both the dispositions and circumstances of the people favorable for their conversion to Christianity. "With good capacities, they were ignorant of letters; their superstitions rested only on tradition, or customs to which they were not strongly attached, and which had been almost totally changed within the last sixty years: no obstacles were to be apprehended from their government. God blessed his labors in Formosa, so that during a residence of sixteen months, part of which was occupied in studying the language, he instructed 120 of the natives in the Christian religion." The number of Christians, it is said, daily augmented; the intermarriage of Dutch and natives was practiced; churches and schools were multiplied, so that in all, many thousands of the islanders were converted to Christianity and baptized. "But the Dutch governors in India were cautious of encouraging the conversion of the Formosans, lest it should give offense to the Japanese, with whom they had commerce, and by whom Christianity was then heavily persecuted." Thus as often elsewhere the interests of true religion were sacrificed upon the altar of Mammon, and the knowledge of salvation withheld for money.

The whole interval of Dutch authority in Formosa was a period fraught with calamity to China, both from the scourge of civil war and foreign invasion. In 1644, the Mantchou Tartars had gained

the capital, Peking, and the Tartar chief was acknowledged as emperor of China, by most of the northern provinces. At the close of the next year, twelve of the fifteen provinces had submitted to the usurper. Throughout the whole course of this long war, the Chinese were emigrating to other countries to escape the miseries of their own. Early in the struggle, 25,000 families are said to have transported themselves to Formosa. The industry of these strangers gave the island a cultivated appearance, and increased the produce of rice and sugar for exportation. At first the Dutch encouraged this immigration, and at length were unable to prevent it; which influx of foreigners aided in the final overthrow of the Dutch dominion in the island. But the unexpected and unheard of result, that of Europeans being defeated in contest with the Chinese, will excuse a minute description, and demands a brief retracing of some previous events.

These calamitous and turbulent days produced in China, as ever elsewhere, some daring spirits, who rode upon the storm, and whose names are well known in the history of those times. None of these was more remarkable than the half piratical, half patriotic naval chief, *Ching Chingkung*, better known as Koxinga. His father was once a servant of the Portuguese at Macao, and was instructed in the Christian religion, and baptized by the name of Nicholaus. From a petty trader, he grew by foreign trade to be the richest merchant in China; and afterwards equipped, at his own expense, a small fleet against the Tartars. His success gradually drew around him a vast number of Chinese vessels, till he became the commander of as formidable a fleet as ever sailed these seas. But after many battles, the Tartar chief invited him to court, and offered him the dignity of king, which he accepted, leaving the command of the fleet to his son Koxinga, while himself was doomed to perpetual imprisonment at Peking. Koxinga, with more than his father's valor, opposed the usurper, and continued faithful to his country. During several years, he scoured the seas with his formidable fleet, descended upon the coast, and with the aid of a land force, retook some cities and defeated the enemy in several engagements. But in three or four years the Tartars by force and bribes recovered all, and drove him from the coast to the numerous islands which line the shore. In this state of affairs, the larger and fertile island of Formosa became the object on which the exiled chieftain rested his last hopes. The Dutch foresaw the danger; they were aware that the agents of Koxinga held secret correspondence with the resident Chinese; and the garrison at fort Zealand was accordingly increased in 1650. For several succeeding years, there was no open hostility, and Koxinga being fully employed against the Tartars, neglected Formosa; yet dissatisfaction was mutually increasing between the Dutch and the chief. But after his severe defeat in the seige of Nanking, he had no resource left but to obtain the island; his followers were dispersing to procure subsistence, and his fleet could not be kept together. He now began in earnest to look at the "beautiful isle."

The Dutch also increased their vigilance; took some of the most considerable emigrants as hostages, arrested and tortured others who were suspected. At the earnest request of Coyet, governor of Formosa, 12 ships were dispatched from Batavia in 1660, with large reinforcements, and orders that if the alarm at Formosa proved groundless, the fleet should proceed against Macao. The garrison at Tae-wan now consisted of 1500 men, a force which the admiral thought superior to any number whatever of Chinese troops. A categorical answer was demanded of Koxinga, "whether he was for peace or war." The wily chief replied by letter, that "he had not the least thought of war against the Company." To remove suspicion, he sent several merchant ships to Tae-wan; but as he still continued his vast preparations for war in his stronghold at Heämun (Amoy) and Ke-mun, the governor's suspicions were not removed. The majority of his council, however, were of opinion that there was no present danger, and all the ships were therefore ordered away to their respective places. The admiral returned to Batavia, and accused the governor of unreasonable apprehensions. The council, wearied with the expenses, and with the false alarms of the governor for several years, suspended him from all office, and ordered him to Batavia to defend himself. M. Clenk his successor sailed for Formosa in June, 1661.

Widely different from these conjectures were the events then passing at the island. No sooner had the Dutch fleet departed, than Koxinga, and his forces were in motion. He embarked 20,000, or 25,000 of his best troops in a great number of vessels, and appeared before fort Zealand, and assisted by thousands of his countrymen on shore, began to land. He first stationed a number of his vessels between fort Zealand and fort Province, on the opposide side of the entrance, and occupied with his forces a point which would cut off the communication between the forts.

The governor seeing this ordered out 240 men to dislodge the enemy from this post. Here was the first trial of their strength. By the time of their coming up, 4000 Chinese had already occupied the place; but so confident were the Dutch that the enemy would not stand the fire, that they immediately attacked them. "But so far were the Chinese from giving ground, that they returned the fire with musketry and arrows, and sent a detachment to attack us in the flanks. This alarmed the soldiers, who threw down their arms and fled, leaving the captain and 19 men to the mercy of the enemy. One half only of their company reached the fort alive. Nor was the defense by sea any better. The four ships in port attacked the junks, and sunk a few; but one of the four was burned by the Chinese fire ships, and the rest escaped from the harbor, to which they all returned again, but one which sailed away for Batavia." By passing around the Philippines, she reached Batavia in 53 days; the first instance of a passage down against the monsoon. The Chinese landed without any further opposition, and in four hours' time cut off all communication between the forts, and also between fort Zealand and the open

country. Koxinga now summoned the fort, threatening to put all to fire and sword, if they did not surrender immediately.

A consultation was immediately held, and it was agreed to send deputies to Koxinga, offering to surrender fort Province rather than to lose all. They went to his camp, then consisting of about 12,000 men who were besieging fort Province. They were armed with three different sorts of weapons; the first, of bows and arrows; the second, of cimiters and targets only; and the third, of backswords and pikes, three or four feet long, with broad pointed irons at the ends. The deputies were conducted into a spacious tent, where they waited till Koxinga was at leisure. He meanwhile was employed in combing his black, shining hair, a great ornament among the Chinese. 'This done, they were introduced into his tent, all hung with blue; he himself was seated in an elbow chair behind a four-square table; round about him attended all the chief commanders, clad in long robes, without arms, and in great silence, with a most awful countenance." Koxinga replied; that "Formosa had always belonged to China, and now the Chinese wanted it, the foreigners must quit the island immediately. If not, let them only hoist the red flag." Next morning the red flag waved over fort Zealand, but fort Province was surrendered, with all its garrison and cannon.

To prepare for a more vigorous defense, all the men able to bear arms were taken into the fort, and the city set on fire, but not so effectually as to prevent the Chinese from preserving many of the buildings, which afforded them a shelter. They also brought up thither 28 cannon to bear against the fort; but they were so galled by the fire of the Dutch that the streets were covered with the slain, and the beseiged making a successful sally, spiked the enemy's guns. Koxinga now finding all his attacks fruitless, began a close blockade, and meanwhile made the open country feel his rage. He made the Dutch, especially the ministers and schoolmasters, prisoners, because they were suspected of secretly encouraging their parishioners to kill the Chinese residing among them; some were crucified by the Chinese, and their crosses erected in their respective villages. One individual event of this kind as related by Nieuhoff, is so Regulus-like that we present it entire to the reader.

"Among the Dutch prisoners taken in the country was one Mr. Hambrocock, a minister. This man was sent by Koxinga to the governor, to propose terms for surrendering the fort; but in case of refusal, vengeance would be taken on the Dutch prisoners. Mr. Hambrocock came into the castle, being forced to leave his wife and children behind him as hostages, which sufficiently proved that if he failed in his negociation, he had nothing but death to expect from the chieftain. Yet was he so far from persuading the garrison to surrender, that he encouraged them to a brave defense by hopes of relief, assuring them that Koxinga had lost many of his best ships and soldiers, and began to be weary of the siege. When he had ended, the council of war left it to his

choice to stay with them or return to the camp, where he could expect nothing but present death; every one intreated him to stay. He had two daughters within the castle, who hung upon his neck, overwhelmed with grief and tears, to see their father ready to go where they knew he must be sacrificed by the merciless enemy. But he represented to them that having left his wife and two other children in the camp as hostages, nothing but death could attend them if he returned not: so unlocking himself from his daughters' arms, and exhorting every body to a resolute defense, he returned to the camp, telling them at parting, that he hoped he might prove serviceable to his poor fellow-prisoners.

"Koxinga received his answer sternly; then causing it to be rumored that the prisoners excited the Formosans to rebel against him, ordered all the Dutch male prisoners to be slain; this was accordingly done, some being beheaded, others killed in a more barbarous manner, to the number of 500, their bodies stripped quite naked, and buried 50 and 60 in a hole; nor were the women and children spared, many of them likewise being slain, though some of the best were preserved for the use of the commanders, and the rest sold to the common soldiers. Happy was she that fell to the lot of an unmarried man, being thereby freed from vexations by the Chinese women, who are very jealous of their husbands. Among the slain were Messrs. Hambrocock, Mus, and Winshaim, clergymen, and many schoolmasters, who were all beheaded." Thus ended that tragical scene.

Two days after the council at Batavia had censured Coyet for his fears, and had dispatched his successor Clenk to Formosa, the Maria arrived with the news from Formosa. They immediately revoked the censure and suspension, and fitted out 10 ships with 700 soldiers for the island; but Clenk arrived first off Tae-wan, where instead of the rich and peaceful station he had flattered himself with obtaining, he saw the red flag flying, and hundreds of Chinese vessels lying in the northern roads. He anchored in the southern, sent his dispatches ashore, did not land himself, but sailed for Japan, and was heard of no more at Formosa. Soon the succors from Batavia arrived, and the besieged began to act on the offensive. They were unsuccessful however in attempting to dislodge the enemy from the city of Zelandia, and suffered the loss of two ships and many men, in the attempt; the garrisons were now ordered from the two northern ports, Kelung and Tan-shwuy, to increase the force of the besieged. "The women and children and other useless persons were also sent to Batavia." These preparations checked the approaches of Koxinga for the present, which led to an injudicious act on the part of the besieged. The governor received letters from the viceroy of Fuhkeën, requesting his coöperation in expelling the remains of Koxinga's forces from the coast, and promising his whole aid afterwards to the Dutch at Formosa. Five ships were therefore dispatched for this purpose, but three were lost in a storm and the remainder returned to Batavia.

This act was just to the wish of Koxinga, and led the besieged to despair of holding out much longer. A deserter from the Dutch encouraged the besiegers, and directed them where to press the attack. They now assailed the fort from three near batteries, and notwithstanding opposition, after many assaults succeeded in making a breach, and gaining one of the redoubts, from whence they annoyed the Dutch, and seemed ready for a general assault through the breach. Then the besieged began to deliberate, and the majority of the council agreed that the fort was untenable. The governor yielded his opinion to the majority, surrendered the public property, but was allowed to embark their private property for Batavia in their only remaining ship. Thus after a siege of nine months, with the loss of 1600 men, the Dutch returned to Java; "where the governor and council of Formosa, after all the hazards and incredible hardships they had undergone, were imprisoned, their goods confiscated, and the governor condemned to perpetual banishment in one of the Banda isles," but was finally recalled by the Prince of Orange. Thus after thirty years' duration, ended the Dutch authority in Formosa, in 1662.

Freed from all opposers, Koxinga now distributed garrisons throughout the western parts of Tae-wan, and established an undisputed dominion there. He constituted himself sovereign of the island, assumed a princely style, and fixed his palace and court at Zelandia. Then the island assumed a new aspect; for with their proverbial industry he introduced also the Chinese laws, customs, and form of government. He even looked beyond "the beautiful island" to the rich clusters of islands which almost bordered on his narrow domain. He had threatened the Philippines, and was preparing for an expedition against the Spanish there, when he was arrested by death only two years after his gaining Formosa, and left his possessions to his son. Ten years after, when the provinces of Kwangtung and Fuhkeën revolted against the emperor Kanghe, this son resolved to join the king of Fuhkeën: but not being acknowledged by the latter as a sovereign prince, he declared war against the king on the spot, defeated him in several battles, and weakened him so that he was obliged to submit again to the emperor, and receive the tonsure. Kanghe now abolished the title of king, and appointed a governor over Chekeäng and Fuhkeën. This man seized upon the Pang-hoo isles, and proclaimed general amnesty to all who submitted to the emperor. This policy had the desired effect of inducing many Formosan emigrants to return again to China, and of weakening the enemy upon the island, till it was finally surrendered to Kanghe by the grandson of Koxinga. Thus ended the sovereignty erected by that chief, and Formosa passed into the hands of the Chinese government in 1683.

Little change ensued in the government or customs upon this change of masters. The imperial authority on the island, though often assailed by insurrections during the last 150 years, is still maintained. The lands possessed by the Chinese in Formosa

were at that time divided into three districts; the subject natives composed 45 towns or villages. Little can be said with certainty of the events which have since transpired there.

The two most prominent events are the destructive inundation in 1782, and the rebellion in 1788. The official report of the former disaster states, that in May (which is not the month for tyfoons,) a wind, rain and swell of the sea together for 12 hours, threatened to overwhelm the island. On its cessation, the public buildings, granaries, barracks, and salt warehouses were found totally destroyed, and most private houses were in ruins: of 27 ships of war, 12 had disappeared, and 12 more were wholly ruined; of other ships, about 200 are lost. Without the harbor, a prodigious number of barks and small vessels disappeared, and left not a piece of wreck behind. The emperor directed that all the houses thrown down should be rebuilt at his expense, (i. e. from the public treasury,) and provisions supplied to the people. "I should feel much pain," said he, "were one of them to be neglected." Subterranean convulsions may have conspired with the winds to aggravate this calamity.

This event was followed six years later by the most important and bloody rebellion which Formosa has yet witnessed. The particulars of it cannot be given, but its suppression by cruel punishment and almost indiscriminate proscription, tarnished the name of Keën-lung, the emperor. M. de Graminont states in a letter of March, 1789, that "the troubles on Formosa are ended at last, but at the cost of a shameful and expensive war to China. She has lost at least a hundred thousand men, destroyed by disease or the sword of the rebels; and she has expended more than two millions of taels. The only advantage that she has secured, is the recapture from the Formosans of the two places they had seized. According to the returns of the Chinese general to the emperor, the renowned rebel leader, Lin Chwang-wan has been captured and cut into a thousand pieces; but according to private advices the rebel still survives, and the real sufferer was only a Formosan bearing the same name."

A brief geographical description, adapted to its present condition will be found at the close of this account. One prominent object with the Chinese government in retaining Formosa, second to preserving it from the possession of foreigners, is to prevent its becoming a rendezvous for criminals and desperadoes from the empire. For this purpose they have always maintained a numerous guard of soldiery upon the island. The officers stationed there have been strict, even to vexation, in granting passes to the applicants who come thither from China to trade or to reside. Many hundred thousand emigrants from Fuhkeën, Kwangtung, and Chekeäng have peopled the villages of Formosa, and it is said a regular system of extortion is praticed by the officers upon the new comers. They demand a fee so large, that poor settlers have no other means to pay it, than to bind themselves to the officers in a certain portion of their profits till the whole demand is discharged. Thus on

their arrival, many of the emigrants find themselves in a manner slaves to the mandarins, as to them much of their hard earnings must revert. "Though they are industrious," says a recent observer of the island, "yet the emigrants have deservedly a reputation for insubordination and lawlessness. They associate much in clans, and clannish attachments and feuds are cherished among them; but they are very fond of intercourse with foreigners. Many of them are unmarried, or have left their families in China, to whom they hope to return after amassing a little property." Having just escaped from the grinding tyranny of magistrates at home, they naturally wish to enjoy more freedom in their voluntary exile. But the mandarins of Formosa on their part also, by being more removed from the supervision of their superiors, can proceed to more open and extreme extortion than in China itself, since complaint is difficult, and relief still more so. Thus mutual dissatisfaction is excited and cherished, on the one hand by new acts of oppression, and on the other by new arts of evasion or resistance; hence, in no part of the empire have insurrections been so frequent as in Tae-wan. The late threatening rebellion there has but just closed, though for some time it has ceased to excite any conversation or interest. The reports from the seat of war were so imperfect or contradictory, that it is either difficult or impossible to obtain satisfactory information.

It appears that the naval and military forces stationed on the island were noways contemptible as to numbers. An imperial report states, that 20,000 of the troops there in garrison had been allowed by their officers so to mingle in the employments and interests of the people, that on the breaking out of the rebellion, no effective force could be mustered on the island. The general cause of the war doubtless was, and the emperor at last acknowledged it, the growing oppression of the officers of government. But there was no unity among the rebels, nor any previous concert to rise against the government. The occasion of the insurrection is said to have been a quarrel between two clans, one of which, by appealing to the officers, brought in the other for an unusual fleecing from the mandarins, which in this case was not endured. The opposition burst forth about 15 miles from Tae-wan, the capital, and 20 or 30 officers with near 2000 men were killed at the first explosion. The news soon spread, and there was a very general rising throughout the districts, and the imperial troops were destroyed or fled into the mountains; they *disappeared*. While troops were being levied and dispatched from the four southeastern provinces of China, the insurgents were expending their strength against each other. It was said that one clan had seized the capital, and kept possession of it with 30,000 men, and that 50,000 of the hostile clan were marching against them. The navy and most renowned officers were dispatched to suppress the rebellion; commissioners were sent from Peking for the purpose, and woe be to such officers in China, who are not successful by some means or other. At length, by force and money, and if report be true,

not much less by the latter than the former, the insurrection was checked; but it broke out again at different times and places till June, 1833. After a continuance of eight or nine months, "now all are again quiet," says the final report, "and the mind of his majesty is filled with consolation."

After this sufficiently extended sketch of the history of the island, we proceed to its form of government and productions. Formosa, together with the Pang-hoo islands forms one *foo*, or department of the province of Fuhkeën. It is immediately subject to the foo-yuen of that province. For an account of its present divisions, we refer to a geographical description in the Canton Register, the writer of which drew from Chinese statistical books. The departments, defined as above, comprises six *heën*, or subordinate districts, five of which are in Formosa, the remaining one includes the Pang-hoo isles. The aboriginal inhabitants of the western parts have been mostly subdued and enslaved by the Chinese; but they do not continue in quiet submission to their conquerors, except the small proportion which are styled *matured foreigners*, and are civilized. Tae-wan heën, the chief district, is a narrow tract of land, comprehending a town, 21 Chinese and 3 native villages. The capital Tae-wan, is in latitude 23° N. Its harbor had formerly two entrances, one of which called Ta-keäng, is now entirely blocked up by the accumulation of sand; here stood the fort Zealandia. The other is so shallow and intricate on account of shoals that it is impracticable without an experienced pilot. The city of Tae-wan is described as ranking among cities of the first class in China, in the variety and richness of its merchandise, and in population. Its streets are covered many months of the year to avoid the rays of the sun. Fung-shan heën, lies south of the former, and includes a town, 8 villages, and some plantations of Chinese. The native villages are 73, of which 8 only are occupied by the civilized natives. Choo-lo heën lies north of Tae-wan and comprehends a town, 4 Chinese and 33 native villages; 8 belonging to the civilized natives. Chang-hwa heën, besides its town has 16 villages and 132 plantations of Chinese, and 51 native villages. Tan-shwuy heën has a town, 132 farms, and 70 native villages. Pang-hoo ting, according to Nieuhoff who visited it, "has several good harbors and two commodious bays, where ships may ride safely at anchor in eight or nine fathoms of water. It contains many populous villages, the islands being all well stored with inhabitants, with fat cattle, especially cows, and birds of all sorts, with an incredible number of fine, large cocks. Here are always seen many Chinese vessels for fishing and traffic; the islands are many in number; the two most famous are Fisher's island, (which is the western,) and Pehoo. The *southeast* side of Fisher's island is so barren that it produces not a tree." Perhaps this last remark may aid us to understand other accounts which represent these islands as desolate and barren.

A chain of mountains divides the island in its whole length, from north to south, forming in general, the barrier between the

Chinese on the west, and the independent natives of the unexplored eastern side. Many of these mountains are very lofty, sometimes slightly covered with snow; some are volcanic and sulphureous.

Of the native inhabitants, there are three classes; *first*, those who have not only submitted to the Chinese but also have adopted many improvements from them, and have advanced beyond their former rude state towards civilization. These were instructed by the Dutch as has been related; but having lost their teachers and pastors together, it is not to be supposed that they retain much knowledge of Christianity now, after a period of 170 years. The Jesuit Du Halde, who wrote seventy years later, and who would not have judged too favorably says; "the people adore no idols, and abominate every approach to them, yet they perform no act of worship nor recite any prayers. There are many who understand the Dutch language, can read their books, and who in writing use their letters, and many fragments of pious Dutch books are found amongst them."

The *second* class is composed of the aborigines, who though acknowledging the authority of the Chinese, yet retain their primitive customs, and are called "*raw natives.*" This class comprises much the greater part of them who are subject to the Chinese. The *third* portion includes all the unsubdued and independent tribes and villages, of whom we have an imperfect knowledge. It appears, however, that they have no books or written language; that they have no king or common head, but petty chiefs, and councils of elders and distinguished men, in that respect, much like the North American Indians. It does not appear whether they have any separate priesthood, but it is probable that there is none beyond the conjurers and enchanters of all savage tribes, nor any ancient and fixed ceremonies of divine worship, or system of superstition. They are represented by the Chinese as free from theft and deception among themselves, and just towards each other, but excessively revengeful when outraged. In their marriages, which are made by mutual choice, the bride takes home the bridegroom to her parents' house, and he returns no more to his father's; "therefore they think it no happiness to have male children." They are of a slender shape, olive complexion, wear long hair, are clad with a piece of cloth from the waist to the knees; they blacken their teeth, and wear ear-rings, and collars. In the southern part, those who are not civilized, live in cottages of bamboo and straw, raised on a kind of terrace three or four feet high, built like an inverted funnel, and from 15 to 40 feet in diameter. In these they have neither chair, table, bed, nor any movable; they place their food on a mat or board and use their fingers in eating, as the apes do. They tattoo their skin. In the north part they clothe themselves with deer skins.

That portion of *Formosa* which is possessed by the Chinese well deserves its name; the air is wholesome, and the soil very fruitful. The numerous rivulets from the mountains fertilize the

extensive plains which spread below; but throughout the island the water is unwholesome to drink, and to unacclimated strangers it is often very injurious. "All the trees are so beautifully ranged, that when the rice is planted, as usual, in a line and checkerwise, all this large plain of the southern part resembles a vast garden, which industrious hands have taken pains to cultivate." Almost all grains and fruits may be produced on one part of the island or another; but rice, sugar, camphor, tobacco, &c., are the chief productions. Formosa has long been familiarly known as the granary of the Chinese maritime provinces. If wars intervene, or violent storms prevent the shipment of rice to the coast, a scarcity immediately ensues, and extensive distresses, with another sure result—multiplied piracies by the destitute Chinese. Some idea of the exports from the island may be formed from the reports of an European who has visited the island, and who is intimately acquainted with the maritime provinces of China. "The quantity of rice exported from Formosa to Fuhkeën and Chekeäng is very considerable, and employs more than 200 junks. Of sugar, there annually arrive at the single port of Teëntsin upwards of 70 loaded junks. Much of the camphor in the Canton market is supplied from Formosa. The greater part of the colonists are cultivators of the soil, but many of the Amoy men are merchants, fishermen, and sailors. The capital which they employ is very great and the business profitable. The natives have receded farther and farther towards the east coast, and have been partly amalgamated with the planters. The whole population may amount to *two or three millions.*"

The position of Formosa is admirable as affording facilities for trade; within 30 leagues of China, 150 of Japan, and less of the Philippines, its situation and resources make it a desirabte station for the commerce which is now opening, and yet to be opened in those long forbidden lands. But except Ke-lung, there is no good harbor yet explored on the whole coast; at Tae-wan, the greatest depth at high water is eight or nine feet. The Lord Amherst, which stopped at Formosa a few days in 1832, could not approach within several miles of the shore. Junks also lay a long way outside, and received their cargoes in lighters. It is well known that the harbors are becoming shoaler, and the land is increasing by constant and large accretions of sand. The currents in the channel are very strong, so that unless the wind be fair, Chinese vessels cannot bear up to regain their course; and in passing from Fuhkeën to Formosa, they have often been driven so far to the south, that they not could reach their destination, when not unfrequently they bring up at Cochinchina or Siam, there to await a change of the monsoon. But foreign ships, during the last and present winter, beat up the channel against the full strength of the northeast monsoon and the current; yet this can be accomplishd only by strong and superior sailing ships

THE CHINESE NAVY.—The Peking gazette of the 17th day of the 9th moon, October 29th, 1833, contains a paper of six pages concerning the *navy* of China, from the pen (or rather pencil) of his imperial majesty. It was occasioned by the operations of the Canton navy, a few months ago, on the coast of Cochinchina, when a pirate named Chin Keahae was taken prisoner. He was really a Chinese, but made himself *a citizen of either nation as suited his convenience.* It will certainly be better for some people, when all are allowed to be *citizens of the world*, but amenable to no one state in particular. The emperor's attention being called to the navy by the operations above alluded to, and by some failures against pirates on the coast of Fuhkeën, he takes occasion to animadvert in rather severe terms on the present state of the Chinese navy. He begins his paper by this first principle, that, "according to the ancients, in the government of a nation, while civilians required rubbing up, the military no less required a brushing. Government," he says, "appoints soldiers for the protection of the people; and naval captains are not less important than dry-land soldiers. But the navy has lately fallen off, as appears by many cases of failure on the high seas.

"On shore a man's ability is measured by his archery and his horsemanship; but a sailor's talent by his ability to fight with, and on the water. A sailor must know the winds and the clouds, and the lands and the lines (or passages among the sands). He must be thoroughly versed in breaking a spear with (or beating against) the wind. He must know, like a god, how to break through the billows, handle his ship, and be all in regular order for action. Then, when his spears are thrown they will pierce; and his guns will follow to give them effect. The spitting tornadoes of the fire-physic (gunpowder) will all reach truly their mark; and whenever pirates are met with, they will be vanquished wonderously. No aim will miss its mark. The pirate banditti will be impoverished and crippled, and even on the high seas, when they take to flight, they will be followed and caught and slaughtered. Thus the monsters of the deep, and the waves will be still, and the sea become a perfect calm, not a ripple will be raised.

"But, far different from this, has of late been the fact. The navy is a nihility. There is the *name* of going to sea; but there is no going to sea in *reality*. Cases of piracy are perpetually occurring, *and even barbarian barks anchor in our inner seas*, without the least notice being taken of them! I, the emperor consider," &c. Here his majesty looks back on the past, and has rather dismal forebodings for the future, arising from such an uncomely appearance of things;—but the shadows of night are obscuring his paper, and the translator is weary of his subject, and therefore leaves the rest to the imagination of the reader. After advising and threatening his naval servants, the emperor adds, "do not hereafter say that you were not early warned."

SEAMEN IN THE PORT OF CANTON.—In no place in the world is the character and conduct of seamen more deserving of consideration, than in China; for nowhere else does so much depend on their deportment. We do not say this solely or chiefly on account of the magnitude and importance of the foreign trade, but in consideration of the liability of that trade to be hindered or stopped in consequence of the ill conduct of sailors. Of all the causes which have heretofore interrupted the commerce with the Chinese, and led to long protracted and vexatious disputes with the local authorities, this has been one of the most frequent. And if the contemplated changes in the British trade take place, as they most surely will, there is reason to fear that still more serious evils may arise in future from the same cause. In order to show that the most undesirable consequences may result from the rash and improper conduct of seamen here, we will cite a few, from among a very great number of occurrences, which bear directly on the point in question. We do not allude to past transactions with any other view than that they may serve as beacons to warn off from danger those who may hereafter visit this port; nor will we designedly attribute to seamen any of that blame which justly belongs to those natives who rudely attack them, cozen them, or decoy them into evil.

The first case which we have to notice occurred in 1721. The Bonita, a trading vessel at Whampoa, was preparing to sail for Madras, when David Griffiths, a man belonging to one of the other ships, having engaged to sail in her, procured one of her boats to tranship his effects. On his way to the Bonita, a custom-house boat made towards him, intending to search his boat. "Griffiths, being intoxicated and also alarmed for his property, fired a musket at the Chinese boat, and killed one of the custom-house men. The next morning, the corpse was laid before the door of the English factory, and a supercargo belonging to the Bonita, who happened to be the first Englishman that went out of the factory, was apprehended by the officers of the Chinese police, and led chained about the streets of Canton. Griffiths was secured and confined on board one of the East India Company's ships, whilst endeavors were made by the factory to appease the Chinese, which, however, was not done, nor the release of the supercargo obtained, until the culprit was delivered into their hands."

In 1772, a Chinese and some Europeans were wounded in an affray, which originated in the fourth officer of the Lord Camden having incurred debts which he was unable to pay; the trade was in consequence stopped.

In 1800, the supercargoes of the Company "made strong representations to the court, respecting the English sailors and their riotous conduct while on shore at Canton, whither they were occasionally permitted to go to purchase necessaries. It was hoped that the court would seize any opportunity to make regulations which might be effectual, as the scenes described were disgraceful in the eyes of the Chinese, embarrassing to the Company's

interests and to their servants, and highly offensive to all descriptions of persons."

Again in 1804, the attention of the court was called to the "long established practice" of permitting the seamen to spend three days on shore at Canton, "where they are exposed to the arts practiced by the Chinese of mixing their liquors with ingredients of an irritating and maddening effect, causing a state of *inebriety more ferocious than that occasioned by any other spirit*, and leading to riotous scenes of the greatest enormity, and which tend to keep alive in the minds of the Chinese, the most unfavorable opinion of our character."

The circumstances connected with the execution of the unfortunate Francis Terranova, an Italian sailor serving on board an American ship, in 1821, are yet fresh in the recollections of many. We do not undertake to say what degree of blame was imputable to him in causing the death of *Ko Leäng she*. It is generally believed that he was bartering with that woman for ardent spirits, when the quarrel arose which ended in her death. The charge of murder was brought aginst him, the *whole* American trade was stopped, and the security-merchant and linguist of the ship Emily, to which he belonged, were both arrested, and placed in close confinement within the walls of the city of Canton. On the 25th of October, Terranova was brought from Whampoa, and placed in irons at the public hall of the hong-merchants. "During the two following days, the forms of a Chinese trial were gone through in the same place, but the precise nature of the proceedings can only be conjectured, as no foreigner of any description was allowed to be present; and on the third day, about day-break, notwithstanding a very general expectation entertained here, that his life would be spared, the unfortunate man was brought forth and publicly strangled at the usual place of execution, without the walls of the city. His body was given up to the Americans in the course of the evening, and on the following day, the trade was re-opened."

The preceding instances of disturbances, and the testimony concerning them, will suffice for our present purpose of showing that the most serious consequences may result from the bad conduct of seamen here; and that the acts of a single individual, in a fit of intoxication, may put in jeopardy the property and the persons of many. These unpleasant occurrences have not been confined to men of any one nation; they have been witnessed among seamen under most, if not all the several flags, which visit this port. Latterly they have been less frequent, probably, than they were thirty years ago. Still they have occurred recently, and will continue to do so, unless most carefully guarded against.

The liquor which is given to sailors on entering most of the shops which they are wont to frequent in Canton, and which is frequently conveyed to them either openly or secretly at Whampoa, is a rare dose, composed often of *alcohol, tobacco juice, sugar, and arsenic*. The liquor which contains the alcohol, and

which constitutes the principal part of the dose, is literally and very properly called *ho tsew*, 'fire liquor.' Its effects, with the substances mixed with it, are awful; when taken in considerable quantities, it not only destroys the reason and senses of the man, but, at intervals, it throws him into the most frightful paroxysms of rage.

Some may say that "the reformation and inprovement of seamen cannot be effected, their case is hopeless, and they must be left to take their own course," i. e. must continue to be neglected. But the success that has already attended the incipient efforts for their improvement, demonstrates clearly that their case is not hopeless. To raise them to the rank, in regard to moral character and conduct, which they ought and are able to hold, needs only the prompt, united and persevering efforts of those who are engaged in commerce, coöperating with the numerous friends of seamen who are rising up to plead their cause in every part of Christendom.

Most of those who are engaged in the trade with the Chinese are aware of the difficulties and embarrassments, to which they are exposed on account of the misconduct of seamen. Should any such, or others who are about to embark in this trade, inquire "How may these evils be avoided?" We would answer; "In the first place, take the most special care to employ commanders and officers who can be relied on for maintaining discipline; and in the second place, let the commanders see to it that they have orderly crews, composed of temperate and trustworthy men." With these precautions, and a proper degree of carefulness by all while they are in port, not the least difficulty need be apprehended. But it is not enough that foreign seamen abstain from acts of aggression. As civilized and Christian men they should exhibit conduct worthy of such a character and name. We give our most decided approbation to the efforts of those who are striving to elevate and improve the character of seamen; and, so far as we may have opportunity, shall joyfully coöperate with them in their good work.

In a short "Address to masters, officers, and seamen, in the port of Canton," published last September, the seamen's chaplain notices several things which he deems it desirable to accomplish here for the benefit of seamen, and several evils which are to be removed. But one thing of moment, which deserves immediate attention, he did not notice; we refer to some *medical aid for the sick*. Whether improvements cannot be made in the accommodations for seamen on board ship, is a question that demands more attention than it has yet received. Few individuals would be willing to take up with the ordinary accommodations of common seamen. Could these men be better provided for, there would be among them doubtless less sickness, and fewer deaths. There is an economy which tendeth to poverty and distress. To the exercise of this economy in the accommodations of seamen, may be attributed many of the discomforts, and much of the sick-

ness and premature death prevalent among them. Go the merchantman, when she is about to sail on a voyage of ten months or a year, and see what preparations are made for her crew during that long time. A space twenty feet long by ten or twelve wide, having little light and poorly ventilated, without chairs or table, half filled with berths and chests, and the persons of ten or twenty men, is their only room for eating and sleeping, and generally also for their accommodation in times of sickness. On their homeward passage, a part even of this space is often occupied by stores, &c. While the ships are in this port, during the first autumnal months, when the weather by day is usually very hot, the air in these forecastles becomes so close, confined, and warm, as to render them utterly unfit for dormitories. Hence, where it is allowed, the sailors accustom themselves to sleep upon deck, till the fever and ague, or other disease, obliges them to retreat from the cold, damp night air, and seek for rest in their berths.

Of the American ships employed in the Chinese trade, very few are provided with physicians. English laws require that every British ship having more than forty men on board shall be provided with a surgeon. But if the large ships of the East India Company cease to frequent this port, it is probable that a very considerable part of the English merchantmen will be equally destitute with the American ships. With eighty or a hundred ships then annually visiting this port, shall there be no medical aid provided for their sick? Something, it seems to us should be done. The medical gentlemen who are resident at Canton might, perhaps, by fitting up a hospital at Whampoa, and securing the aid of one or more medical practitioners, make all the necessary and desired arrangements. Or some other plan might be adopted; other medical gentlemen might, perhaps, independently, establish themselves there, and during the business season attend upon the sick and administer to their wants. At Lintin also, if the shipping continues to increase, as it seems likely to do, the constant presence of a medical gentleman will soon, no doubt, be deemed indispensable.

GOVERNMENT GRATUITIES, in times of calamity and scarcity. That the Chinese government does nothing for the poor and distressed is not true; but to use a Chinese phrase, there is so often "the *name* without the *reality*," as to make the doing appear next to nothing. These remarks are suggested by two official papers before us, which were recently issued in the form of proclamations to the people.

When in the month of August last, the middle of the seventh moon, the rains, the winds, and the river conspired to wash away or rend to pieces the humble dwellings of the poor, the government sent around surveyors to take a list of the names of the sufferers. On the 28th of the 11th moon (the 7th instant), an official document was published by *Hwang* and *Le*, i e. "Yellow" and

"Plum," the magistrates who divide the city of Canton between them, stating that on the 2d, 3d, 4th, and 5th, days of the 12th moon, the sufferers from the inundation (which occurred about five months ago), might apply for relief, which would be paid to them out of sums subscribed by the public, in the following proportions.

To the poor who were utterly unable to rebuild their houses, and where one roof had fallen in were to be paid 2 mace, 5 candareens.

To the poor whose houses had fallen in, and who were destitute, money was to be given for two months' food; i. e. for every big person's mouth were to be given, per mensem, 1 *m.* 3 *c.* 5 *cash*; and to every little person's (or child's) mouth one half of that sum. That is (as the proclamation states it) for two months, each big mouth was to receive 2 *m.* 7 *c.*; and each little mouth 1 *m.* 3 *c.* 5 *c.*

Thus, a poor man, five months after the falling in of his house, who has strength to wait and rush and reach the distributor with his ticket, will get two mace and five candareens gratuity to help to rebuild his house. But this sum (about, say largely, 2 shillings sterling), as a native has observed, is not enough to remove the rubbish of a fallen in house, nor to buy a single beam.

The supply of rice to the poor by government, notified in another proclamation, is on the same liberal scale. The allowance per month for "big mouths," or grown people, is given at a rate of money, value 1 *m.* 3 *c.* 5 *c.* For "little mouths" or children, the abatement is valued at one half of this. Thus the poor may apply at once for the two months' allowance, or 2 *m.* 7 *c.* 0 *c.* for the "big mouths;" and 1 *m.* 3 *c.* 5 *c.* for the little mouths. But here again, to obtain this pittance of from one to two shillings, there is so much rushing and pushing and waiting,—for the aged and feeble have to go two or three days successively before they can reach the distributing officer, who does not preside many hours per day,—it becomes a question with many whether to go or not. Of course those who have employment are not required to go, and would do better to stay at home. We state these facts to show the case, and not for the purpose of reflecting on the government, for with the best intentions their task is difficult.

LITERARY NOTICES.

Tan-kwei Tseih, the Olea fragrans Miscellany: or some say, *the Laurus cassia, which grew in heaven and fell from the moon.*

This is the title of a collection of Chinese religious and ethical essays in four small vols. It is a popular work, and is often given away by benevolent natives as an expression of gratitude for mercies received. We bought our copy, but the title page gives the name of a person who printed a thousand copies, for distribution in the twenty-third year of the late emperor Keäking. The value is about two mace five candareens, or one third of a Spanish dollar.

This Fragrant Miscellany is

of the eclectic school, and contains extracts from the writings of the Confucian sect or the *Joo-keaou*, and also from *Shih* and *Taou*, i. e. the Buddhists and Taouists. There is in it consequently a good deal of variety of opinion, and rather contradictory sentiments, but supposed to be consistent in one thing, viz., in being favorable to virtue and opposed to vice. For example, the preface sets out with the high-flying doctrine of infidelity, that hope of reward and fear of punishment are incompatible with virtue; and yet the body of the book is filled with the sentiment that virtue is rewarded and vice punished in this life.

The first two volumes contain various essays on morals; and papers which profess to be revelations from the gods; and the two remaining volumes consist of illustrations and proofs, derived from legendary tales, which are often frivolous and silly, and generally absurd fictions.

The style of these books is generally sententious and perspicuous; abounding in point and energy. The thoughts are sometimes beautiful and just; but often disfigured by superstition and nonsense. The whole book is what in Europe is called a "pious fraud." In our opinion no fraud can be pious; man should never do evil that good may come, nor attempt to help the truth by telling a lie. In religion and morals, *truth* alone is of value. If superstition be any check on the vices of mankind, it is only in consequence of its containing some portion of truth

In the collection there are about forty essays, most of which are common to Chinese ethics. The mere titles of them would give but little idea of their contents; and a translation of them would be too voluminous. In them, however, many virtues are inculcated, though from mistaken principles, and fallacious sanctions. Filial piety of course holds a chief place. Truth, honesty, chastity, temperance, mercy and kindness are all taught. And, what is remarkable for a pagan and a Chinese, humility, forbearance, and the forgiveness of injuries are also inculcated.

There are dissuasives against gambling, infanticide, and unnatural crimes; against slander, backbiting, and envy. Some of the papers have already appeared in Morrison's Chinese works, but the most of them are new to the readers of the western world. We hope as Chinese scholars increase, translations from curious books like that before us will more abound.

Memoirs of Louis XVIII*th, written by himself.* 2 Vols. London, 1832.

If this book be a faithful picture of the court of France, and the Romish religion, it would seem that vice and superstition were as prevalent in Paris, the most scientific city in Christendom, as in pagan China.

Louis the XVth died in the midst of the vices in which he had lived; but what is called the "last sacrament" in the book before us, was thought essential to, and seemingly perfectly sufficient for, the "king's eternal welfare." Still the

priests were afraid to admiuister it lest the king should recover. Five or six bishops were "invested with the duty of providing for the king's salvation." Yet owing to the selfishness and fears of all parties, "the ball," our memorialist says, "was bandied from hand to hand, and the precious time so wasted, that it became not improbable that the soul of the eldest son of the church might have been carried off by Satan" for want of the,, last sacrament," administered by the hands of a consecrated priest. The grand almoner, who was applied to, *feigned a sudden indisposition*, till the king's death appeared certain, and then "being no longer afraid of the king's displeasure," he at once became quite well and officiated "*in pontificalibus*;" made a lying speech to the clergy and people at the foot of the royal bed, and gave the communion to save the king's soul!

RELIGIOUS INTELLIGENCE.

THE LOST TEN TRIBES OF ISRAEL.—Concerning these ancient inhabitants of western Asia, we have received the following letter from a correspondent. He says,

"From Calcutta and Madras there have lately been gentlemen visitors in China, who had personal acquaintance with Mr. Wolff, the far-famed Jewish missionary, who has traversed central Asia in search of the so called *lost ten tribes*. Mr. Wolff is generally considered, not only as enthusiastic in the extreme; but even to be a little beside himself, though to all appearance a pious man. However the utter ignorance of educated gentlemen, concerning these said *tribes*, as manifested in conversation, was occasionally very extraordinary.

"You know, Mr. Editor, that Mr. Wolff has not found the lost tribes, and I am inclined to think, with Dr. Jahn, in his History of the Hebrew Commonwealth (p. 155—159), that there are no such lost tribes to be found, for the decree of Cyrus, (B. C. 536) inviting the people of the Lord God of heaven to go and rebuild Jerusalem, (Ezra i. 1,) included not only the captives of Judah, but also the captives of Israel. And as the jealousy between Judah and Israel had now ceased, according to the predictions of the prophets, they united, and all received the denomination of Jews. 'All questions therefore, and investigations, for the purpose of ascertaining what has become of the *ten tribes*, and whether it is likely they will ever be discovered, *are superfluous and idle*.'

"Your's obediently,
* * * * *"

MODERN BENEVOLENCE.—Perhaps there has never appeared a more remarkable phenomenon, or been a more cheering event in the history of man, than is the increase of benevolent exertions within the last forty years. For an illustration of this remark, look at the efforts made for a

single object, the spread of the gospel of salvation. The first missionary society in England was formed in 1792; and from that year we may date the commencement of those truly Christian efforts which promise ere-long to change the moral aspect of the world, and extend the blessings of civilization, intelligence and true religion to every nation and family on earth. Associations for benevolent purposes have since been constantly increasing in number and efficiency. A mighty machinery is now in operation, too well planned and directed to fail of effecting its object, and too powerful to be resisted. Its influence is already extensively felt, and will soon pervade the world. The following brief statements taken from the latest reports which we have at hand, respecting some of the most important societies in England and America, will serve to confirm the truth of this remark. We begin with those of England.

1. The British and Foreign Bible Society formed in 1804 has issued 6,119,376 Bibles and Testaments, in 143 languages and dialects. In the year 1829–30, the number was 434,424. Income, £84,982.

2. The London Missionary Society was instituted in 1795. It employs, chiefly in India, Africa and the South Sea islands, 13 printing presses, 92 ordained missionaries, 20 European and 105 native assistants; and has under its care 391 schools, containing 22,193 scholars. Income £48,526.

3. The Church Missionary Society, founded in 1800, employs in Hindostan, Africa, and other countries, 59 missionaries, 102 European and 483 native assistants, and has in its schools 15,791 scholars. Income, £47,328.

4. The Wesleyan Missionary Society employs 229 missionaries, and has more than 30,000 scholars in its schools. Income £55,265.

5. The Society for Propagating the Gospel, formed in 1701, but revived within the period named above, employs 160 missionaries, and supports wholly or in part 4 colleges in foreign countries. Income, £29,168.

6. Society for Promoting Christian Knowledge. Estimated income, £60,000.

7. The Religious Tract Society formed in 1799, has published 1300 different tracts and books, and issued probably between 170 and 180 millions of copies. In 1829–30, 10,900,000, Income, £24,973.

8. The Baptist Missionary Society formed in 1792, employs 28 missionaries, and 260 native assistants. Income, £11,300.

The income of other societies on the list before us, nearly all of which have the same general object, is £49,875; making a total of £431,717; which is expended chiefly for the benefit of foreign countries. We will now notice a few of the most prominent benevolent associations in the United States of America.

1. The American Board of Commissioners for Foreign Missions, organized in 1810, employs 75 missionaries, and 178 American and 34 native assistants. Its printing presses have issued 61,000,000 of pages in 12 different languages; 14,200,000 in 1831–32. Its schools contain

59,824 learners. Income, $130,-574.

2. The Bible Society, organised in 1816, has published about 1,084,513 Bibles and Testaments;—238,583 in 1829–30. Income, $170,067.

3. The Tract Society, instituted in 1825, has issued 648 different publications, of which about 28,954,173 copies have been put in circulation. Income, $62,443.

4. The Home Missionary Society employs 509 missionaries and agents, chiefly in the western states. Income, $43,240.

5. The Education Society assists 673 young men in procuring such an education as will qualify them to become preachers of the gospel. Income $41,-927.

6. The Baptist Board for Foreign Missions. Income $20,000.

The income of other societies whose object, with one or two exceptions, is the same, $142,-655; making a total of $641,-439.

Thus England and the United States alone expend, by means of these societies, to say nothing of what is contributed in other ways, for benevolent purposes *more than two millions, five hundred thousand dollars annually.* In addition to this, probably not less than 1,500,000 children receive instruction in their Sabbath schools from at least 150,000 teachers, who thus make a *weekly* donation of 25,-000 days' time to the cause of benevolence.

Let this benevolent spirit continue to increase, and it will soon fill every dark place with light, and cause the whole world to rejoice in its genial influence. Let it progress during the next 40 years in the same ratio in which it has during the last 40, and wherever it is allowed to extend its operation, it will give every child an opportunity to attend a school, give every slave his liberty, enable every individual to hear the gospel preached, and give to every family that will receive it, a copy of the word of God. But opposition and reverses are to be expected, and the grand result, the universal diffusion of the blessings of science and Christianity will probably not be witnessed within so short a period as that just named. Yet the above statements show an increase of benevolence at which every friend of man must rejoice. It is the true "glory of the age." Viewed in connection with the promises of God, it may justly be regarded as a sure indication that the true golden age of the world, when knowledge, virtue, and happiness will be universal, is fast approaching.

JOURNAL OF OCCURRENCES.

REVENUE OF CHINA.—In a Gazette of the 11th of October there is a long document, which is the result of deliberation among the several supreme Boards and the *Hoo Poo* or Treasury department. Its object is to increase the revenue for current expenses; because, during the last few years, the outlay has exceeded the income more than *thirty millions of taels.* This is attributed to the two Mohammedan rebellions, together with the "ugly monkey tricks of the highland mountaineers;" also the calamities from

water and drought, in opposite extremes, which made it necessary to remit the land-tax, during the last two years of his majesty's reign; and to the various public works in repairing the banks of rivers, which have drained both the general and provincial treasuries. The method now adopted to raise money is the sale of office, i. e. eligibility to office, as vacancies may occur. This method has been resorted to several times of late years, for a given period. The present term is to continue till the 5th moon of next year, when it will be closed. Each of these periods, like the European loans, has an appropriate name. The sale now open is called the *Chow pe ling fei he*, and the vacancies occurring are to be filled up in certain proportions by the old and the new purchasers. But the system is altogether a bad one. Many of the old purchasers are unemployed and standing idle for want of office; and those who get into office, having bought their places, deem it but just to repay themselves as fast as possible from the people.

Since the preceding was in type, more information has come to hand on the same subject. In the Gazette of the 9th moon, 28th day (Nov. 9th), there is an elaborate state paper concerning the revenues by the censor of the province of Keängse, *Na-sze-hung-ah*, a Tartar, as his name and style indicate, for he calls himself *noo-tsae*, 'a slave,' which is the usage of the Tartar statesmen, whereas Chinese call themselves *chin*, 'a servant.' This slave says, that the whole income from land tax, salt monopoly, customs and duties, with items paid to make these good, does not exceed forty and odd millions of taels; and the regular outlay of the nation is thirty and odd millions. He adds, that although the overplus be not great, yet were there no deficiencies of income, the machine of state would go on long, and the supply be abundant. But of late years, there has not been one in which numerous defalcations in every department have not occurred, so that the income has not been adequate for times of tranquillity; whilst in cases of insurrection, scarcity, and so forth, the deficiency has amounted to millions; and to supply these, various expedients have been proposed. Some have been for opening the mines; some have advised raising the price of salt; some for selling appointments, and persuading merchants to subscribe for the wants of the state; thus causing anxiety to the sacred mind of his majesty, on whom it devolved to balance the advantages and disadvantages of these plans, and either to reject them at once, or give them a trial, and then desist. But these measures have been only the result of necessity, and not of any well digested and permanent plan.

Robbery.—On the evening of the 10th of Jan. about ten o'clock, a band of robbers in the district Kaou-ming, repaired by torchlight to plunder a respectable clothier's shop, situated at the entrance of Po-shih (Broken-stone) street. They carried off property worth from one to two thousand dollars.

An officer of an adjoining guard-house saw the robbers proceed to their booty, but was afraid to attack them with his inferior force. However he secreted himself near the path by which they retired, and under the cover of darkness, shot twenty or thirty arrows against the crowd of plunderers. They, notwithstanding, went off; and the next morning revealed that many of them had been wounded, for the arrows tinged with blood were thrown upon the path. One of their number severely wounded, remained behind, and died before any confession was obtained from him.

King, the local magistrate, directed the parties concerned to report the matter as a case of simple theft, and not of open robbery. The neighbors complied, but the father and son, belonging to the shop plundered, refused to conceal the truth, and by the last accounts were kept in custody in order to compel them to comply with the direction of the magistrate. However, the surrounding neighborhood, became roused by the firmness of the father and son, demanded their release, and that the case should be prosecuted according to the facts. To bring the local magistrate to terms, the markets were discontinued, the shops closed, all business suspended. The people in fact struck—they stopped the trade. This proceeding is known in China by the term *pe she*.

Homicide.—In a Peking Gazette of November 22d, the emperor delivers a

severe censure on the governors of provinces, and their subordinate officers for delay and inattention in cases of homicide. The circumstance which called his attention to the subject, was an appeal from the province of Canton, which alleged that nine lives had been destroyed eleven years ago, and no satisfaction obtained from the government. Governors and lieut.-governors are expressly appointed, his majesty says, to take care of the lives of the people, and they should unite with the judges and see into affairs themselves. Speedy justice is required, that the dead may be satisfied, and the living witnesses set free. The emperor then threatens those governors, &c., who notwithstanding this admonition are found remiss.

Decapitation of a son for the murder of his father.—In Shense, a young man being vexed with a creditor, who was urging his claims with abusive language, picked up a stone and threw it at him as he stood in the doorway. At that moment the creditor stooped, and the father of the young man rose; and the stone, passing over the foe, killed the father. The son for this unintentional parricide is condemned to be decapitated. Had it been intentional, he would have suffered the slow and ignominious punishment of being cut to pieces; but as it was confessedly unintentional, the sentence was commuted to merely cutting off his head! Surely it may be said, their tender mercies are cruel.

HETERODOXY.—In the province of Shantung, the propagators of what the Chinese call *seay keaou*, 'depraved doctrines,' have been apprehended. But, as it usually happens in such cases, the doctrines which they propagate are not specified in the Gazette.

SZECHUEN.—On the frontiers of this province there have recently been some military operations against the barbarians. Twenty-three of the prisoners taken were put to death. The imperial troops pursued the enemy among the hills, killing and burning in all directions. They found also some Chinese women, who had been previously carried off.

COAST OF CHEKEANG.—It appears by reports in the Gazettes, that vessels of Corea and Lewchew have been wrecked on this coast, during the last season.

KOKO-NOR.—The head Tartar prince at Koko-nor has "sickened and made a vacancy," i.e. died. To select another from the kings and nobles is spoken of as a great event, previously to which a sacrifice was offered to the *Tsing-hae*, 'azure sea,' lake Koko-nor.

The barber's shop, or stall, is in China the place to which travelers, in town or village, repair for local information, and the news of the day. A man who wants his head shaved, or his hair plaited, has a right to enter the shop; and as it is said of portrait painting, that a talent for conversation is essential to the artist, so it is in barbering—the shaver, who can lather his customer well, or, as is the case in China, (where the barbers do not use soap,) can scald him well and bring off the hair, and at the same time regale him with news or scandal, is sure to succeed.

Idolatry of an aged statesman. Wang How-ho, an old officer of the Board of Rites at Peking, returned thanks to the emperor for having sent him, on the 70th anniversary of his birth, an inscription for his gate, and the word *longevity* written with his majesty's own hand; also an image of Budha. The old statesman says on receiving the heavenly marks of the emperor's favor, he spread out an altar of incense on the ground in token of his gratitude! Alas, what childish idolatry in the emperor and in his minister.

The emperor has received his mother's orders to confer the titles "imperial, honorable," &c., on three of his concubines; and has ordered the Board of Rites to search and see what are the proper formalities for so grand on occasion.

Postscript. The commercial business of Canton, during the current season, has been carried on with few interruptions. Almost all the foreign ships have already left the port. The Chinese are busily employed in arranging their affairs for the *new year* which occurs on the 9th of February. All public *offices will be* closed on the 29th instant, the 20th of the 12th moon.

THE

CHINESE REPOSITORY.

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DESCRIPTION OF THE CITY OF PEKING.

PEKING, the capital of the Chinese empire, stands on a vast plain, in the interior of Chihle, (or Pih Chihle), the most northern province of China Proper. It is situated in latiude 39° 55′ north, and in longitude 116° 45′ east from Greenwich, and about 3° 30′ east of Canton. On the east and south, the low and sandy plain extends farther than the eye can reach; on the west and north, hills begin to rise above the plain only a few miles from the walls of the city; and at a distance beyond, the prospect is bounded by mountains which separate the province of Chihle from Mantchouria. Viewed from the summit of those mountains, the city appears as if situated in the midst of a thick forest; this effect is produced by the clusters of trees that cover the villages, temples, and numerous cemeteries which encompass the capital. From the great wall, which passes along upon this ridge of mountains, Peking is about fifty or sixty miles distant; and a little more than a hundred from the gulph of Chihle. The Pei ho, rising in the north beyond the Great wall, flows within twelve miles of the city on the east, and then passes down in a southeast direction by Teëntsin into the sea. Several smaller rivers, issuing from the mountains on the northwest, water a part of the plain; and one of

them, which is called the Tung-hwuy, descends to the city and supplies its numerous canals and tanks; it then flows eastward, and uniting with one of the larger rivers forms an extensive water communication by which provisions are conveyed to the capital.

Peking or *Pih king* 'the Northern capital,' is regarded by the Chinese as one of their most ancient cities: its early history, however, is involved in obscurity. The imperial court has been repeatedly removed from one province to another, having been held in Shense, Honan, and in other more southern provinces. The first monarch of the Yuen dynasty, who ascended the throne in A. D. 1279, kept his court for several years at the capital of Shanse; but subsequently removed it to *Shuntëën foo*, the principal department of the province of Chihle, and the present site of Peking. Hungwoo, the first emperor of the Ming family, established the seat of his government at Keängning foo, the principal department of the province of Keängnan, and hence styled *Nanking*, 'the southern capital;' but Yunglŏ, the third monarch of the same line, removed it to Peking, where it has remained to the present time. On native maps the city is not usually denominated Pih-king, but *Kingsze*, 'the residence of the court.' Since the foundations of the city were first laid, it has undergone many changes in its extent and form. For a long period it was surrounded only by a single wall, and had nine gates; and hence, even to the present day, it is sometimes spoken of as 'the city of nine gates.' At a later period it was extended towards the south by a new wall, leaving the former southern wall between the old and the new city. At the present time, the northern division is called *nuy-ching*, 'the inner city,' and the southern, *wae-ching* 'the outer city;' and as in the case of Canton, the northern part is frequently denominated the Tartar city. The new wall which surrounds the outer city, or southern division of Peking, has seven gates.

The northern division of the city is nearly in the

form of a parallelogram, of which the four sides face the four cardinal points; it extends from north to south about four miles, and from east to west three, having an area of twelve square miles. The southern division extends from east to west nearly six miles, and two and a half from north to south, occupying an area of about fifteen miles. Thus the entire circumference of Peking may be estimated at nearly twenty-five miles, and its area at twenty-seven square miles.

The walls of the northern division of the city, according to Barrow, are thirty feet in height, twenty-five feet in breadth at the base, and twelve at the top. The inclination is chiefly on the inner side; the outer side is smooth and nearly perpendicular. Near the gates, the walls are faced with marble or granite, but in other places with large bricks laid in mortar, which is made of lime and clay, and "in process of time becomes almost as hard and durable as granite." The intermediate space between the inner and outer surfaces of the wall is filled with the earth and clay that was dug from the ditch which surrounds the city. On the outer side of the walls, square towers, projecting about fifty feet from the line of the wall, and of the same height with it, are built at the distance of about sixty yards from each other. Two such towers, of equal height with the walls, stand one on each side of every gate, and are connected in front by a semicircular fort. The arches of the gates are strong, being built of stone; they are surmounted by large wooden buildings, several stories high. On the inside of the wall, at the side of every gates, also near the middle of the interval between the gates, and at the several corners of the city, there is a species of esplanade for ascending to the top of the wall. A ditch surrounds the whole city, which is supplied from the waters of the Tung hwuy river: with this ditch others are connected, by which the same waters are conducted to all the principal parts of this great metropolis.

To the stranger approaching the city of Peking, its lofty walls and towers give it an imposing appearance, not unworthy the capital of a great empire; but when he comes within the walls, his admiration is turned to surprise. He beholds there none of those beautiful and superb edifices, none of those neat and elegant streets, which are the principal ornament of European cities; instead of these, he sees in various directions irregular assemblages of houses, shops and temples. The style of the architecture, and the general appearance of the buildings, is the same as in Canton. Most of the streets are indeed sufficiently wide and straight; but they are not paved, and, in general, their bad condition is a just subject of complaint, in this as well as in other Chinese cities. As, however, the front of every shop in the business streets, has an arrangement peculiar to itself, and before it, on either side, a perpendicular sign-board as high as the roof, covered with inscriptions in large gilt or painted letters, describing the wares within and the reputation of the dealer, and often hung from top to bottom with flags and ribbons; this diversity in the arrangement of merchandise, together with the profusion of gaudy decorations and the bustling crowd by which he is surrounded, divert the attention of the spectator, and cause him to forget in some degree the more disagreeable parts of the scenery around him.

The smaller streets are quiet and free from crowds; but those which lead to the principal gates are constantly thronged with people. The following description by an eye-witness will serve to convey some idea of the scene they often exhibit. "The multitude of movable workshops of tinkers and barbers, cobblers and blacksmiths; the tents and booths where tea and fruit and rice and other vegetables were exposed for sale; with the wares and merchandise arranged before the doors of the shops, contracted the spacious street to a narrow road in the middle. The processions of men in office, attended by their

numerous retinues bearing umbrellas and flags, painted lanterns and a variety of large insignia of their rank and station; trains accompanying, with lamentable cries, corpses to their graves, and others conducting brides to their husbands with squalling music; the troops of dromedaries laden with coal from Tartary; the wheel-barrows and hand-carts loaded with vegetables; occupied nearly the whole of this middle space. All was in motion; the sides of the streets were filled with people buying and selling and bartering their different commodities. The buzz and confused noises of this mixed multitude, proceeding from the loud bawling of those who were crying their wares, the wrangling of others, and the mirth and laaghter which prevailed in every group, could scarcely be exceeded. Pedlars with their packs, and jugglers, and conjurers, and fortune-tellers, mountebanks and quack-doctors, comedians and musicians, left no space unoccupied." Such, according to Mr. Barrow, is the scene exhibited in a street in Peking. The crowd of people, and the variety of strange sights and sounds on the occasion described, was probably rather greater than usual; but he has given too correct a representation of what may sometimes be witnessed even in the suburbs of Canton, to allow us to accuse him of much exaggeration.

Soon after the present dynasty took possession of the throne of China, in 1644, the government, designing to occupy the northern division of the city as barracks for its troops, purchased the houses of the private owners and gave them to the Tartars who had served in its wars; but these brave soldiers, less skilled in the arts of peace than the people they had subjugated, were very soon obliged to sell them to the Chinese. In consequence of this, all the principal and many of the smaller streets, with the exception of those near the imperial palace, are owned and occupied by Chinese; and the Tartar soldiery have been compelled to take up their abode in the lanes and alleys near the walls of the city. Thus far we

have spoken of the capital as a whole; we now proceed to survey its principal parts.

The northern division of Peking consists of three inclosures one within another, each surrounded by its own wall. The first contains the imperial palace and the abodes of the different members of the imperial household; the second was originally designed for the residence of the officers and attendants of the court, but is now occupied in part by Chinese merchants; the third consists of the remaining space inclosed by the outer walls, which have already been described.

The first inclosure, which is called *the forbidden city*, being the seat of 'the dragon's throne,' the place from which emanates the authority that governs one third of mankind, is the most splendid, as well as the most important part of Peking. According to the notions of a Chinese, all within its walls is gold and silver. "He will tell you," says Mr. Barrow, "of gold and silver pillars, gold and silver roofs, and gold and silver vases, in which swim gold and silver fishes."

It is situated nearly in the centre of the northern division of the city. It is an oblong parallelogram about two miles in circumference, and inclosed by a wall of nearly the same height and thickness as that of the outer wall of the capital. This wall is built of polished red brick, and surrounded by a broad ditch lined with hewn stone, and covered with varnished tiles of a brilliant yellow, which give it the appearance, especially when seen under the rays of the sun, of being covered with a roof of gold. On each of the four sides is a gate consisting of three arcades or avenues, surmounted by a tower. A tower also stands at each corner of the wall. The interior of this inclosure is occupied by "a suite of courtyards and apartments which seem to vie with each other in beauty and splendor." The terraces and glacis are covered with large bricks, and the walks that lead to the great halls are framed of large slabs of gray and

white stone. It is divided into three parts, the eastern, middle, and western. The middle division contains the imperial buildings, which are subdivided into several distinct palaces, each having its particular name and destination. "There reigns," says father Hyacinth, "among the buildings of the forbidden city, a perfect symmetry both in the form and height of the several edifices and in their relative position, indicating that they were built upon a regular and harmonious plan." We will notice a few of the most remarkable objects it contains, beginning at the southern part of the middle division.

1. *Woo mun*, 'the meridian gate.' Before this gate, on the east, is a lunar, and on the west, a solar dial, and in the tower above it a large bell and gong. Public officers, of both the civil and military departments, enter and leave the palace by the eastern avenue; none but the princes of imperial blood are permitted to pass the western, and no one but the emperor the southern avenue. Whenever he goes out or returns through it, the bell is rung and the gong struck. When his troops return in triumph from war and come to present their captives, the emperor places himself here to perform the ceremony of receiving the prisoners. Here also, are distributed the presents which the emperor makes to foreign princes and their embassadors, as well as to his own vassals. After passing this gate the visitor enters a large court, through which runs a small canal, over which are five bridges adorned with balustrades, pillars, steps, and figures of lions and other sculptures, all of fine marble. He next enters a beautiful court, terminated on the right and left by gates, porticoes, and galleries adorned with balconies supported on pillars.

2. *Tae-ho mun*, 'the gate of extensive peace.' This has five avenues, and in other respects resembles the Woo mun, or meridian gate; it is a superb building of fine white marble. The height of the basement is twenty feet, and of the whole edifice,

according to father Hyacinth, one hundred and ten. The ascent to it is by five flights of forty-two steps each, bordered with balustrades, and ornamented with tripods and other figures in bronze. The central flight is very broad, and is reserved for the emperor alone; princes and officers of the first rank enter by the two next, and inferior officers by the others. Here the emperor, on the first day of the year, on the anniversary of his birth and several other occasions, receives the congratulations and respects of his officers, who prostrate themselves to the earth before him and strike the ground with their foreheads.

3. *Chung-ho teën*, 'the hall of perfect peace.' This is the hall of audience where the emperor comes to examine the implements prepared for the annual ceremony of ploughing; and where also the genealogical tablets of his ancestors are presented to him.

4. *Paou-ho teën*, 'the hall of secure peace.' In this the emperor gives a banquet to his foreign guests on newyear's day; and the authors of the biography of his deceased father come in pompous ceremony to this hall to present to him their work. After ascending three flights of steps, and passing another gate, the *keën-tsing mun*, the visitor sees before him

5. *Keën-tsing kung*, 'the tranquil palace of heaven,' i. e. of the emperor. This is a private retreat, to which no one can approach without special permission. To this palace the emperor repairs whenever he wishes to deliberate with his ministers upon affairs of state, or to see those who present themselves as candidates for office or for advancement. It is described by Timkowski as "the loftiest, richest, and most magnificent of all the palaces. In the court before it is a small tower of gilt copper, adorned with a great number of figures, which are beautifully executed. On each side of the tower is a large vessel likewise of gilt copper, in which incense is burnt day and night. It was in this palace that Kanghe, in the fiftieth year of his reign, instituted a grand

festival, to which every individual, whose age exceeded sixty years, whether a civil or military officer, or a private citizen, was invited. Tents were erected in the front of the palace, and tables spread for many thousands. The sons and grandsons of the emperor themselves waited upon the guests. At the end of this generous entertainment, presents were distributed adapted to the condition and rank of those to whom they were given. Keënlung also, in the fiftieth year of his reign, made a similar feast. The number of guests was twice as great as on the former occasion. Those whose age exceeded ninety years were admitted to the table of the emperor, who addressed them with kindness, and afterwards bestowed on them magnificent presents.

6. *Keaou-tae teën:* this hall resembles in many respects the *chung-ho teën;* it contains twenty-five of the emperor's seals; ten others are kept at Moukden.

7. *Kwăn ning kung,* 'the palace of earth's repose,' i. e. of the empress, is the usual abode of 'heaven's consort.' This opinion, that *keën* and *kwăn,* the emperor and empress, are heaven and earth, is a favorite dogma of the reigning dynasty, and is sedulously inculcated in its state papers.—Beyond this palace stands the

8. *Kwăn ning mun,* 'the gate to earth's repose,' which admits the visitor to the

9. *Yu hwa yuen,* 'imperial flower garden.' This is laid out into beautiful walks designed for the use of her majesty, who, being of Tartar origin, is not deprived of this pleasure, as are the Chinese ladies, by being crippled with small feet. The gardens are filled with elegant pavilions, temples and groves, and interspersed with canals, fountains, lakes, and beds of flowers. Two groves, rising from the bosom of small lakes, and another crowning the summit of an artificial mountain of rugged rocks, add much to the beauty of the scene. At the east of this mountain is a library, *said* to contain a complete collection of all books published in the empire.

10. ***Shin-woo mun;*** this gate stands beyond the imperial flower garden, and forms the northern entrance to the forbidden city. We have now completed our survey of the central division of the ***kin ching;*** the eastern contains fewer objects of interest.

11. ***Nuy-kŏ,*** 'the council chamber.' This term, ***nuy-kŏ,*** is used to denote not only the Cabinet of the emperor, but also the hall in which that body holds its sessions. It is situated near the southern wall; and beyond it, towards the east, is the ***nuy-koo,*** the imperial treasury.

12. ***Chuen-sin teën,*** 'the hall of intense mental exercises.' It is situated at some distance northward from the Nuy-kŏ. Offerings are brought and sacrifices presented here to "the deceased teacher," Confucius, and likewise to other ancient sages.

13. ***Wăn-yuen kŏ,*** the imperial library, or, more literally, 'the hall containing the literary abyss:' this is situated near the Chuen-sin teën, and consists of several buildings and suites of rooms, which, containing a large compilation of the national literature, ***Sze koo tseuen shoo*** 'the complete books of the four treasuries' (or libraries), presents the largest and most complete literary collection in the empire. Farther north, in this division of the prohibited city, are situated several imperial buidings, and the palaces of princes: and also

14. ***Fung-seën teën,*** a temple to which the emperor comes to "bless his ancestors," whose names are written on tablets deposited here. Before the day when any great sacrifice is to be offered, and when he is about to leave the city, as well as when he returns, the emperor pays a visit to this temple; likewise, at the commencement of each of the four seasons of the years, and on the first and fifteenth days of every month, offerings are here presented, and during each day are thrice repeated.—In the western division of the prohibited city, beginning again at the south, we notice only a few of the principal objects.

15. ***Nan-heun teën;*** this hall stands near the

southern wall, and in it are collected the portraits of the sovereigns of preceding dynasties, and likewise tablets, and broad rolls, containing the portraits of eminent scholars and sages; these are arranged according to the degree of merit attributed to each.

16. *Woo-ying teen;* this hall contains his majesty's printing establishment; it has a bindery and buildings in which the blocks used in printing are preserved.

17. *Nuy woo foo;* here are held the sessions of a court of commissioners, or controllers, which "has among its prerogatives the regulation of receipts and expenditures of the court, its sacrifices and feasts, rewards and punishments, and all that relates to the instruction of its younger members, &c. This establishment, together with the principal magazines of the crown, which are under its superintendance, is situated near the wall on the west side of the city.

18. *Ching hwang meaou,* 'the temple of the guardian deity of the city,' which stands at the north-west corner of this inclosure. In the north-eastern part of the same division, are six palaces which are occupied by the females of the emperor; they are situated like those designed for the residence of the princes, in the eastern division.

We have now completed our brief survey of the prohibited city, which is regarded by the Chinese as the most sacred and awful of places. In their estimation it is also the most magnificent. The glittering yellow and various ornaments of the roofs of its palaces and other edifices, and the brilliant colors and abundant gilding applied to the interior, give it, in their eyes, a dazzling glory; but were we to seek in it for convenience of construction, or for much that can seem elegant or grand to one whose taste has been formed according to any of the rules of architecture adopted by the people of the west, we should doubtless meet with disappointment.

(To be continued.)

MISCELLANIES.

CHINESE WEIGHTS AND MEASURES.—The frequent mention of Chinese weights and measures, in the pages of the Repository, renders a brief description of them desirable, especially to those of our distant readers who may not be familiar with the terms in use among this people.

The Chinese weigh all articles that are bought and sold that are weighable; as money, wood, vegetables, liquids, &c. This renders their dealings simpler than those of other nations who buy and sell commoditics with more reference to the articles themselves. Their divisions of weights and measures, are into *money* and *commercial weights*, and *long*, *land measures*, &c.

1. MONEY WEIGHTS.

The circulating medium between foreigners and the Chinese is broken Spanish dollars, the value of which are usually computed by weight. Dollars bearing the stamp of Ferdinand have usually borne a premium of 1 to 1½ per cent., while those of Carolus have risen as high as 7 or 8 per cent., but are subject to a considerable variation, according to the season and different times of the season. Those coins bearing the stamp of the letter G, are not received by the Chinese except at a discount. Mexican and United States' dollars do not pass among the Chinese, but are taken *at par* by foreigners. Every individual coin has the mark of the person through whose hands it passes stamped upon it; and as the number of these marks soon become very numerous, the coin is quickly broken in pieces, and this process of stamping being continually repeated, the fragments gradually become very small. The highest weight used in reckoning money is the *tael* (leang), which is divided into *mace* (tseen), *candareens* (fun), and *cash* (le). The relative value of these terms, both among the Chinese and in foreign money, can be seen by the following table. It should be observed here that these terms, *taels*, *mace*, *candareens*, *cash*,—*peculs* and *catties*, *covids* and *punts*, etc., are not Chinese words and are never used by the Chinese among themselves; and why foreigners have employed them instead of the legitimate terms it is difficult to conjecture.

Tael.	Mace.	Cand.	Cash.	Ounce tr.	Grs. tr.	Sterg.	Dollars.
1	10	100	1000	1.208	579.84	6*s.*8*d.*	1,389 a 1,398
	1	10	100		57.984	8*d.*	.138 a .139
		1	10		5.7984	,8*d.*	

The value here given for the tael, in sterling money and dollars, *is* not the exact value; and it is difficult to ascertain it, owing to

the ignorance of the Chinese of such money among other nations. The value given to the tael in sterling money is that which is found on the books of the East India Company: that given to the dollar is the extremes of its value, as different transactions have a different estimate for its value.

The only coin of the Chinese is called *cash* (or *le*), which is made of 6 parts of copper and 4 of lead. The coins are thin and circular, and nearly an inch in diameter, having a square hole in the center for the convenience of tying them together, with a raised edge both around the outside and the hole. Those now in use have the name of the emperor stamped upon them in whose reign they were cast. Notwithstanding their little value they are much adulterated with spelter; yet on account of their convenience in paying small sums and for common use, they generally bear a premium, and but 850 can commonly be obtained for a tael. The use of silver coin, however, appears to be increasing among the Chinese, as by recent accounts we learn that silver dollars have been made in Fuh-keen and other places, contrary to the laws of the empire.

Bullion is rated by its fineness, which is expressed by dividing the weight into a hundred parts, called touches. If gold is said to be 94 or 98 touch, it is known to have 6 or 2 parts of alloy; the remainder is pure metal. Silver is estimated in the same manner; and without alloy, or nearly so, is called *sycee*, which bears a premium according to its purity. It is cast into ingots, (by the Chinese called shoes, from their shape,) stamped with the mark of the office that issued them, and the date of their emission. It is used to pay government taxes and duties, and the salaries of officers. The ingots weigh from ½ to 100 taels, and bear a value accordingly. Sycee silver is the only approach among the Chinese to a silver currency. Gold ingots are made, weighing ten taels each, and are worth between $22 and $23 each; but neither gold ingots nor doubloons, nor any other gold coin, are used as money among the Chinese.

2. Commercial Weights.

The only weights in use among the Chinese, other than money, are the *pecul* (tan), *catty* (kin), and *tael* (leang). The proportion these bear to each other and to English weights, can be seen by the following table.

Pecul.	Catties.	Taels.	Lbs. avr.	Cwt.	Lbs. troy.
1	100	1600	133⅓	1.0.21⅓	162.0.8.1.
	1	16	1⅓		

Usage has established a difference between the tael of commercial weights, which, at the rate of 133⅓ pounds to the pecul, weighs 583⅓ troy grains, and the tael of money weight, of which the old standard is 579.84 grains troy. By the above table it appears that one ton is equal to 16 peculs and 80 catties; one cwt. is

the same as 84 catties, and one pound avoirdupois equals $\frac{3}{4}$ of a catty. The Portuguese at Macao have a pecul for weighing cotton and valuable articles; a second for coarse goods; and again a different one for rice. But the Chinese among themselves know no difference either in the weight of a pecul for different articles, or in the tael, whether used for money or goods.

3. Measures.

The principal measures in use among the Chinese are three, namely, long measure, land measure, and dry measure: each of these we notice separately.

Long measure. The principal measure of length is the *covid (chih)* which is divided into ten *punts (tsun)*. The covid varies considerably, according as it is used for measuring cloths, distances, or vessels. That determined upon by the mathematical tribunal is 13.125 English inches; that used by tradesmen at Canton is about 14.625 inches; that employed by engineers for public works is 12.7 inches; while the one by which distances are usually rated is 12.1 inches nearly. The *le*, or mile, is also an uncertain measure, varying more than the covid or foot. Its common measure is 316¼ fathoms, or 1897½ English feet, and it is the usual term in which length is estimated. The Chinese reckon 192½ *le* for a degree of latitude and longitude; but the jesuits divided the degree into 250 *le*, each *le* being 1826 English feet, or the 10th part of a French league, which is the established measure at present. A le, according to this measurement is a little more than one-third of an English mile.

Land measure. This also has varied considerably, but is at present established by authority. By this rule, 1200 covids make an acre or *mow*, which contains about 6600 square feet.

Dry measure. Rice or paddy is the only article measured in vessels the dimensions of which have been fixed by law or usage; but as even rice and paddy are usually weighed when sold in large quantities, the vessels for measuring these commodities are but little used.

To perform their calculations, the Chinese have a kind of arithmetical board or abacus called *swan-pan* or '*counting board*,' on which, by constant practice, they will perform calculations in numbers with surprising facility. It consists of an oblong frame of wood, having a bar running lengthwise, about two-thirds its width from one side. Through this bar at right angles, are inserted a number of parallel wires having moveable balls on them, five on one side and two on the other of the bar. The principle on which computations are made is this: that any ball in the larger compartment, being placed against the bar and called unity, decreases or increases by tenths, hundredths &c.; and the corresponding balls in the smaller division by fifths, fiftieths, &c; if one in the smaller compartment is placed against the middle bar, the opposite unit or integer, which may be any one of the digits, is multiplied by five.

Imports and Exports of Canton.

Supplementary to the account of the provincial city, published in former numbers, we introduce here a brief description of the principal articles which are bought and sold by foreigners in Canton. Some of the commodities noticed in the list, such as tea, silk, &c., will require more detailed accounts, which must be reserved for future numbers.

AGAR-AGAR. This is a species of sea-weed, of which the Chinese make the gum used in the manufacture of their transparent lanterns. It is incomparable as a paste; and is not liable to be eaten by insects. It is extensively employed in making silks and paper; and when boiled forms a sweet, glutinous compound which is used in sweetmeats. It is brought from New Holland, New Guinea and other adjacent islands; between 400 and 500 peculs are imported annually by the Chinese at a prime cost of $1½ to $2 per pecul. Its cheapness and admirable qualities as a paste, render it worthy the attention of other countries.

ALUM. This salt is exported by the Chinese in considerable quantities to the Indian archipelago. It is probably found in the same geological positions in this, as in other countries, namely in a slate, known as *alum shale*. The supply seems to be abundant from the quantities brought to market. It is commonly much adulterated with other substances, as gypsum, lime, &c.; the taste is not so sharp as that of European alum; but the pieces are large and transparent. Great quantities of alum are employed by the Chinese in purifying the water of their rivers, which they use for culinary purposes. The duty on the article when exported is 5 taels per pecul, and its value in market is from $2 to $3 per pecul.

AMBER. This fossil is found on the shores of several islands of the Indian archipelago, and in some small quantities on the coast of China and Tung-king (Tonquin). A considerable part of the amber in the markets of the east comes from the eastern coast of Africa; and as far as investigation has gone, it is found in greater or less quantities on all extended lines of sea-coast, having been brought from the shores of Europe, America, Africa, and all the islands of the eastern part of Asia. Its value was formerly very great in those countries of the east where it was used for ornaments and incense; but other substances, cheaper and more odoriferous, have superseded it. In choosing it, those pieces should be selected which are hard, transparent and of a lively yellowish-brown color; and it should attract light substances after being rubbed on cloth. If there are insects in it, the value is greatly increased, but if the pieces are opaque and foul, they ought to be rejected. The price is from $8 to $14 per catty according to the quality and size of the pieces. False amber is also sold in Canton at prices almost as great as those which the genuine article bears.

AMBERGRIS. This has been often confounded with amber, which it resembles somewhat in appearance, and it is used for nearly the same purposes. The origin of the two, however, differs widely; amber being a vegetable fossil, and ambergris a substance found in the intestines of the *Physeter macrocephalus* and spermaceti whale.

It is probably generated in the animal when it is diseased, though whether it be the effect or cause is not ascertained. If no fœces are voided from the animal, when it is first harpooned, the sailors generally expect to find ambergris: 362 ounces have been taken from the body of a single whale. Kæmpfer asserts that the Japanese collect it in this manner. Most of it, however, is picked up after strong winds, on the shore of the numerous islands of the Indian and Pacific oceans. The Dutch formerly purchased much of this article; they gave the king of Tidore 11,000 rix dollars for one mass weighing 182 lbs., and for which the duke of Tuscany offered 50,000. The French East India company once had a mass weighing 225 lbs. estimated at $52,000. The shores of Africa afford ambergris in considerable quantities and in large pieces. Good ambergris is of an ash color, marked with blackish and yellowish spots, soft and tenacious like wax, and when melted entirely disappears. The Chinese test its goodness by throwing some of it scraped very fine into boiling hot tea, where, if pure it will diffuse itself equally through the fluid. It has but little taste or smell when cold; but when handled it emits a fragrant odor. It swims on water. The pure white, or that which is apparently smooth and uniform in quality, should be rejected as it is commonly factitious.

AMOMUM. The seeds of the *Amomum verum* have a strong, penetrating smell and an aromatic, pungent taste. The tree grows in China and the East Indies. The fruit is shaped like a grape, and contains three cells, each of which has a number of blackish seeds. The pods are of little value, as are the seeds also when wrinkled and small. When good, the pods are heavy, of a light grey color and filled with grains. Their uses are similar to those of star aniseeds.

ANISEED STARS. These are the fruit of a small tree, *Illicium anisatum*, which grows in China, Japan, and the Philippines. They are prized for their aromatic taste, and for the volatile oil obtained from them. The name of *star* is applied to them on account of the manner in which they grow; the pods being in small clusters joined together at one end, and diverging in the form of a star. The husks have a more aromatic flavor than the seeds, but they are not as sweet. In China, their most common use is to season sweet dishes; in Japan, they are applied to quite a different purpose, being placed on the tombs of friends and presented as offerings in the temples. They are exported at $11 or $12 per pecul; and the oil which is extracted from them, at $2 per catty; both for medical uses.

ARRACK. This spirituous liquor is distilled from different substances in the several countries where it is manufactured; on which account that made at different places is often found to vary much in strength and taste; the three principal kinds are made in Batavia, Goa, and Colombo. That from the former place is the strongest, and is distilled from a mixture of 62 parts of molasses, 3 of toddy or palm wine, a liquor distilled from the juice of the

cocoa-nut tree, and 35 of rice. The process of making it is as follows; the rice is first boiled, and after cooling, a quantity of yeast is added and the whole pressed into baskets, in which condition it is placed over tubs and left for eight days; during this time, a liquor flows abundantly from the rice. This liquor is distilled and then mixed with the molasses and toddy, which is all left to ferment for a week in large vats; after the fermentation is over, the arrack is distilled one, two or three times, according to the strength required. That made at Java is chiefly for home consumption, but is exported to China and India, where it is sold at 40 cents a gallon for the best, and 27 or 30 cents for the poorest.

The arrack produced at Goa is sweeter than that which comes from Java, being made entirely from toddy, by repeated distillation. It is preferred by the Hindoos to the Batavian on that account, though it is an inferior spirit, containing only one seventh of pure alcohol. That made at Colombo is the poorest and but little of it is exported.

Assafœtida. This is the concrete juice of the roots of the *Ferula assafœtida*, a tree which grows in Persia. To obtain it, the roots, after the earth is taken away from them, are covered with leaves to defend them from the sun for forty days; they are then cut off transversely, and the thick milky juice exudes and thickens on the wound; this when hard is scraped off and another transverse section made. This operation is repeated until the root be entirely exhausted of juice. The gum is nauseous and bitter, and as it grows old loses its efficacy. The masses are composed of grains, of a variegated color; the best color is a pale-red, having the grains nearly white; the odor should be penetrating, and when the piece is broken, the fracture ought to bear a marbled appearance. The vessels employed to carry this drug are so scented with the odor, that they spoil most other goods. Considerable quantities of it are brought to this market; and it ranks high in the materia medica of the Chinese physician. Its value is from $4 to $5 per pecul.

Bamboo. The uses of this plant are very numerous; it is employed for purposes of building and clothing, for food, paper, boats, masts, sails, ropes, medicines, sweetmeats, lamp-wicks, beds, fodder, &c. All these uses are made of it however, only where it is indigenous. It is exported in considerable quantities, and is then used for canes and umbrella sticks, &c.

Bees-wax. This article has been introduced by foreigners from the Indian archipelago and Europe, and it has gradually superseded the product of the tallow-treee, *Stillingia sebifera*. In the islands where the bees are found, the natives collect the wax from the nests in the forests, disregarding the honey, which is little in quantity and worthless. The islands of Timur and Timurlaut afford bees-wax in sufficient quantity to form an important article of export; the Portuguese there, send away 20,000 peculs annually to China and India, at a prime cost of $5 per pecul. The Chinese use it to form cases or envelopes for the tallow of

the stillingia, in the manufacture of the candles used in their temples. The wax when so employed is colored with vermilion.

BETEL NUT. The leaf of the betel pepper, *Piper betle*, and the nut of the areca palm, *Areca catechu*, together constitute this article, which is improperly called *betel nut*, and which is used as a masticatory so universally throughout the east. But as an article of commerce it is always sold separately, under the name of 'betel nut,' so called because always used with the leaf of the betel pepper.

The habit of chewing this compound has extended from the islands, where the plant is found, to the continent of Asia, and it is now used from the Red sea to the Pacific. The areca nut is the fruit of a slender palm, not above six inches in diameter and about thirty feet high. The tree produces fruit from the age of five to twenty-five years. The nuts resemble a nutmeg in shape, color and internal structure, but are a little larger and harder. The annual produce of a single tree is averaged at fourteen pounds; and the little care requisite in producing it, allows the cultivator to sell it at the rate of about half a dollar a pecul. In the Deccan, the expense of rearing the palm is much greater, and the crop more precarious. The betel pepper is the vine from which the leaf is obtained, and for which alone it is cultivated. The flavor of the leaf is very peculiar, being between a herbaceous and an aromatic taste and is a little pungent. This vine requires a rich soil where there is abundance of water. The tree on which it is supported affects the quality and quantity of the produce.

The preparation of the betel nut for use is very simple. The nut is cut into slices, and wrapped in the raw leaves together with a quantity of quick-lime, enough to give it a flavor. All classes of people, male and female, are in the habit of chewing it. "It sweetens the breath," so say those who use it, "rectifies and strengthens the stomach and preserves the teeth;" it also gives the teeth, lips and gums a dark-red color, which is esteemed a mark of beauty in proportion to its darkness. Much more can be said in favor of the use of it, than of tobacco; its narcotic properties are not so great, and the taste is more pleasant. Persons of rank carry it prepared for use in splendid cases suspended from their girdles. Poor people are contented with cases of any kind, provided they contain the substance itself. A present of one of these cases is esteemed as a mark of high favor and friendship, and is valued accordingly. Among some of the inhabitants of the Indian archipelago, to refuse, on meeting a friend, to accept the betel nut is regarded as an offense, and satisfaction is demanded. So interwoven into their ideas, has the practice become, that figures of beauty are taken from it, and a face is not accounted beautiful, unless the mouth be stained of a dirty red round the outside of the lips.

The nuts brought from the coast of Malabar are not so good as those from the Indian islands, and they are injurious to the health and destroy the teeth of those who chew them. They are of two sorts, the boiled and the raw; the one is the nut alone, the other

the nut cut into slices and boiled with a small quantity of *cutch* and then dried. Another method of curing the nuts is to split and dry them hastily over a fire or to dry them slowly without splitting. The betel nut is seldom carried to Europe or America, though the leaf might be employed in dyeing cottons, as it is cheap, and used for that purpose in India. Most of that imported into China comes from Java, Malacca and Penang. It varies from $2 to $3 per pecul. It is prepared for use in the same manner as in the islands, except that the Chinese color the lime with a red mixture.

Benzoin or *Benjamin.* This resin is the concrete juice of a small tree, *Styrax benzoin*, which grows on the plains of Borneo and Sumatra, in a rich moist soil. Its geographical limits are the same as the camphor tree, being found only in Borneo Proper and the territory of the Battaks in Sumatra; but unlike that tree, it is cultivated. When the plants are seven years old, an incision is made in the bark, from whence the gum exudes, and is carefully scraped off. The trees produce the best benzoin in three years; this first gathering is called *head;* that produced during the next eight or ten seasons, and which is inferior in quality, is known by the name of *belly;* at the end of the last named period, the tree is supposed to be worn out, and is cut down and split to pieces, and all the gum is scraped off from the fragments of wood; this last is denominated *foot*, and is full of sticks and dirt. These varieties bear a price proportionate to their goodness; the first quality, varying at the emporia, from $50 to $100 per pecul; the second from $25 to $45; and the worst from $8 to $20 per pecul. The gum is brought from the interior in large cakes, which among the natives are standards of value, as metals are in other countries. These cakes require to be softened by boiling before they are packed, and care should be taken to free them from external impurities. Good benzoin is full of clear, light colored spots, and when broken appears marbled; it is almost tasteless, but when rubbed or heated gives off an extremely agreeable odor. The *head* only should be selected for Europe; the other kinds are imported to China and India and used in temples. This is the *frankincense* of the east, but different from the Arabian which is olibanum It has been used for incense in the ceremonies of the Roman Catholic, the Mohammedan, the Hindoo, the Budhistic, and probably also, of the Israelitish worship. From remote ages, almost all nations have sought for this substance. The Arabians prize it more than they do their best olibanum; the Javanese chiefs smoke it with their tobacco; and rich Chinese often fumigate their houses with its grateful odor.

Bezoar. This name was first applied to a concretion found in the stomachs of a goat in Persia, but latterly has been used for similar substances found in various other animals, as the horse, boar, camel, &c. That produced by the goat was formerly much prized as a medicine, sometimes selling for ten times its weight in gold; but since its constituents have been ascertained, it has ceas-

ed to be sought after. Different animals produce bezoars, the substance of which differs often in the same kind of animal, as well as in dissimilar species. The famed oriental bezoar is formed of bile and resin; other kinds are found to be made of hair, others of wood, and some principally of magnesia and phosphorus. The true bezoar from Persia is counterfeited so well by pipe-clay and ox-gall that even those have been deceived who procure the genuine from the animal. The genuine throws off only a small scale when a hot needle is thrust into it; when put into hot water it remains unchanged; when rubbed on chalk, the trace should be yellow, but green on quick lime. That found in the camel is highly esteemed as a yellow pigment by the Hindoos. The cow bezoar is valued in this market at from $20 to $25 a catty, and is used by the Chinese solely as a medicine. All bezoars are caused by diseases of the animals which produce them, and are formed by continual accretions to a center nodule.

BICHO DE MAR or *biche-de-mer*. This slug, *(Onchidium?)* as its name imports, is a product of the sea, and resembles that often seen in damp places on land. It forms the most important article of commerce between the islands of the Indian archipelago and China, excepting perhaps pepper. It is found on all the islands from New Holland to Sumatra, and also on most of those in the Pacific. It is produced in the greatest abundance on small coral islands, especially those to the south and east of the Sooloo group. Among the islanders it is known by the name of *tripang;* the Chinese at Canton call it *hoy-shum* (hae-shin). It is an ill looking animal, and has but few powers of locomotion in common with other *gasteropodæ*. It is sometimes two feet long; but its common length is from four to ten inches, and its diameter two. Its tentaculæ are short, and when the animal is captured are folded up under its body. It is taken with the hand by natives, who often dive for it; and after it has been cleansed, dried and smoked, it is fit for the markets. For a long time the Chinese were the sole carriers of the article; but recently foreigners have engaged in the trade, and found it profitable. In the markets it appears hard and rigid, and has a dirty brown color. The Chinese use it by itself, or as an ingredient in other dishes, and in large quantities. The varieties into which they divide it are about thirty, varying in price from $80 down to $1½ per pecul. About 7000 peculs come annually from Macassar, and much more than that from Manila.

BIRDS' NESTS. These, which owe their celebrity only to the whimsical luxury of the Chinese, are brought principally from Java and Sumatra; though they are found on most of the rocky islets of the Indian archipelago. The nest is the habitation of a small swallow, named (from the circumstance of having an edible house,) *Hirundo esculenta*. They are composed of a mucilaginous substance, but as yet have never been analyzed sufficiently accurately to show the constituents; externally, they resemble ill concocted, fibrous isinglass, and are of a white color, inclining to red;

their thickness is little more than that of a silver spoon, and the weight from a quarter to half an ounce. When dry, they are brittle and wrinkled; the size is near that of a goose egg. Those that are dry, white, and clean are the most valuable. They are packed in bundles with split rattans run through them to preserve the shape. Those procured after the young are fledged, and denominated *foot*, are not saleable in China.

The quality of the nests varies according to the situation and extent of the caves, and the time at which they are taken. If procured before the eggs have been laid, the nests are of the best kind; if they contain eggs only, they are still valuable; but if the young are in the nests or have left them, the whole are then nearly worthless, being dark colored, streaked with blood and intermixed with feathers and dirt. The nests are procurable twice every year; the best are found in deep, damp caves, which if not injured will continue to produce indefinitely. It was once thought that the caves near the sea-coast were the most productive; but some of the most profitable yet found, are situated fifty miles in the interior. This fact seems to be against the opinion that the nests are composed of the spawn of fish or of bicho de mar.

The method of procuring these nests resembles somewhat that of catching birds practiced on the Orkney isles. Some of the caves are so precipitous, that no one, but those accustomed to the employment from their youth, can obtain the nests, "being only approachable" says Crawfurd "by a perpendicular descent of many hundred feet by ladders of bamboo and rattan, over a sea rolling violently against the rocks. When the mouth of the cave is attained, the perilous task of taking the nests must often be performed by torch-light, by penetrating into recesses of the rock, where the slightest slip would be instantly fatal to the adventurers, who see nothing below them but the turbulent surf making its way into the chasms of the rock." Such is the price paid to gratify luxury.

After they are obtained, they are separated from feathers and dirt, are carefully dried and packed, and are then fit for the market. The Chinese, who are the only people that purchase them for their own use, bring them in junks to this market, where they command extravagant prices; the best or *white* kind often being worth $4000 per pecul, which is nearly twice their weight in silver. The middling kind is worth from $1200 to $1800, and the worst or those procured after fledging, $150 or $200 per pecul. The most part of the best kind is sent to Peking for the use of the court. It appears, therefore, that this curious dish is only an article of expensive luxury among the Chinese; the Japanese do not use it at all, and how the former people acquired the habit of using it is only less singular than their persevering in it. They consider the birds' nests as a great stimulant and tonic, but their best quality, perhaps, is their being perfectly harmless. The labor bestowed to render them fit for the table is enormous; every feather, stick or impurity of any kind is carefully removed; and then, after un-

dergoing many washings and preparations, it is made into a soft, delicious jelly. The sale of birds' nests is a monopoly with all the governments in whose dominions they are found. About 243,000 peculs, at a value of $1,263,570, are annually brought to Canton. These come from the islands of Java, Sumatra, Macassar, and those of the Sooloo group. Java alone sends about 27,000 lbs., mostly of the first quality, estimated at $60,000

BRASS LEAF. This article is manufactured by the Chinese for the Indian markets. It is worth from $45 to $50 a box.

CAMPHOR. This well known gum is brought from Sumatra and Borneo. In those islands, the tree is confined to a small extent of country. In Sumatra, the best gum is obtained in the district of Baroos, and hence all similarly good, brought from those two islands is called *baroos* camphor. The tree, *Dryobalanops camphora*, is found nowhere else in the world, and there only extends three degrees north of the equator. To collect it the natives go into the forests, cut down the trees and split them open, and scrape the gum from the fragments; it is there found in small pieces or as a thick gum, ready for use. It is said that not a tenth of the trees yield any gum or oil; and as they are not cultivated, camphor is becoming gradually more and more scarce. Before killing the trees it cannot be ascertained whether they are productive or not. It is divided into three sorts; the best is in lumps, apparently crystalized in the fissures of the tree; the second is somewhat brownish with but few sticks in it; while the last and worst is the refuse scrapings. In packing it, particular care should be taken that the boxes are sound, else its volatility will cause it to decrease materially. Good camphor is strong and penetrating, of a bitterish aromatic taste, and when bitten imparts a cooling sensation to the mouth. All that is produced in Sumatra and Borneo, about 800 peculs annually, is brought to China; the high price, near $18 a pound, paid for it by the Chinese, induces the sellers to bring it to this market. The proportion between the prices of Baroos and Japan camphor is as 18 to 1, though no perceptible difference can be seen between them.

Nearly all the camphor carried to Europe and America, is obtained from the *Laurus camphora*, a tree which grows in China, Japan, and Formosa. The tree, including the roots, is cut into small pieces, and boiled; the sublimed gum is received into inverted straw cones. It is then made into greyish cakes of a crumbling consistency, and brought to market; that from Japan is esteemed the best, though that from Formosa is good. The Dutch in seven years imported into Europe from Japan alone, 310,520lbs. Its price varies from $20 to $30 per pecul, while the Baroos is $1000 to $2000. The wood of the Laurus makes a very good material for trunks, boxes, drawers, &c., as the scent preserves it for a long time from insects. The wood that has been boiled is worth but little, being porous and scentless.

CAPOOR CUTCHERY. This is the root of a plant which grows in China; it is about half an inch in diameter, and is cut into small

pieces and dried for exportation; has internally a whitish color; but externally it is rough and of a reddish color: it has a pungent and bitterish taste, and a slight aromatic smell. It is exported to Bombay and from thence to Persia and Arabia; it is said to be used for medical purposes and also to preserve clothes from insects. The price is about $6 per pecul.

Cardamoms. There are several varieties of these, produced by various plants in different countries. The lesser and greater are, however, the principal distinctions, made in this article. The less cardamoms are obtained from a small shrub, *Elettaria cardamomum*, which grows on the coast of Malabar. They are the capsules of the plant, and merely require drying to be ready for sale. They have a sweet aromatic flavor; and the seeds when chewed impart a grateful pungency to the mouth. The capsules have a bright yellow color, a pungent smell, and when good are plump and broken with difficulty. They should be well dried. In the mountains where the cardamom grows, the natives fell and burn the trees to cause others to grow; wherever the ashes fall, it is said that this plant will spring up, and that those cultivated are of an inferior quality. The greater cardamoms are the fruit of the *Amomum cardamomum*, a tree which grows in China, Ceylon, Java, and other places. The seeds are of a triangular shape and of a black color; and longer and larger than those of the other kind. They are inferior in pungency and flavor to the less and only used when the other cannot be obtained. Both are employed for culinary purposes among the Chinese, by whom alone they are imported. The less cardamoms are carried to Europe for medicinal and other uses.

Cassia. This is of three kinds; cassia lignea which is the bark of the tree, cassia buds, and cassia fistula or pods; the latter of these is usually known by the name of senna. *Cassia lignea* is the substance commonly called cassia, and is exported from China to all parts of the world. It is the decorticated bark of the *Laurus cassia*, a large tree which grows in Japan and China in great quantities; the tree is also found in the northerly islands of the Indian archipelago. The bark is stripped off by running a knife longitudinally along the branch, on both sides, and then gradually loosening it; after it is taken off, it is suffered to lie for twenty-four hours, during which time it undergoes a kind of fermentation, and the epidermis is easily scraped off. The bark soon dries into the quilled shape in which it comes to market. Thin pieces, having an agreeable taste, a brownish red color and a tolerably smooth surface are the best kind; that which is small and broken, is of an inferior quality. The cassia brought from Ceylon and Malabar is inferior to the Chinese, more liable to foul packing, thicker and darker colored and less aromatic. The Chinese cassia is sewed up in mats, usually two or more rolls in each mat, and a pound in a roll; it is easily distinguished from cinnamon, which it resembles, for it is smaller quilled, breaks shorter, and is less pungent. The trees do not however grow in the same countries, and there-

fore the liability to mistake will happen only in distant markets. *Cassia fistula* is the plant that produces the cassia pods; this grows in China, and the East Indies, but that from Egypt and South America has superseded it. *Cassia buds* are not obtained from the same tree as the cassia lignea, but are the fleshy receptacles of the seeds of the cinnamon tree. They bear some resemblance to a clove, and when fresh, possess a fine cinnamon flavor. Those that are plump and fresh, and free from stalks and dirt are considered the best. It is probable, however, that much of this article is procured from the cassia tree, since it is found in this country, where the true cinnamon tree is not known. If the buds are packed in the same bundles with the bark, the flavor of both are improved. The relative value of cassia bark and buds is as 8 to 5; this varies however according to the quantity in market.

CASSIA OIL is obtained from the leaves of the cassia tree by distillation; and is used as a medicine, under the name of *oleum malabathri*. It is easily tested by putting it on the hand, where it will evaporate slowly, and any foreign substance in it will thus be detected. The leaves are exported under the name of *folia malabathri*. There is hardly a product of the east that is more useful than the cassia tree. The wood, the bark, the leaves, the buds, and the oil, are all in request for various purposes in carpentry, medicine and cookery. The price of cassia varies from $8 to $10 per pecul; the buds are generally a little advance of that, and the oil is from $1½ to $2 per catty.

CHINA ROOT. This is the root of the *Smilax China*, a climbing plant. The roots are jointed, knobbed, thick, of a brown color, and break short; when cut, the surface is smooth, close, and glossy; but if old and wormy, dust flies from it when broken. The market price varies from $3½ to $4 per pecul. It is used by the Chinese extensively as a medicine, and is exported to India for the same purpose.

CHINA WARE, or *Porcelain*. Very little of this ware is now exported. When the productions of the east, were first carried round the cape of Good Hope, the porcelain of China bore an enormous price, and the profits of the first shipments were great. But the process of manufacturing it having been ascertained, the European nations began to make it, and soon rivaled the Chinese. China ware is sold in sets, consisting of a table set of 270 pieces at from 12 to 75 taels, a breakfast set of 20 pieces at three taels, a long tea set of 101 pieces at 11 to 13 taels, and a short tea set of 49 pieces from 5 to 6 taels. Flower pots, vases, jars, fruit baskets, table ornaments &c. are also made of porcelain to any pattern by the Chinese.

CLOVES. These are the unopened flowers of a large tree, *Caryophyllus aromaticus*, which grows in the Molucca islands, and is cultivated to a very limited extent in Sumatra and Mauritius. The tree resembles the pear tree in shape; the bark is smooth and adheres closely to the wood; the leaves are reddish on the upper

and green on the under side; and the whole plant, like the cinnamon tree, has a strong aromatic odor. When an exotic, the tree does not begin to produce till 9 or 10 years of age, but in its native soil, is usually productive at 5 or 6. The buds appear in the beginning of the rainy season, about the first of May, and during the four following months are perfected: they are green at first, then yellow, and finally, when ripe, change to a blood-red color. Soon after this, the flowers open and in three weeks the seeds are fully ripe. They are gathered very carefully by the hand and by crooked sticks, in order that the trees may not be injured. Sir T. Herbert gives the following fanciful description of the buds of the clove. "It blossoms early, but becomes exceedingly inconstant in complexion, from a virgin white varying into other colors; for in the morn, it shows a pale green, in the meridian, a distempered red, and sets in blackness. The cloves manifest themselves at the extremity of the branches, and in their growing evaporate such sense-ravishing odors, as if a compendium of nature's sweetest gums were there extracted and united." They are cured by placing them on hurdles over a slow fire for a few days, and afterwards in the the sun, until they are thoroughly dried. The produce varies in different years; the average quantity for an orchard is from 6 to 10 lbs. from each tree; some trees have produced 150 lbs. in one season. The ordinary age is 70 years in Amboyna, and in their native isles about 90. In commerce, there are four varieties of the clove; the common, the female, the royal, and the wild or rice clove. The two latter are smaller and more scarce than the other kind. The best cloves are large, heavy, have a hot taste, and an oily feel. Those which have had the essential oil extracted, are shriveled and usually want the knob at the top.—The clove trade is in the hands of the Dutch, and has been a monopoly ever since they obtained supremacy in the Moluccas: the cultivation of the tree is restricted to the single island of Amboyna. Cloves are now 55 per cent. dearer than when first brought round the cape of Good Hope, and are sold to the consumer at an advance of 1258 per cent. on first cost of production! The price for Molucca cloves in this market is from $28 to $30 per pecul; for those from Mauritius, $20 to $24 a pecul.

Mother cloves are a larger and inferior description, of late years imported from the straits of Malacca. The price fluctuates greatly according to the supply; from $10 to $12 per pecul, however, is the average. We believe it is used for scents.

Oil of Cloves. This is procured by distillation, and is exported for various uses in the arts. If it is suspected to be adulterated by any other oil, it can be proved by dropping into it spirit of wine, when the two will separate; or by setting it on fire, when the smell of any other will be detected. The color when pure is of a reddish-brown, which gradually becomes darker by age.

Cochineal. This insect is brought to China from England and Mexico, and is used for dyeing silk goods, crapes, &c. The insect itself is about one-third of an inch in length, and has been,

materially improved by culture from what it was in its wild state; it lives solely on the leaves of the *Cactus cochinilifer*, a species of prickly pear. Attempts have been made to raise it in India, Java and Spain, but with little success. The climate and situation of China and Japan being similar to Mexico, it is probable that the cultivation of the plant and domestication of the insect would be successful in these countries. In selecting cochineal, care should be taken that the black color has not been occasioned by art; this deception may be discovered by the bad smell of the article. The insects are divided into the wild and the domesticated, and are collected thrice in a year. A watery infusion of cochineal dyes scarlet; an alcoholic infusion produces a deep crimson; while an alkaline, gives a deep purple color. It is occasionally imported to China from Mexico via Manila, and is called *ungarbled*, to distinguish it from that brought from England, which bears the name of *garbled*. Garbling is the term given to the process of repacking it free from all impurities. Garbled cochineal is valued at $280 or $300 per pecul, and ungarbled at from $180 to $200.

COPPER. This metal is found in Persia, Sumatra, Borneo and Japan. It formed an export to England from Persia formerly, but is now sent to the India presidencies. In the island of Borneo, copper has been lately discovered; and it has been known a long time in Sumatra and Timur. The utensils made of this metal in those islands, always contain some iron; and the bars or cakes into which it is cast when sold for unalloyed copper, require much labor to make them pure and malleable; the ore is so rich as to produce half its weight of pure copper. The copper found in Japan contains gold in alloy; it occurs in the market in small bars, six inches long, flat on one side and convex on the other, weighing 4 or 5 oz. each; this copper is the most valuable of any found in Asia. South American copper is brought to this coast, but not latterly to the market in Canton; as it fetches a higher price at Lintin for remittance to India. The price so obtained is from $19 to $22 per pecul. There is a natural alloy of several metals found in the interior of China, known under the name of *white copper*, which is used by the natives in great quantities. The constituents are not known, but copper and iron are probably the chief. It is used for dish covers, which when new and polished look almost as well as silver.

CORAL is brought from all the islands of the Indian archipelago, and is here wrought into many ornaments. It sells from $40 to $60 per pecul according to the color, density, and size of the fragments. When made into buttons, it is used among the Chinese as insignia of office.

COTTON. Of this import we need only enumerate the different kinds. The raw cotton is brought mostly from Bombay and Bengal in English ships; it sells from 9 to 13 taels per pecul. Except sheetings, which are from America, cotton piece goods come principally from England, the chief articles of which are cambrics, muslins, chintzes and long-cloths. In selecting these goods

for this market, especially chintzes, those should be chosen which are well covered with large, gay flowers and leaves; a green ground is preferred. No formal figures, nor any Chinese representations are suitable. Good, unbleached long-cloths are the most suitable; cambrics are not in much demand. Cotton yarn comes from England and India; that from numbers 22 to 45 is the most saleable. The sale of cotton goods of all descriptions is annually increasing. The Chinese tacitly acknowledge their superiority, by slowly adopting them in the place of their own goods.

Cubebs. These are the fruit of the *Piper cubeba*, a vine growing in China, Java and Nepaul, and resemble pepper-corns so closely, that externally they are only distinguished from them by a process on that side by which they were attached to the stalk. Cubebs have a greyish-brown color with a wrinkled pericarp enclosing a single seed, and a warm, pungent taste, with a pleasant, aromatic smell. The heavy, plump and large fruit is the best; if not ripe, the seed is soft and the covering much wrinkled. Cubebs are valued in this market from $18 to $20 per pecul; 18,500 lbs. were imported into England in 1830 from the east; but the Dutch carry on the largest trade in this article.

Cudbear is a powder used in dyeing violet or crimson; it is procured from the *Lichin tartaricus*, a plant found in Iceland. Its colors are not durable, when it is employed alone, and it is therefore used as a body to other more expensive dyes, as indigo, cochineal, &c., making them more lively. It is used but little by the Chinese, and the demand in this market is not great.

Cutch, or *Terra Japonica.* This for a long time was regarded as an earth, and supposed to be brought from Japan; but it is now ascertained to be a gummy resin, which is extracted from the *Acacia catechu*, a tree growing in Persia near the gulf of *Cutch.* It is imported from Bombay and Bengal; that brought from the former place is friable, and of a red-brown color, and more hard and firm than that from Bengal. The cakes resemble those of chocolate, but when broken they have a streaked appearance. Good cutch has a bright uniform color, a sweetish, astringent taste, melts in the mouth, and is free from any grittiness. But it varies considerably even when good; some kinds being ponderous and compact, others very light and friable; some more and others less astringent; which differences seem to result from the manner and the seasons in which it is obtained. It is also found in Pegu, Siam, and Singapore, from whence it is brought to Canton. The value varies from $4 to $5 per pecul.

Dammer, or *Damar.* This is a resin flowing spontaneously from several species of pine in the Malay peninsula. It is found in large, hard lumps both under the trees and on their trunks. It is mixed with a softer kind which makes it less brittle; and is then used for closing seams in boats, and other wooden vessels.

Dragon's blood. This resinous gum has been long known; it received its present name from the ancient Greeks, who used it extensively. It was also a favorite substance with the alchimists

in making their mixtures. It is the concrete juice of the *Calamus rotang*, a large rattan which grows in Borneo and Sumatra. It is found in the market either in oval drops or in large and impure masses, composed of several tears. That which is good is of a bright crimson when powdered, and if held up to the light in masses is a little transparent. The tears are usually the firmest, and the most resinous and pure. If it is black when made fine, or very friable in the lump, it is inferior. It is often adulterated with other gums; but that which is genuine melts readily and burns wholly away; is scarcely soluble in water, but fluent in alcohol. Its uses are various in painting, medicine, varnishing and other arts. The best is procured at Banjermassin in Borneo; and is brought to this market in reeds; its price varies from $80 to $100 a pecul. The Chinese hold dragon's blood in much estimation and are the principal consumers of it in the east.

EBONY. This is the heart wood of the *Diospyrus ebenus*, a tree growing in Mauritius and other islands of the Indian ocean. The best wood is of a jet black, the texture compact, free from cracks and not worm-eaten. The outside wood should be all taken off. There are other kinds of wood resembling ebony in external appearance, which are often substituted for it. The price of Mauritius ebony is about $6 a pecul, and of Ceylon and India about $2½ per pecul.

ELEPHANTS' TEETH. These are obtained in South Africa, Siam, Burmah, &c. They should be chosen without flaws, solid, straight and white; for if cracked or broken at the point or decayed inside, they are less valuable. The largest and best weigh from 5 to 8 to a pecul, and decrease in size to 25 in a pecul. The cuttings and fragments are also of value sufficient to make them an article of trade. Elephants' teeth when manufactured are called ivory. The number of articles which the Chinese make of it, and the demand for them on account of their exquisite workmanship, render its consumption very great; and the quantity is gradually decreasing. The circular balls which the Chinese make of ivory, as well as their miniature boats, are neat specimens of carved work. From a quantity of ivory not weighing over three pounds they will make a toy worth a hundred dollars. The largest teeth are valued at $90 a pecul and the cuttings at $70. Burmah and Siam afford the greatest part of those which are brought to China.

FISH-MAWS. These are the stomachs of fishes, and are used as an article of luxury among the Chinese. They are of a cartilaginous nature; and when properly dried are fit for the market. If they become damp, they will decay and are then worthless. They are brought in junks from the Indian islands; the price is from $50 to $70 per pecul.

FLINTS, which are uncut, are imported from Europe at 50 cents and sometimes one dollar per pecul.

GAMBIER. This is the inspissated juice of a trailing plant, *Funis uncatus*, which grows in the more western and poorer in-

lands of the Indian archipelago. It was once called Terra Japonica and often confounded with that substance. The plant is cultivated in dry situations; the seedlings are transplanted when eight or nine inches high; and at the end of the first year the leaves are ready to boil, in order to extract the juice. It is brought to market in square cakes, the best of which have a white, clear appearance, but the inferior are brownish. The plants grow eight or ten feet high, and yield for twenty years. Gambier in considerable quantities is imported to China from Java and other islands. The trade is in the hands of the Chinese, who pay at the emporia $1 or $2 per pecul. One of its principal uses among the islanders is as a masticatory with the betel nut. The taste is first bitter, but when it has remained in the mouth some time, agreeably sweet. It is used in China for tanning leather, which it renders porous and rotten.

GAMBOGE. This is so named from the country Camboja, which produces the tree, *Stalagmitis gambogioides*; it is also found in Ceylon, (where it distils spontaneously,) China and Siam, in which latter country the tree is wounded to obtain the gum-resin. The juice is inspissated in the sun, and made into rolls which have a brownish-yellow color and a smooth surface. If when rubbed upon the wet nail, the color be a bright lemon, and no grittiness be felt, it is good; when burned the flame is white, and the residium a greyish ash. The large, gritty and dark colored pieces are of an inferior quality. Gamboge is used as a beautiful pigment and as a medicine; and is carried in considerable quantities from China and India to the west. It varies from $70 to $75 a pecul.

GALANGAL. This root is obtained from two different plants, the greater from the *Kæmpferia galanga*, the smaller from the *Maranta galanga*. The greater is a tough, woody root, with a thin bark and full of knobby circles on the outside. It is bitterish, less aromatic and less valuable than the smaller. This latter is a root of a reddish brown outside, and pale red within. The roots are rarely over two inches in length, extremely firm, though light. The best is full and plump, has a bright color, a hot, acrid, peppery taste, and an aromatic smell. The smaller which should always be obtained if possible, sells for $3½ to $4 per pecul. It is used principally in cookery.

GINGER PRESERVED. This is a sweatmeat made of the tender roots of the ginger plant, *Zingiber officinalis*, and when good has a bright appearance, a dark yellow color, and is somewhat transparent. If the roots are old, the conserve will he stringy, tough and tasteless. Considerable quantities of preserved ginger are carried to Hamburgh and Singapore; to the latter place for reëxportation to the continent of Europe.

GINSENG. This is the dried root of the *Panax quinquefolia*. It is obtained in Tartary, and also in America, from which latter country it is exported to China. It is generally considered by the Chinese physicians as a panacea. All the ginseng growing in Tartary is the property of the emperor, and he sells a quantity

yearly to his faithful subjects, who have the privilege to purchase it at its weight in gold! Enormous quantities are consumed by the Chinese who consider no medicine good, if this be not a constituent. The roots are about the size and length of a man's little finger, and when chewed have a mucilaginous sweetness; and if good, will snap when broken. They should be sound, firm and free from worm holes. The Chinese consider that which comes from Tartary to be the best, even when they can see no difference. When first brought from America, the profits were 500 or 600 per cent; but it has declined so much of late, as hardly to be worth the first cost. Ginseng is clarified by being boiled and skinned, which operation renders the root almost transparent. Clarified ginseng varies in price from $60 to $65 a pecul; the cruide, from $35 to $40 a pecul.

GLUE. This is manufactured by the Chinese for their own use, and has lately become an article of export to India and beyond the cape of Good Hope. It is inferior to the Irish glue in tenacity and purity; but is fit for all kinds of carpenter work. It sells at $8 to $10 per pecul.

GOLD. This metal is brought to China from Borneo, and generally in the shape of dust, but sometimes in impure masses; and is here cast into bars, called shoes. These are not used as coin, but merely as bullion. Great care is necessary in buying gold in order to prevent deception; for the Chinese often adulterate it with other metals; by coating the shoe with a thick crust of gold and making the inside of silver or of copper; by introducing lumps of other metals into the shoe, &c. The purity of the gold is ascertained by means of the touchstone, which gives a different colored mark, when the gold is of unequal purity. This is called a touch, and the color shows the proportion of pure gold. Needles for comparison are also made of different proportions of alloy, by which the stone is rubbed at the same time with the gold. Gold is also tested by nitric acid which will act upon the alloy, but does not upon the gold. In Borneo and some of the other islands, acid is not allowed to be used. To express the fineness of gold, it is divided into 100 parts called touches; if the gold is said to be 96 touch, it has four parts of alloy. The Chinese are so expert in the use of the touchstone, that they can detect the alloy when it is only one part in two hundred. They are not allowed to test their gold in any other way; it therefore becomes a matter of some importance to be able to ascertain the purity of the metal by the touchstone. The touches have each a separate name, and usually the shoes are shaped differently to distinguish them. The range of the touch is between 90 and 100. Gold leaf is made by the Chinese in great quantities, and is used for ornaments, &c. in their temples. It is also exported to India.

HARTALL, or *orpiment*. This is an oxyd of arsenic and is used as a yellow paint. It is found in China. Hungary and Turkey. When good, it has lemon yellow with a shade of green, and a foliaceous, shattery texture; its lamina are a little flexible; when

burned, it throws off much sulphureous smoke. The market price is from $8 to $11 per pecul.

Horns and *Bones* of various animals are brought to China in junks from the adjacent countries and islands, and form an important article of import with the native vessels. The horns are made into handles, buttons, and other useful articles; and the bones are burned into lime. In a single year, 502 peculs have been brought to Canton.

India ink. This is the only ink used by the Chinese. It is made of lamp-black and glue, size or gum, and formed into cakes or sticks, which are often perfumed and gilded. Good ink is of a shining black, and free from all grittiness, which last particular can be ascertained by rubbing it on the wet nail. It was once supposed that India ink was made of the black fluid found in the cuttle fish, after being inspissated and purified.

Iron in bars, rods and scraps has lately become an article of importance in this market. Bar iron from 1 to 3 inches wide, and rod of ¼ inch and less, are the common sizes imported. Bar is worth from $1.20 to $1.40 per pecul; rod from $2.50 to $3; and scrap about $1.50 per pecul.

Lacquered ware. This ware was formerly exported in considerable quantities, but owing to the liability of injury and the little demand for it in foreign markets, the exportation has dwindled to a mere trifle. The articles now sent to England and the United States consist of those which have always been in request, as fans, waiters, boxes, tea-boards, &c. The patterns worked on them affect their sale, and the least mark spoils the varnish. The best kind of ware comes from Japan, but it is rather difficult to be obtained. The varnish with which this ware is covered has not been successfully imitated in Europe.

Lead. Much of this metal is imported in the form of pig and sheet lead. The market price varies from $4 to $5 per pecul. Lead, comparatively speaking, is very scarce in Asia and the Indian islands. Most of that which is used comes from Europe and America. Perhaps the low state of civilization in the countries of Asia, has left undiscovered many treasures in the bosom of the earth, which may be brought to light in after times, when the states inhabiting this continent shall have other objects of attention, besides war and conquest. Lead has not yet been found in the islands of the Indian ocean; but New Holland, New Guinea and Borneo yet remain unexplored. A considerable part of that imported is made into paints by oxydation, and exported again as red and white lead. The red lead sells for about $11 per pecul, and the white at $10. The lining of tea-chests consumes a proportion of the lead brought to this country. The mode of making the sheet is very simple and expeditious. Two smooth stones of marble are placed near the melted lead, and the workman, holding the upper one by the side, with the opposite edge resting on the lower stone, pours the liquid metal on the under one and then drops that he held in his hand; the sheets are made into the

the requisite form by soldering. The art of dropping the upper stone in such a manner as to make the sheet of a uniform thickness is the only difficult part of the operation.

MACE. This substance is the reticulated middle bark of the covering of the nutmeg, *Myristica moschata*. Mace has a lively reddish-yellow color, approaching to saffron, and a pleasant, aromatic smell, with a pungent, bitterish taste. Good mace is tough, fresh, and oily. It is packed in bales, and care is requisite that it be not too dry or too wet, as both alike injure it. Mace has all the properties of the nutmeg in a less degree except that it is more bitter. There is a kind of mace found in Malabar, which externally so much resembles the true, that the sight alone cannot distinguish between them. That from this coast has a resinous taste and is but slightly aromatic. Whether the tree, that produces this last, has also the nutmeg we do not kuow, but it is probably an inferior species of the same tree.

MATS. These are made by the Chinese very beautifully, and the demand for them has increased the importation of rattans within the last few years. They are durable, and when worked with fanciful designs are handsome. Floor mats are also made of rush and bamboo for a cheaper article, but the rattan are the best. When shipped, care should be taken that they are perfectly dry, or they will mildew and become rotten. Table mats are put up in sets of six each, of different sizes.

MOTHER OF PEARL SHELLS. These are imported to and exported from this port. The Persian gulf, the coasts of India, and the islands of the Indian archipelago, produce them in the greatest abundance. They vary in size, and are sometimes a foot in diameter and proportionally thick. Their value depends upon the transparency and lustre of the naker or inside coat; those shells that are rough or have yellow spots in them are of an inferior quality. The shell, *Mya margaritifera*, is thick and rough on the outside. It is found in fresh water, but when in that situation is worthless. The Chinese manufacture pearl shells into great number of trinkets and toys, as beads, seals, knife-handles, spoons, boxes, &c.; they also inlay it into lacquered ware to represent flower, trees, &c., when the play of colors is very rich. The shells are brought in the rough state by junks and foreign vessels, and sell from $15 to $12 per pecul. When exported, the price is at a small advance to cover the Chinese duty.

MUSK. The genuine musk is much prized, and is rare and costly; on which account it is often and much adulterated. It is found on a species of antelope, *Moschus moschifera*, inhabiting Thibet, Siberia, and China. It is probable that musk is obtained from several kinds of deer in the central parts of Asia. In this market, musk is found in the bags about as large as a walnut, in which it grows on the animal. Good musk is of a dark, purplish color, dry and light, and generally in concrete, smooth, unctuous grains; its taste is bitter, and its smell strong, and disagreeable. The bags are often counterfeited by those of skin; but these have

a paler color than the true, and the hair is uneven. The degree of purity and strength of this drug can be ascertained by macerating it for a few days in spirits of wine, to which it imparts a strong scent. Musk is adulterated with many substances and every bag should be opened. When good musk is rubbed on paper, the trace is of a bright yellow color, and free from any grittiness. The price varies from $65 to $80 a catty, according to the quality. It is used for perfumery and medicine. The musk-ox, found in North America also produces this substance of an inferior quality. That which comes from Russia is very inferior to the Chinese, and is probably obtained from a different animal.

Musk seed. These are the fruit of *Hibiscus abelmoschus*, which grows in China and other countries. The Arabians use them to give flavor to their coffee. The seeds are flat, kidney-shaped, about the size of a large pin head, and have a considerable odor of musk, with a slightly aromatic, bitterish taste. The black and musty seeds are not good; a greyish color is the natural one. They are now brought to Europe from South America and the West Indies.

Myrrh. This celebrated gum is brought from Arabia and Abyssinia, and is used by the Chinese for incense and perfumes. It exudes spontaneously from a tree of the genus *Acacia*, or is obtained by incision. It occurs in irregular grains of different sizes up to that of a horse bean. The grains or tears are resinous, greasy, and easy to be broken, of a reddish-brown color, with an acrid, warm and bitter taste. The pieces ought to be clear, light, and unctuous, but it has usually other gums mixed with it. The price varies from $4 to $18 per pecul in the Canton market.

Nankeens. This is a kind of cotton cloth, so named from Nanking, the city where the reddish threads were originally made. They are divided in company's nankeens and the narrow; the former are the finest and most esteemed. Nankeens are also manufactured in Canton and other parts of the empire, and in the East Indies. Those made in China, still maintain their superiority in color and texture over the English manufacture. The price varies from $60 to $90 per hundred pieces.

Nutmegs. These are the fruit of a large tree, *Myristica moschata*, which grows in the Banda isles; it is fifty feet in height, and well branched. In its general appearance it resembles the clove tree; the bark is smooth and ash colored, the leaves green above and grey beneath, and if rubbed in the hand leave a gratefully aromatic odor. The sap has the property of staining cloth indelibly. The tree bears buds, flowers and fruit at the same time. The flower is not unlike the lily of the valley. The fruit in size and appearance resembles the nectarine; it is marked with a furrow, like the peach, and as it ripens has the same delicate blush. The following description by sir Thomas Herbert is somewhat fanciful, and at the same time true. "The nutmeg, like trees most excellent, is not very lofty in height, scarce rising as high as the cherry; by some it is resembled to the peach, but varies in form of leaf and grain, and affects more compass. The nut is clothed with a de-

fensive husk, like those of a baser quality, and resembles the thick rind of a walnut, but at full ripeness discovers her naked purity, and the mace chastely entwines (with a vermilion blush,) her endeared fruit and sister, which hath a third coat, and both of them breathe out most pleasing smells. The mace in a few days, (like choice beauties,) by the sun's flames becomes tawny; yet in that complexion best pleases the rustic gatherer." The plant bears three crops in a year, but the fruit requires nine months to become perfect. The nutmeg has three coverings, which are all of different textures. The first is the outside coat, which is about half an inch thick, and when ripe cracks and opens of itself; the second is the reticulated mace which appears through the fissures of the first, and has a bright scarlet color; the third is a hard, black shell, which encloses the nutmeg. Good trees will produce from ten to twelve pounds of nuts and mace annually; but the average of an orchard is 65 oz. avoirdupois, or about two peculs to an acre. Nutmegs of a lightish-gray color, a strong, fragrant smell, an aromatic taste, large, oily, and round, and of a firm texture are the best. The holes made by insects in eating into the kernel, are often neatly filled up, which can be ascertained by the inferior weight. They are packed in layers of dry chunam. In commerce, nutmegs are divided into royal and queen, the former are of an oblong, and the latter of a round shape. The trade in this article, like that of cloves, is a monopoly in the hands of the Dutch. They have entered into treaty with the petty rajahs of the Molucca islands to destroy all the trees in their dominions, for which they pay them a small annuity. In the Banda isles, to which the cultivation is restricted, the Dutch are obliged to import slaves to tend the trees. Any person who engages in the spice trade illicitly, is liable to the severest penalties. Yet it is computed that 60,000 lbs. of nutmegs and 15,000 lbs. of mace are clandestinely exported every year. The prices paid by government for the cultivation are fixed, and during a course of years, they have been obliged to raise the compensation, till at present, they pay *five* times as much for the nutmegs as when the trade was first opened. This strange and unnatural mode of operation has forced the raising of the nutmeg tree at Bencoolen in Sumatra, but at a great disadvantage. In the China market, nutmegs sell from $120 to $140 a pecul.

OIL OF NUTMEGS. Nutmegs produce both an essential and a volatile oil; the former of which is known under the name of Banda soap. It should be free from impurities, and of a pleasant, aromatic smell. The volatile oil is not known in commerce. The nutmegs from which the oil has been extracted are sometimes offered for sale, but they are of no value.

OLIBANUM. This is the frankincense of the ancients, and is used in China, as in other countries, for incense in temples and perfumery in houses. The Greeks, Romans, Persians, Israelites, Hindoos and Budhists have used this substance in the various ceremonies of their religious worship. Olibanum is the gum that exudes spontaneously from the *Juniperus lycia*, a large tree which

grows in Arabia and India. The drops have a pale reddish color, a strong and somewhat unpleasant smell; a pungent and bitter taste, and when chewed adhere to the teeth and give the saliva a milky color. If laid on a hot iron, the gum takes fire and burns with a pleasant fragrance, leaving a black residuum. In market, olibanum is seen in tears of a pink color, brittle and adhesive; the boxes each contain one cwt. Garbled olibanum is valued at $6 per pecul and the ungarbled at $2 or $3 per pecul in the Canton market.

Opium. This is the concrete juice of the *Papaver somniferum*, a species of poppy cultivated in India and Turkey. The cultivation of it is a strict government monopoly in British India; in Malwa and other native states it is free, but subject to heavy duties in its transit to the coast for exportation. That raised in Patna and Benares is superior to the Malwa, and both are preferred by the Chinese to the Turkey opium. Good opium is moderately firm in texture, capable of receiving an impression from the finger; of a dark yellow color when held in the light, but nearly black in the mass, with a strong smell, and free from grittiness. That produced in different countries, however, varies considerably, and experience alone can determine the best article. The value increases for a short time by age; but this soon ceases to be the case, and Turkey opium in particular, deteriorates unless carefully preserved from the air. Opium is adulterated with leaves, dirt, and other substances; if very soft it is not usually good. The great consumption of this drug among the Chinese, has made the opium trade a very important branch of commerce. About fourteen millions of dollars worth have been annually sold to them for a few years past, and the demand is increasing. The trade is carried on by means of ships stationed at Lintin; here the opium is stored, and the owner gives his orders for its delivery to the buyer, who always pays the money before receiving the drug. The trade has ever been (nominally at least,) an object of dislike to the Chinese authorities, and many ineffectual edicts have been issued against it. The opium brought from India varies from $600 to $700 a chest, and the Turkey from $620 to $680 a pecul.

Pepper. This spice is the fruit of the *Piper nigrum*, a hardy vine found in Sumatra, Malabar and Malacca. The cultivation of it is very simple and easy. Soil on primitive rocks produces the best pepper. The fruit is collected semiannually; the vine bears when three years old, and continues to do so till twenty, and lives to the age of thirty years. As soon as the fruit has changed from a green to a red color, it is picked and put into tubs, and afterwards separated from the stalks, and when dried thoroughly, it is then ready for market. Pepper is known in commerce under two names, the white and black. White pepper grows from the same seed as the black, and is deprived of its skin by being immersed in water and rubbed between the hands. It is but little used; the difference of price not being sufficient to pay for the extra labor. Good, black pepper has a very pungent smell, an extremely acrid and hot taste. That which has large grains and smooth skin, is the best. The pep-

per brought from Penang and Sumatra, is superior to that which comes from Java and Borneo. The consumption of pepper in Europe has long been very great. Ships of all nations have engaged in this traffic, and the pepper trade is now larger than that in all the other spices, and solely because it is a *free trade*. A large proportion of that brought to China is from Malacca. The price varies from $6 to $8 a pecul.

PUTCHUCK. This is a medicine brought from India and Persia, and appears to be the roots of a plant which grows in those countries. The color and smell are similar to that of rhubarb, and when chewed, it becomes mucilaginous in the mouth. The price varies from $12 to $14 per pecul.

QUICKSILVER is brought to China in considerable quantities from Europe, and occasionally from America. The most part of it is converted into vermilion by oxydation, and in that state is used for painting on porcelain. Quicksilver is frequently adulterated with lead or tin; the fraud can be detected by boiling it to evaporation, when the other metals will remain; if the quantity of extraneous metal is great, the quicksilver will feel greasy, and also cleave to the skin, while the pure runs off. This metal ranges between $60 and $70 a pecul, and is one of the most variable commodities in the market.

RATTANS are the branches of the *Calamus rotang*, the same plant which produces the dragon's blood. They are found in most of the islands of the Indian archipelago, but in the greatest perfection in the district of Banjermassing in Borneo. The young shoots are the most valuable for their strength and pliability. After being stripped of the epidermis, the rattans are doubled and tied up in bundles containing a hundred each. As they require no cultivation, the natives are enabled to sell them at a very cheap rate. They are brought to Canton in junks, and sell from $2½ to $4½ per pecul. Foreign vessels also bring them as dunnage or on freight. The Chinese use them for cordage, chairs, mats, beds, &c. Rattan ropes, bamboo timbers, and palm-leaf boards make a common house for the poor in China.

RHUBARB. This drug is the dried roots of the *Rheum palmatum*, a plant which grows in Taratry and China. From these countries it is carried to St. Petersburg and Smyrna. The rhubarb from Russia, which is the best, owes its reputation for goodness to the care taken in curing and assorting it. The Chinese dig the roots early in the spring, before the leaves appear, cut them into long flat pieces; dry them for two or three days in the shade; and then string them on cords in cool places, and dry them thoroughly. Rhubarb is often spoiled by moisture in drying, when it becomes light and spongy; it is liable also to be eaten by worms. Good rhubarb is of a firm texture; when cut has a lively, mottled appearance, and is perfectly dry. The taste is bitter, acrid and unpleasant, and the smell somewhat aromatic. If when chewed, it becomes mucilaginous, it is not good; it also imparts to the spittle a deep saffron tinge. If black or green when broken,

it ought to be rejected. Rhubarb varies in its prices; from $38 to $40 per pecul for those roots cured without splitting; $65 to $70 a pecul for the cut. The rhubarb found in this market has always been inferior to that brought from Russia and Turkey.

Rice. This is the great staple commodity among the Chinese, and the importation of it is encouraged by all possible means. Formosa, Luçonia, Cochinchina, and the Indian islands supply China with great quantities. To induce foreign shipping to bring it to this market, the government has permitted all ships laden solely with cargoes of rice to pass free of the cumsha and measurement duties exacted at Canton. The price given for a cargo of foreign rice, varies from $1\frac{3}{4}$ to $2\frac{1}{4}$, rising in seasons of scarcity as at present, to $2\frac{3}{4}$, and for very good, $3 per pecul.

Rose maloes. This is a substance of the consistence of tar; it is brought from Persia and India to China; and when good has a pearly appearance. The price is about $30 per pecul.

Saltpetre is brought from India, where it is obtained by lixiviating the soil. It is also found in Sumatra in caves and other protected places, and is an article of exportation from the Indian archipelago. The quantity brought to this market is small, as the Chinese make nearly enough for their own consumption. The price is from $8 to $10 a pecul.

Sandal wood. This is the heart wood of a small tree, *Santalum album*, which grows in India, and many of the islands of the Indian and Pacific oceans. The tree resembles myrtle in size and appearance; the flowers are red and the berries black and juicy. The color varies from a light red to dark yellow; the deepest color is the best. The best wood is near the roots. In choosing sandal wood, the largest pieces, and those of a firm texture, hard, free from knots or cracks, of a sweet smell should be selected. The white outside wood is taken off by white ants, who eat it away when the billet is buried in the ground, and do not injure the heart wood. The best sandal wood comes from the Malabar coast, and sells for $10 or $12 a pecul; that brought from Timur is worth $8 or $9, while that found in the Sandwich islands, being small and knotty, is valued from $1 to $6. The chips also form another sort. The Chinese use sandal wood in the form of a fine powder to make incense sticks to burn in their houses and temples. An oil is extracted from sandal wood which is highly valued for its aromatic qualities. It has the consistence of castor oil, a yellow color, and a highly fragrant odor; it sinks in water.

Sapan wood. This is the wood of the *Cæsalpina sapan*, a tree which grows in India, Luçonia and Burmah. The tree is of the same genus as the Brazil wood, and has the same properties in an inferior degree, and on that account is not imported to Europe. It is cultivated for its red dye, which is the best known to the Indian islanders. It is used in cabinet work for inlaying to a limited extent. Its value is about $2 per pecul in the Canton market, where large quantities are brought, chiefly from Manila.

Sea shells. The shores of the islands of the Indian ocean

afford a great variety of beautiful and rare shells, such as the cabbage shell, the nautilus, the trumpet shell, the ducal mantle, &c. The greatest part of all the genera known can be found in great abundance in this market, and purchased at reasonable prices.—Beside shells, as objects of natural history, insects are also procurable at Canton, well preserved; they are mostly hard-winged insects as beetles; butterflies and other classes are also gathered, especially those which are gay. Precious stones are seen in small quantities, but rather inferior; cornelians and agates are the most common. Other minerals, especially limestones, are often seen cut into fantastic shapes; but these specimens being always lacquered, are spoiled for natural objects. Birds or fishes are seldom seen preserved.

SEA WEED. Several species of *Fucus* are brought to Canton in junks, and used as an article of food among the poorer classes. They are eaten both raw and cooked.

SHARK'S FINS. The fins of the shark are sought for from the Indian ocean to the Sandwich islands to supply this market. The chief supply is from Bombay and the Persian gulf. They are fat, cartilaginous, and when cooked, esteemed by the Chinese as a stimulant and tonic. They should be well dried and kept from any moisture. About five hundred pieces are contained in a pecul. The price is from $20 to $45 per pecul.

SILK. The importance of this article demands for it a full and minute description, which we shall defer for a future paper.

SKINS were formerly one of the most profitable articles that could be brought to the Chinese market, but their high price and the introduction of woollen goods has materially lessened their importation. Seal and otter are the most in request, the latter selling as high as $40 a skin. Beaver, fox, and rabbit skins are in demand, but the supply is limited. Many skins are brought to Peking from Siberia by the Russians.

SMALTS. This is an impure oxyd of cobalt united with potash. In the mass it is not much used, but when ground fine is employed in coloring glass and porcelain. The powder is of a fine azure blue, and known under the name of powder blue. The demand is but limited; the price is from $50 to $90 per pecul.

SOY. This is a condiment made of a species of bean which grows in China and Japan. To make it, the beans are boiled soft, and then an equal quantity of wheat or barley is added; after this has thoroughly fermented, a quantity of salt and three times as much water as the beans were at first are added. The whole compound is now left for two or three months and then pressed and strained. Good soy has an agreeable taste, and if shaken in a tumbler, lines the vessel with a lively yellowish-brown froth; the color in the vessel is nearly black. It improves much by age.

SPELTER. This is the impure zinc, used in the manufacture of brass. It is in plates of half an inch thick, of a whitish-blue color. The Chinese import it but little, the mines found in their own *country furnishing* them with a supply. It sells at $4½ per pecul.

Steel. Swedish and English are the kinds usually imported. The quantity brought is increasing annually; and probably the demand will be greater every year, as the use of it becomes better known. From $4 to $5 per tub is the usual market price.

Stockfish. These are dried fish brought from Germany and England, cured without the use of salt. In appearance, when preserved, they resemble codfish. The quantity brought is small; the price is about $5½ per pecul.

Sugar. This is the manufactured product of the juice of the *Saccharum officinale*, or sugar cane. From all the notices that can be obtained from ancient history, it is very probable that China was the first country in which the sugar cane was cultivated. Its native country is the southern part of the continent of Asia, and its properties have been well known by the inhabitants for many ages. Among the Chinese, the cultivation of it is carried on to an extent sufficient to supply their own wants and also to form an article of export. The varieties of the cane are several, but most of those that are indigenous have a reddish juice, which renders the sugar unsaleable. The only one cultivated is the same as that which grows in the West Indies. The process of manufacturing it is simple and laborious; the machinery is coarse and the labor performed mostly by human strength. In the Indian islands, the manufacture is in the hands of the Chinese, the natives supplying them with the cane. The natives however make a coarse sugar for their own use, called *jaggery*. The sugar exported from China is principally in a crystalized state, and therefore usually called sugar candy. This is carried to India in great quantities, and its purity and beauty have been long and justly esteemed.

Tea, which now constitutes an important branch of commerce throughout the world, must be reserved for a future number.

Thread. Gold and silver thread is imported into China from England and Holland. It is used in the borders of fine goods, in ornamenting ladies' dresses, and in other similar objects. The quantity imported is great; the English sells for from $86 to $40 per pecul.

Tin. This metal is found very abundant and of a pure quality in the island of Banca. It is cast intoingots weighing from 20 to 60 lbs.: the purity of these bars is superior to those which are made of tin from the mines in Malacca. All that is of a superior quality which is brought to China in bars is called 'Banca tin,' while the inferior is known as 'Straits tin.' The former sells for about $17 and the latter for $14 or $15 a pecul. Plate tin is brought from England and America in boxes, containing from 80 to 120 plates, and sells for about $10 per box.

Tortoise shell. This is the crustaceous covering of the *Testudo imbricata*, an animal found on the shores of most of the Indian islands. The common name is hawk's bill tortoise. The shell is thicker, clearer and more variegated than that of any other species, and constitutes the sole value of the animal. It is heart-form, and consists of thirteen inner with twenty-five marginal divisions.

The middle side-pieces are the thickest, largest and most valuable; the others are denominated *hoof*. Good tortoise shell is in large plates, free from cracks or carbuncles and almost transparent. The small, broken and crooked pieces are worthless. The Chinese use large quantities in the manufacture of combs, boxes, toys, &c.; the chief marts of this article are Canton and Singapore, from whence it is sent to Europe and American. The price of the good varies from $1000 to $1100 per pecul. The very thin kind from the islands of the Pacific, is not suited to this market.

TURMERIC. This is the dried roots of the *Curcuma longa*, a herbaceons plant cultivated in all the Indian islands, and on the continent for its coloring, and aromatic qualities. The roots are uneven and knotty; difficult to break or cut; and have a light yellow color externally. The color internally is a bright yellow at first, then reddish, and finally becomes much like that of saffron. It is easily powdered for use, but the dye is very transitory, and no means have yet been found for setting it. It has an aromatic smell resembling ginger, and a warm, disagreeable, bitterish taste. The islanders use it more as a spice than a dye. In packing it, care should be taken that the boxes be secure, as the least damp injures it. Turmeric is a good test for the presence of free alkalies, and the quantity used for this purpose is considerable. Its price varies from $5 to $6 a pecul.

TUTENAGUE, or *China Spelter*. This is an alloy of iron, copper and zinc. It is harder than zinc, though less so than iron, sonorous, compact and has some malleability. The fresh fracture is brilliant, but soon tarnishes. Till superseded by spelter from Silesia it was exported in large quantities to India; but on account of its high price is now seldom or never shipped; spelter being on the contrary imported to compete with it in China. For boxes, dishes, household utensils and other similar purposes, tutenague is well adapted. The art of making it is not known to Europeans. Its export price used to be about $14 a pecul.

VERMILION. This is made of quicksilver by oxydation and is then exported. It is also used for painting porcelain. The price, now about $33 a box, is entirely regulated by that of quicksilver. The boxes contain 50 catties cach.

WHANGEES, or *Japan canes*. These are the produce of a plant which grows in China. They are well calculated for walking sticks, and should be chosen with care; those that are bent at the head, and have the knots at near and equal distances are preferred. They should be tough, pliable and tapering. Their value is about $18 per thousand.

WOOLLENS. The demand for these is annually increasing. The principal goods imported are broad cloths, long ells, cuttings, worleys and camlets. Woollen yarn is also brought in small quantities.

Note. In the preceding list several minor and unimportant articles have been omitted. The principal authors consulted were Crawfurd's Indian Archipelago, Milburne's Oriental Commerce, Macculloch's Commercial Dictionary, and Hooper's Medical Dictionary. Considerable aid was also obtained from merchants in Canton.

Free Trade with the Chinese.

In our number for December last, a document appeared on *free trade*, which was written by a British merchant, and to which 'another British merchant' has replied in a paper now before us. We wish the writer had given us his name, or been more careful to correct the errors of his copyist: and he must excuse us if we have not in every case given his words correctly; we wish also that he had confined his remarks more closely to the subject, and canvassed more ably the arguments of his opponent. Few, *very few*, will agree with him, that England and France 'are alone superior to China in civilization;' or that 'happiness is more generally diffused through its population,' than among the people of 'any other nation'. There are other points which are questionable; that the Mantchou conquerors of China 'cherish the mass of the people and oppress only the rich,' does not (in our opinion) appear, except in imperial edicts, where rude barbarians, and even the beasts of the field, are "tenderly cherished and compassionated" by the celestial dynasty. But the writer, whoever he may be, shall speak for himself. Addressing the British merchant, he says:

I HAVE read with satisfaction your recent publication regarding the future benefits to accrue from a free trade with China, and I have not failed to observe with pleasure that a more sensible ground is there upheld for possible changes in our relations with this country, than in the war-denouncing theories hitherto mooted by the Canton press. Nevertheless, to use your own expression, a strong "smell of blood" pervades your theory; and, pardon me for saying so, there are very many parts of your paper which directly contradict others, and very many in which unconsciously, your argument defeats itself. It is true that the trade from England has hitherto been conducted more with a view of meeting the demands of the Canton market, than those of the whole of China; more to form a medium of remittance for the Indian revenue, profitable alike to the Chinese and British merchant, than with a view to force a trade, contrary to the orders and enactments of the Chinese government, and, I believe, perfectly indifferent to the people. They want in their present condition, but very little that we can bring them; although fictitious wants necessarily arise from free intercourse, whether for the advantage of the consumers is very questionable; nor is it fair to assume the gradual introduction of opium, as a test that useful and bulky manufactures can be introduced into the country by the same channel.

Opium is considered by the imperial government, of so ruinous a tendency to the morals and condition of the people, that it is altogether a prohibited article; its value is necessarily enhanced by such prohibition; and the evils which are assumed as flowing from it, necessarily arise from the very means employed to exclude it. And it is so with all smuggled spirits; the parties among the Chinese engaged in its introduction are a degraded class, the consumers are obliged to pretend secrecy; and shame drives people of condition into holes and corners to enjoy a luxury, which if admitted under the usual restrictions, it is fair to presume would not have a more injurious effect amongst the Chinese, than it carries with it through the whole of India; where the highest classes smoke and eat opium in large quantities without any more evil conse-

quences than attend the use of wine and spirits under a moral restraint. There are men who wallow in drunkenness in all countries. The introduction of opium is easy; it is universally conveyed from the junks by being carried on shore in small balls concealed about the person, and is sufficiently valuable to recompense the chance of detection. How is this with broadcloth, calicoes, cotton, iron, and lead, &c., &c.? And are not the Chinese, a happy, thriving, and contented people without these articles? Is it necessary for them to export their own manufactures or the produce of their own soil? The one has almost entirely ceased, even from Canton, the other only exists in the form of 'tea;' but this is far too valuable an article in its transit through China, both as an employment to the people, and a source of revenue to provincial officers, for the government to permit it to be exported nearer the region of its growth, unless compelled to do so by "British cannon;" and who will venture to uphold such a system, or say we have a right to make a nation trade on our own terms, and in ports of our own selection?

We must not be led astray by the reports of those who have recently visited the northern ports, and who without exception admit, that although the theory of opening ports is as good as ever, the practice of forcing commodities has been a miserable failure in all save opium. Without wishing to impugn their authority, I will only observe that the sources of it are impure; doubtless those natives with whom they conversed, expressed to the European supercargoes, that the nation was anxious for an open trade, the mandarins only against it; that every custom-house officer was a rogue, and every war-boat a smuggler; that the government was rotten, &c. But, independent of the fact that these Chinese, principally smugglers, cordially detest every sort of custom-house officer, or government officer of any description, are such authorities to be trusted? Other parties conversing with foreigners knew their auditors, knew the purpose on which they were bound; and, being no bad judges of human nature, told those tales which they were well aware would be most pleasing to their hearers, who were all men necessarily prejudiced to believe whatever suited their own views. I question whether we should not hear the same story about prohibitory and other duties in England and France, or any less civilized country: and in truth, I believe, these two countries are alone superior to China in civilization. I cordially agree with the British merchant that as a warlike nation, China is contemptibly weak, although its internal and domestic power is very great, because it pleases and cherishes the mass of the people, and oppresses only the rich, who are always objects of envy to the poor. It is true a single gun-boat would make the whole Chinese navy quail; but the imperial government of China has a firmer hold over the people and more power of effectual control, than either Great Britain, France, or any other nation; and there is every reason to believe that happiness is more generally diffused through its population. The British merchant in advocating the necessity

of foreign commerce to the Chinese, seems altogether obliviscent that from the immense extent of the Chinese empire, greater than that of the whole of Europe, she necessarily possesses within herself, the varied productions of every soil and climate, and is independent of other nations for whatever claims her necessities or luxuries may require. To put the point in its true light, the British merchant had better boldly assert, that Great Britain wishes or ought to take every possible means, foul or fair, to exhort, persuade, intimidate, compel, the Chinese people to receive her manufactures, *nolentes volentes*. But push not the object beyond just and honorable measures. The Chinese nation can far better do without us, that we without them.

I would now wish to canvass the observations regarding the contempt in which foreign commerce is held in China, and consequently the little importance which merchants possess in the eyes of the government. The fault is attributed to monopoly; be it so. But let me ask whether it is not as probable to have arisen from the fact that foreign commerce is of very little utility or importance to the Chinese nation? And, be not startled, my readers, in these days when only one side of a question is tolerated, has it not solely been preserved and rendered firm, by what some term vacillating, others politic, conduct on the part of these said bugbears, monopolists? Was the trade which once existed and flourished in different ports of the Chinese empire, lost through concession, or resistance? The British merchant should be well up in his facts before he founds an argument upon them. From a small stream, originally, the full tide of commerce with China now flows through the arteries of Great Britain; but how has it been nurtured and fed? By monopoly, if a liberal and extended commercial policy can be so termed. Why should not the port of Canton have followed the fate of all other ports, but for the monopoly of the East India Company? Look into the annals of commerce with Canton; it has been by opposing in a firm and politic way divers imposts, by breaking the fetters which had already borne to the dust the individual merchant, that this trade was saved at all. It has now attained a height which could scarcely have been contemplated, but which like all other difficult points, when once effected, becomes to mens' minds, "simplicity itself." The Chinese in Canton, and provinces adjacent, derive such advantage from the foreign trade, that its cessation would now involve many in ruin; but the government at Peking derives little if any advantage from it. We must be cautious how we conduct it hereafter. Perhaps Great Britain may have been too tamely inclined, recently, to submit to absurd edicts, overflowing with Asiatic hyperbole; but mark, it has been the British government, and not the E. I. Company alone, or their servants in China, who have been desirous of continuing one stated routine, when it became no longer necessary. The Company have by their monopoly reared a commercial structure of vast consistency and firmness; it remains with their successors to place a dome upon it, or crumble it to the dust. I must say,

that if speculative theories are to rise paramount to solid advantages, the latter fate will speedily await it.

In your strictures on the abasement of foreign commercial character in China, and your desire that it should be duly appreciated, you make a strange observation; namely, that our embassies should not have been even partially composed of men engaged in commerce, as implying a want of knowledge of the character of the Chinese government: surely such an admixture of members of the British factory with high officers of state must have gone far to evince to the Chinese, British ideas of such personages, and have tended to elevate them to their proper station in the eyes of the Chinese authorities. Having blamed the E. I. Company for succumbing to Chinese opinion, as degrading to commercial dignity, you equally object to so legitimate a means of uplifting it, founded as it is on the usages of our own country. Averse as you are to bestowing a scintilla of credit on monopolists, you must have been ill versed in the history of our embassies, if you are ignorant, that small as the advantage is which we have derived from them, we have been saved from positive evil by this sprinkling of practical and useful men.

The "Bœotian dullness" that would require an island of our own on the coast of China is not quite so apparent to the world at large, as to the circumscribed views of the "merchant." We are not bound to relinquish our trade at Canton because we possess an island; we are not bound to abstain from the same system precisely, as that advocated by the "merchant," because we possess an island; but we have a nucleus wherefrom to radiate into all the eccentric motions of a free trade; in fact, the parties who argue against the possession of an island on the coast of China, may perhaps be not altogether disinterested. Warehouses might supersede floating *go-downs*. "Bœotian dullness" may be able to penetrate thus far. "Pandora's box" has still *hope* at the bottom, with its usual attribute of an *anchor;* which may be as heavy to fly as "leaden wings."

I would further add that the British merchant should entertain a rather more modest opinion of his own abilities, than to level so sweeping an accusation of stupidity against those who may be as well, or better able to judge than himself. And may not the charge retort with grater force against the system of powers with which he would propose to invest the chamber of commerce? For merchants to make laws for themselves, to judge of their own acts, and be themselves the official agents between themselves and the local authorities, to erect themselves into a ciminal court for the trial of offenses, would be no less anomalous than dangerous to all parties. Merchants, where their own pockets are concerned, would be but indifferent diplomatists, more especially, as most, if not all of us, are daily engaged in contravening the fiscal laws of the empire. I for one would rather our trade were subject to a consular authority in all things, than to so heterogeneous a mass as would collect to rule upon this occasion. It would be worse

of

than no rule at all. Doubtless we are all "honorable men," but we shall be a little the better for having some restraint on our acts and deeds. A chamber of commerce for all usual and legitimate purposes, or as a counterpoise to the hong-merchants, would doubtless be a good institution and ought to be adopted.

Your obedient servant,

Canton, January 22d, 1834. Another British Merchant.

Chinese Metal Types. We have much pleasure in laying before our readers the following "Brief statement relative to the formation of metal types for the Chinese language." The object and efforts of Mr. Dyer are worthy of all commendation.

Many arguments have been brought forward to show the disadvantages of metal types for the Chinese language, and their inferiority in appearance to the wooden blocks in common use for printing in China. But these arguments have been fully refuted; and both the utility of the Chinese metal types, and the practicability of making them elegantly, may now be considered as questions entirely set at rest. Hitherto Chinese types have been made only on the imperfect and expensive plan of cutting every character separately on the face of the type metal.

The principal difficulty of procuring Chinese types has hitherto consisted in providing handsome and cheap steel punches, from which copper matrices may be struck, and the type cast. A multitude of calculations have been made of the probable expense of procuring types, according to the respective average price of each punch, as demanded by different individuals. At the lowest price per punch required in England, the cost of punches for a font of 3000 characters in variety, would amount to 30,000 rupees; but cut in India, where work is so much cheaper, the amount would not much exceed 4,000 rupees, as already amply proved by actual experiment. The want, however, of tools and machinery has occasioned many difficulties and delay; and the necessity of acquiring the knowledge of type-cutting by much reading and experiment has been the cause of multiplied errors; but by perseverance these have been completely overcome.

Upon the plan of cutting punches for the principal characters in the language, first, according to a scale lately made with great accuracy; gradully proceeding from the more to the less important characters; and then supplying the *occasional* characters, by cutting them on the face of the tin or other type metal, *until these also shall be cut in steel;* the font may be very useful when about 1200 punches are cut. And the further we advance in punch cutting, the less need will there be of providing occasional characters in any other way. The average price for which punches can be cut at Penang is not more than 68 cents; and the copper matrices are struck from them for the additional sum of 2½ cents each. Further to reduce the cost, some characters are divided perpendicularly into *halves, thirds,* and *two-thirds;* and horizontally into *halves,* where such division can be made without affecting the

beauty of the character: by this method, a large number of punches will be saved. Also, when a punch is injured in striking the matrix of any character, it may very frequently, after a little dressing, be used to strike matrices for similar characters of a fewer number of strokes.

About 400 rupees have been subscribed, and nearly 200 punches have been cut; the funds remaining in hand will not admit of much further progress; but the work will proceed just as far as funds are provided. With the requisite funds, about *four* punches could be cut per day, supposing five men to be employed—the agreement with the work-people being to give entire satisfaction in every punch, or else to recut the same.

It is worthy of particular notice, that if we could proceed no farther than we have done, a very great object is obtained; for the 200 characters (nearly) which have already been cut, are those which are wanted most of all; and they can combine with type made in the common way, viz. by cutting the character on tin. But every contribution of 68 cents will carry us one step farther; and thus we intend (D. V.) progressively to advance, to the number of some thousand punches. Whether our progress be more or less rapid we leave for our friends to determine. It is hoped that all who feel interested about China will help in this work: a most herculean work, requiring the aid of very many; and a most blessed work, fraught with good to one-third of the human race.

Penang, 31st October, 1833. SAMUEL DYER.

*** Contributions will be thankfully received by the Editor of the Chinese Repository, Canton; by the principal of the Anglochinese college, Malacca, and by Mr. Dyer, Penang.

RELIGIOUS INTELLIGENCE.

SIAM.—Letters from Bankok dated on the 22d of September have recently been received from Mr. Jones, who was still alone in that field of labor. The Rev. Stephen Johnson and family left Singapore for Siam on the 24th of Nov., and returned to the same place on the 31st of December; the vessel in which they embarked having been unable to proceed on her course against the monsoon. The opportunities for correspondence between Singapore and Siam appear to be few. The Jemsetjee Jeejeebhoy and three other Surat ships had arrived in June, and were still in Bankok when Mr. Jones wrote; since their arrival, sugar had risen from 8 to 13 *ticals* (about 62 cents) per pecul.

Kin, a young native who was formerly employed as Siamese compositor in the printing office at Singapore, has been for some time past engaged in preparing types from such materials as that country affords; and he is now making preparations to print the *Siamese History* in 25 vols. The amount of each volume will be the contents of one of the Siamese black books, which are formed of thick paper folded backwards and forwards into from 30 to 35 folds. Chau-fa-noi, the king's half brother is also preparing several peculs of type for printing.

P'hra Meh-tap, the commander-in-chief of the Siamese military forces, had gone with a number of vessels for the purpose of removing several thousand more Cambojans to Bankok, "so to release them from the terrors they suffer through fear of the Cochinchinese." This a specimen of the manner in which Cochinchina and Siam respectively partition Camboja, and give protection to its inhabitants! The commander-in-chief returned on the 24th of September, and brought with him about a dozen boats each carr

taining nearly 60 persons, men, women and children. Others were still to follow.

With respect to his own labors and engagements, Mr. Jones says:

"I have from 10 to 30 patients daily. For some my prescriptions have proved successful, so much so that patients have come 15 days' journey to consult me. Last Sunday we had more than 20 Chinese; the others were Peguans, Arabs, Burmans, Portuguese, and Laos. I wonder that we have so much success in this business since we know so little about medicine.

"Binty (a Chinese baptized by Mr. Gutzlaff,) and his associates continue their weekly meeting at our house for Christian worship in Chinese: present last Sunday twenty, a greater number than usual. Some of them, so far as I can judge, give pretty good evidence of being true converts. One has solicited baptism; but as I cannot examine or instruct him, I have deferred it. You can hardly imagine how much we need a Chinese missionary, or how much I wish there were here even an interpreter only. They are mostly (to use Mr. Gutzlaff's orthography,) Tiochew people who visit us, though we have some of almost every dialect.

"At present, we have a good deal of intercourse with the Burmans; I think I have given most of them a general outline of Christianity; but I fear no fruit has yet sprung up. Mrs. J. and I have spent most of to-day among them. I visited their monastery (I can think of no better name); it contains from 40 to 60 priests. In conversing with the head priest, I asked him in what state those who went to *Nigban* (commonly translated annihilation) existed? Holding up his finger, and giving it a puff, he said, 'in just the state of an extinguished candle.'

"Some of the Siamese seem friendly to me, but on what ground, their general character gives room to suspect. I have visited several of the nobility. One of the p'hra-klang's sons has offered to build me a house rent free, if I will come to his neighborhood; but if I were to be houseless till it is done, I fear I should suffer the peltings of many a monsoon."

Cochinchina.—Rumors of insurrections and disturbances in Cochinchina still continue to reach us from various quarters. "The Christians in all the provinces," says the editor of the Singapore Chronicle, in his paper of the 2d ult., "who were protected by *Ta-kong*, (recently an officer of high rank and great influence, but now dead,) and who had nothing to expect from the king but punishment, fled to the fort of Saigon; and 700 of them, at the taking of *Dongnai*, defended themselves heroically and did great execution among the enemy. *Thay* (one of the leaders of the insurgents,) sustained all the attacks of the royalists, and even made several very successful sallies. Being as politic as brave, he gained an advantage over his brother-in-law, who commands in Tonquin, and created a division by exciting a rebellion in that quarter. The king was obliged to remove a great part of his troops from the south to the north, but the result is not yet known. There is, however, reason to suppose that the revolt in the north will be more serious than that in the south; and if the communication between the two revolting parties could be effected by sea as well as by land, the king will have much to dread. The centre of Cochinchina is not quiet either; some suspicions, perhaps false, have been attached to the king's brother, and he has been condemned to carry a chain, though he is allowed to remain in his own palace.

"All the Christians are persecuted excessively; and several have been condemned to death. Of this number is Mr. Gagelin, a French missionary who was at Saigon with Ta-kong, and who was returning to *Hué* to take his leave before departing for Macao. M. Jacard and father Odorico were prisoners at Hué, and there are strong reasons for suspecting they have already been executed."

Malacca.—We have before us several letters and papers from Malacca, some of which are dated as late as the 6th ult.; they afford us a variety of intelligence, especially concerning the college and schools, and encourage us to expect more information from the same sources.

An earthquake occurred at Malacca on the 24th November at half past 8 o'clock P. M. The trembling of the earth continued nearly a minute, and shortly after an indistinct, rumbling noise was heard, like distant thunder in the direction of Sumatra. "During

the whole evening," says our correspondent, "there was hardly a breath of air, and just previous to the shock, the atmosphere was sultry and oppressive; and we noticed an unusually thick, smoky sky over the sea, westward; this gradually disappeared after the earthquake and rumbling noise, and the sky became clear and tranquil, and soon a cool land breeze set in, which made the night comfortable. Probably all we have experienced here are but the effects of a sudden eruption of some volcano in Sumatra. Two of our servants who are advaced in years, remember two former earthquakes at Malacca, both more severe than the present.

"Our minds were much awed by this display of the majesty and power of the Almighty. When he arises in his great power, he can make the earth shake and tremble as easily as the leaf is moved by the wind. Some of the Chinese and Malays when they felt the shock, immediately began to pray and call upon their gods with much noise and confusion.

"P. S. On referring to a chart, the only volcano I find laid down in Sumatra is one near to mount Ophir, 150 or 200 miles southwest from Malacca. Probably its renewed heavings and fiery belchings shook the earth and made the hearts of men quake at this remote distance." Shocks were felt at Singapore at the same time as at Malacca.

Our limits allow us room here for only a remark or two concerning the schools and mission. There are already several schools for boys, and a few for girls; and had the missionaries "*the means*" they could open many more immediately. The Rev. Mr. Tomlin, who for almost two years has been acting for the principal of the Anglochinese college, intends soon to open a new school on an extensive scale, which shall include boys of different nations, such as Chinese, Malays, Portuguese, &c.; it is to be modeled after one of the best and most successful schools in Calcutta. The Rev. J. Evans has entered on his duties in connection with the college. Mr. E., we understand, has for many years been accustomed to the business of education, having, while in England, been professor of the classics, mathematics, Hebrew and Arabic, successively; and trained a number of pupils for Oxford and Cambridge.

BATAVIA.—We are indebted to the kindness of the Rev. Mr. Medhurst, for a copy of the "Report of the Mission staion at Batavia for 1833;" and of a "Journal of a voyage from Batavia to Sourabaya and Sumenap on the islands of Java and Madura, during the months of July, August, and September, 1833." Copious extracts from both these documents shall appear in our next number; suffice it to remark here that the mission amidst many discouragements and hindrances is enjoying great prosperity.

JOURNAL OF OCCURRENCES.

CANTON. Since the 9th inst., this city has presented a scene of festivities, rejoicings, and congratulations which is usual throughout the Chinese empire during the holidays of new year. In the meantime there has been an *unusual* amount of suffering, especially among the lower classes of the inhabitants. Great numbers of the poor, who were rendered houseless and pennyless by the inundation last August, have perished during the winter. No one can describe the wretchedness of some of these sufferers; and none but an eye-witness can conceive of it. Morning after morning, and in the same place, we have seen two, three, and four dead bodies; and in *the* narrow compass of a few rods we *have* seen at noon-day more than 20 individuals stretched on the ground half naked, and either senseless or writhing in the agonies of death caused by hunger. No man cares for their bodies; none for their souls.

His excellency, *Le Taekeaou*, the literary chancellor of Canton, hung himself in his own house on the morning of the 26th inst. We may give some particulars of the case hereafter.

Banditti have again appeared on the hills at *Leĕnchow*, carrying terror and destruction in every direction. Governor Loo has ordered troops and supplies to the field; the result of the expedition is yet unknown in Canton.—We have Peking gazettes to the 2d of December; but they contain nothing of special interest.

THE

CHINESE REPOSITORY.

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DESCRIPTION OF THE CITY OF PEKING.

HWANG CHING, 'the imperial city,' received its name from the circumstance that it was designed to be the residence of the emperor and his court. This constitutes the second inclosure, and surrounds the forbidden city. It is about six miles in circumference, and surrounded by a wall twenty feet in height. It has four large gates, one on each side, and on the south three or four of an inferior size. Like the forbidden city, its form is that of an oblong parallelogram, having, however, a slight indentation at the southwestern corner. We will notice a few of the most remarkable objects it contains, beginning at the south gate.—We continue the series of numbers which was commenced on the preceding pages of the description of Peking.

19. *Teëngăn mun*, 'the gate of heavenly rest.' Before this gate is a large open space inclosed by walls, and terminated at the south by 'the gate of great purity;' which no one is permitted to enter except on foot. After passing another gate, turning to the right, we find,

20. *Tae meaou*, 'the great temple,' which is dedicated to the ancestors of the reigning family. The outer wall, which as usual includes several buildings,

is nearly 3,000 feet in circumference. At the close of the year, offerings are presented here to the father, grandfather, and great grandfather of the reigning monarch; and also to the deceased females of the same family. In another part of the temple are the tablets of more remote ancestors, to whom likewise divine honors are paid. Westward from this temple, and on the other side of the broad avenue that leads from the southern gate towards the imperial palace, is

21. *Shay tseih tan*, 'altar to the gods of land and grain.' It consists of two stories, each five feet high; the platform of the lower is sixty-two, and of the upper, fifty-eight feet square. The face of the altar is of particolored earth, "each color answering to its quarter in the heavens:" the north side is black; the south, red; the east, green; the west, white; and the centre, yellow. The account, or rather the fable of its origin is, that "Chow, the son of an emperor who reigned B. C. 3114, having done much for the improvement of agriculture, succeeding generations to do honor to so worthy an example, sacrificed to him under the name of *Tseih*. His great grandson, *Kow-lung*, about three hundred years after, taught his countrymen to distinguish the different kinds of soil. Men of after ages therefore sacrificed to him under the name of *Shay*." Shay is placed before Tseih only for the sake of euphony. Whatever we may think of this account, it is certain that from a very remote period in Chinese history, honors which belong to God alone, have been given to these men. Sacrifices are offered to them in the second month of spring and autumn by the emperor himself, no other person being allowed to perform the ceremony.

Near the eastern gate of the forbidden city is a depository of military stores of every kind requisite for the clothing and equipment of infantry and cavalry; and also shops for their manufacture. Northward from these is the Russ school, designed to furnish interpreters for the government in its intercourse

with Russia; and at the northeast, a temple built by government to the god of thunder, and another to the god of wind. Near the northeast corner of this division is the principal establishment of the Tibetan lamas or priests of Budha in Peking. It consists of three temples, a printing office, &c. The next object worthy of notice is

22. *Kingshan*, an artificial mountain situated directly north from the imperial palace. Its base, the Chinese say, consists of fossil coal, which is kept in reserve to supply the garrison with combustibles in case of siege, and its surface, of earth dug from the ditches that surround the walls, and the artificial lakes in its neighborhood. It is nearly a hundred and fifty feet in height, and encircled by a wall two-thirds of a mile in length. It has five summits lying east and west from each other, of which that in the middle is the highest. It is bordered at the foot with rows of cypress, and its five summits are crowned with as many pavilions. Its sides are ornamented with agreeable walks, and in most places shaded by a variety of trees. Numbers of hares, rabbits, stags, deer and other animals enliven the scene below, while thousands of birds among the trees fill the air with the melody of their songs. It is truly a delightful spot; and as its height is such that it can be seen from a distance in every direction, it is an ornament of no little beauty to the imperial city.

On looking at the western part of this inclosure, *se yuen*, 'the western park,' immediately attracts our attention. It extends from north to south through almost the whole length of this inclosure, and contains some of the most interesting places and objects in Peking. An artificial lake, a mile and a third in length and on an average about one eighth of a mile in breadth, occupies the central part. Near the middle, this lake is crossed by a bridge of nine arches, 200 paces in length and 10 feet wide, built of fine white marble and bordered with a railing of the same material. Its banks are ornamented in

some places with a white marble balustrade, and in others lined with clusters of elms, lindens, and acacias, through the dark foliage of which glisten the roofs of surrounding temples and palaces. During the summer and autumn, the lake is covered with the flowers of the tribulus and water lily (*Nymphæa*), which spread their fragrance throughout the gardens. "In a word," says father Hyacinth, "the infinite variety of beauties which the lake presents on every side, make this one of the most enchanting spots on earth."

23. On the southeast side of the lake stands the superb summer-house, *ying tae*. It consists of several edifices, which are surrounded on three sides by water, and has many magnificent apartments and beautiful gardens and walks. In these gardens, the author just quoted says, "the monstrous rocks equal in height the loftiest trees of the forest, and the trees, which fill the air to a distance with the perfume of their flowers, are arranged by nature in a manner the most picturesque." The emperor often comes hither to attend to affairs of state, or more frequently, to taste the sweets of repose.

24. On the west side of the lake, a little south of the bridge described above, stands *tsze kwang kŏ*, an edifice to which the emperor comes annually in the month of September to see the military licentiates exhibit their skill and prowess in drawing the bow on horseback. It is customary also to celebrate here the triumphant return of his armies from war. To enkindle an enthusiasm for military glory, the walls are hung with representations of battles, and portraits of generals and other officers, who have distinguished themselves by their exploits on the field of battle, or who have contributed by their activity or the wisdom of their counsels, to the success of the emperor's troops.

25. *Tseaou yuen*, 'the plantain garden;' situated near the east end of the marble bridge which crosses the lake. It is filled with various fruit trees and

odoriferous shrubs. Among the buildings around it is a beautiful pavilion entirely surrounded by water, to which the emperor comes in summer to amuse himself with sailing in his yacht, and in winter to see his soldiers display their skill in skating.

26. *Ching kwang teën*, a royal pavilion situated northward from the plantain garden. It is surrounded by a high circular wall with battlements above it, which rise in the form of a cupola designed to represent the canopy of heaven.

27. North of this pavilion is a bridge of white marble, with an ornamental arch or gate of the same material at each end. This bridge leads to '*the marble isle*,' which presents the aspect of a hill of gentle ascent covered with groves of trees, temples, summer-houses, and palaces, and crowned at the summit with a white obelisk. It affords a delightful prospect of the lake and gardens around it. A large part of the hill consists of rare and curious stones, which were transported by land several years ago from *Kaefung foo* in the province of Honan. The present dynasty has erected here a temple which is inhabited by emasculated priests; and converted this beautiful island into a place of idolatrous worship.

28. Near the northeast corner of the western gardens is a temple consecrated to "the discoverer of the silk-worm." This discovery is attributed to *Yuenfe*, the wife of the emperor Hwangte, who began to reign, according to Chinese history, in the year B. C. 2636. It is built upon an elevated basement, and its roof is covered with green tiles. Near it is a terrace four feet high and about thirty-five feet square, designed for the reception of the leaves produced by a neighboring plantation of mulberry trees; and also a palace surrounded by a colonnade and covered with green tiles. The empress dowager and other great ladies of the court assist in tending the worms, in order to encourage a branch of industry which is indispensable to the clothing of the inhabitants of China; and the empress herself comes in person to

attend the annual sacrifice here "presented to the genius that protects silk-worms."

29. *Woo lung-ting* 'the five dragon pavilions. These are situated near the north end of the lake. Rising abruptly from its bosom, and their shadows being reflected by it waters as by a mirror, they have a very beautiful appearance. They are frequently visited by the emperor, and are the summer residence of the most beautiful women of his harem.

30. *Chen fuh sze*, 'the temple of great happiness,' is situated near the northeast corner of the lake. The beauty of its site makes it one of the greatest ornaments of 'the western park.' And in another temple a short distance northeast from this is a colossal statue of Budha. It is made of copper, completely gilt; is sixty feet in height, and has, according to Timkowski, a hundred arms.—In these gardens, the arrangement of the lakes and valleys, the hills and groves and bowers, is such as to make the whole seem to be the work of nature. This appearance, the exact reverse of that presented by the forbidden city, where all seems to be the labored work of art, makes them a pleasing retreat for those who love retirement, and can taste the delights of rural scenery. But although we can say thus much without fear of uttering falsehood, yet from what we have seen of Chinese negligence, we cannot avoid the apprehension, that these places which might be so beautiful, are despoiled of half their loveliness by want of cleanliness and proper cultivation.

31. *The movable type printing office* is situated on the east side of the gardens, between them and the forbidden city. "The movable characters were formerly cast in copper like so many seals and then divided for use. In the reign of Kanghe a collection of books was printed with these types, forming in all 10,000 sheets. This collection is divided into 6109 chapters, bound in 522 volumes, and is regarded as an encyclopædia. More than half the types with which it was printed, have since been lost."

The imperial city contains a multitude of palaces, pavilions, temples, and other public edifices, besides those which we have noticed. Attinet, a member of the Romish mission formerly at Peking, makes the number of palaces alone, in this division and the forbidden city, exceed two hundred, "each of which is sufficiently large to accommodate the greatest of European noblemen with all his retinue." But we have dwelt as long upon this part of the city as our limits permit, and must proceed to notice a few things in the third and outer inclosure, which constitutes the remainder of the northern division.

32. A broad street leads from the middle gate on the south side of this division, towards the imperial city. On the east side of this street are situated five of the six supreme tribunals of the empire; namely, *Le Poo*, the Board of Civil Office; *Hoo Poo*, the Board of Revenue; *Le Poo*, the Board of Rites and ceremonies; *Ping Poo*, the Board of War; and *Kung Poo*, the Board of Public Works. The first of these tribunals appoints, with the emperor's approbation, persons to fill all important civil offices throughout the empire, and superintends their conduct while in office; the second has the care of the financial concerns of the empire and the decision of lawsuits respecting the public lands; the third regulates the ceremonies of the court and of religious worship; the fourth has the general superintendence of the army, and likewise of the post, and of the transmission of prisoners from place to place; the fifth has the direction of all works undertaken at the expense of the public treasury. The sixth tribunal, *Hing Poo*, the Board of Punishments, the duties of which are sufficiently indicated by its name, is situated on the west side of the broad avenue mentioned above.

33. *Kin tëen keën*, 'imperial celestial inspector,' or to translate *ad sensum*, 'the astronomical board,' is situated immediately behind the second and third of the supreme tribunals. It has the care of the

observatory which will be noticed below, and of the preparation of the imperial calendar.

34. *Tae e yuen*, 'the great medical college,' or committee of physicians. It has a president and two colleagues, professors and other officers; and a great number of physicians in the service of the court are also connected with it.

35. The site of the Russian mission, which is a little distance southeast from the college of physicians. This establishment "consists of a Greek convent and hotel of an embassador, where some monks and young men (in all ten in number) reside, who are destined to act as interpreters on their return to Russia. Every ten or twelve years, this little colony is "relieved" by a new one. This is the only instance in which an European power is allowed to have a permanent establishment at the capital of China; it was founded by a treaty, ratified A. D. 1728.

36. *Hanlin yuen*, the grand national college, is near the southeast corner of the imperial city. The officers and fellows of this college are men of distinguished learning, appointed to their offices by government, and vulgarly called *Hanlin*. "All the literati in the empire, all the colleges and principal schools depend upon this institution. It nominates the examiners and judges of the compositions required of candidates for civil offices." Its members are also employed in writing books upon subjects designated by the emperor, in preparing imperial proclamations, prefaces to books, &c.

37. *Le fan yuen*, 'the office of foreign affairs,' is nearly northeast from the college. Its object is sufficiently indicated by the name it bears.

38. *Tang sze*, a temple where the ancestors of the reigning family are worshiped, is situated very near the office of foreign affairs. It is surrounded by a grove of cypress trees, and almost the whole of the large inclosure in which it stands, is covered with trees and shrubs. It contains no artificial ornaments, except a single pavilion in the southeast corner.

The court has decreed that a victim be here immolated on the first day of each year and of each month, and on several other occasions. The emperor himself comes in a superb car, arrayed in his most splendid costume, and preceded by all his court, to attend the sacrifice. At the moment when it is offered, he kneels and prostrates himself to the earth three times; then rises, and repeats, a second and third time, the same ceremony, None but the emperor himself is permitted to commence this service. The princes and grandees afterwards present their offerings, each in his turn, to the ancestors of their sovereign.

39. *Kin sing tae,* the imperial observatory, is built partly upon the eastern wall, near the southeast corner of the city. It was founded in the time of the Yuen dynasty, A. D. 1279; but the instruments having become unfit for use, the emperor Kanghe, in 1673, gave orders that a new set should be made under the direction of the jesuits who were then high in favor at Peking. In this observatory, the astronomical instruments which the king of England sent as a present to the emperor with lord Macartney's embassy, were deposited.

40. *Kung yuen,* situated a short distance to the northeast of the observatory, is a vast establishment where candidates for literary degrees are examined. It contains many fine apartments for the accommodation of the examiners and their attendants, and an immense number of chambers or cells, where the candidates write the compositions which are to be the test of their scholarship. The successful candidates are entitled to promotion to certain offices in the government.

On the east side of the city are several magazines, which usually contain large quantities of grain, particularly of rice.

41. The Russian church of the Assumption, in the northeast corner of the city.

42. *Yungho kung,* 'the temple of eternal peace,' about half a mile west from the church of the As-

sumption. It is the largest and most splendid temple in Peking, and said not to be inferior in beauty even to the imperial palace. There are connected with it a large number of lamas from Tibet, who have under their instruction 200 Chinese and Mantchou disciples. The pupils learn the Tibetan language, and study in its sacred books, the doctrines of Budhism. A little farther westward, is

43. *Kwŏ tsze keën*, a literary institution, in which the Chinese and Mantchou languages are taught by a large number of professors. Connected with it, is a magnificent temple dedicated to Confucius and his disciples, to whom sacrifices are offered and prayers addressed on various occasions.

44. A temple where sacrifices are offered to the polar star.

45. The police office which stands about half a mile north from the northern gate of the imperial city. The keys of the nine gates of the northern division are entrusted to the care of the principal officer, who is also an inspector of the army.

46. *Koo low* and *chung low*, 'the drum tower,' and 'bell tower,' nearly north from the police office. The former contains a drum and the latter a clock which are said to be heard in every part of the city. Their principal use is to give notice of the commencement of the five watches of the night.—Returning once more to the south part of the city, we will notice a few objects on the western side.

47. *Hing Poo*, 'the Board of Punishments,' which was mentioned above, is situated on the west side of the broad street that leads to the forbidden city. Near it on the south is

48. *Too chă yuen*, which is commonly called 'the Censorate' by foreigners. The members of this establishment bear the title of *yushe*, 'imperial historiographers;' but as they have the inspection of the public manners, foreigners have usually called them *censors*. It is their duty to receive and present petitions addressed to the emperor, and to report to

him every scandalous transaction that takes place, not only in Peking, but throughout the empire. They are also empowered to investigate every case of extortion, or denial of justice by civil officers, and every kind of abuse and infraction of the laws. By means of their agents, they are required to maintain a constant watch over all the provinces of the empire.

49. The Mohammedan mosque, a magnificent building, stands near the southwestern corner of the imperial city; and around it are the barracks of the body of Turks whose ancestors were brought from eastern Turkestan about the middle of last century.

50. *Teën choo tang*, 'the temple of heaven's Lord.' This is, or rather *was*, the monastery of the Portuguese Catholics. It is about half a mile eastward from the southwestern corner of the city. Its founders, designing to gain favor and make converts, partly at least, by the splendor of their ceremonial worship, spared no pains or expense in its construction and decoration. It was superior both in extent and magnificence to any other place of worship in Peking. But it has long been going to decay.

51. *Seäng fang*, 'the elephant's inclosure,' is a short distance to the west of the Catholic monastery. A considerable number of elephants were formerly kept here, but at present there are not more than eight or ten, which are used to increase the pomp of some processions and ceremonies of the emperor.

52. *Ching hwang meaou*, the temple of a deity, styled 'the protector of the reigning family and of the public tranquillity.' His wife (for many of the gods of China have wives,) is also honored with the title of protectress, &c. This is regarded as one of the most beautiful temples in the city.

53. 'The temple of successive generations of kings and emperors' stands about half way between the middle gate on the west of the imperial city. It contains the monumental tablets of all the sovereigns from the earliest period in Chinese history, except a few that have been rejected as unworthy of

such an honor, and also those of all their most distinguished ministers. Offerings are presented at stated periods and sometimes, by the emperor in person, before these tablets.

54. *Pih tă sze,* 'the white pagoda temple,' stands a little west of the temple of kings and emperors. Within the inclosure which surrounds it is a white obelisk, erected in honor of the founder of Budhism, in the 11th century, and rebuilt in 1819. It received its principal ornaments from Kublai, who was induced to contribute liberally for its decoration, by an artifice of the priests, which served to persuade the Chinese whom he had recently conquered, that he was the man appointed by heaven to reign over them. "The corners," says father Hyacinth, "are covered with jasper, and the projecting parts of the roof with ornaments of exquisite workmanship tastefully arranged. The magnificence and art displayed in the embellishment of this obelisk is such as has been and ever will be, seldom equaled." Around it are arranged 108 small brick pillars, on which are placed as many lamps in honor of the sacred deposit said to be preserved here. This is a *scab* from the forehead of the holy personage mentioned above, produced by his frequent prostrations and knocking his head upon the earth. At the present day, a kind of paste is made of flour, and of this paste, small pills are formed which are deposited here in a vase. Over this vase, prayers are read for about two months; and if the person who reads them is pure in body and spirit, the pills are then supposed to be incorruptible, and to have acquired the property of healing a multitude of diseases."

55. A building or suit of buildings, in which the deputies from Turkestan, Tungking, Siam, the Lewchew islands and other countries who come to bring tribute to the emperor, take up their abode. It stands near the western wall of the imperial city.

The northwestern part of the northern division is comparatively thinly peopled. It contains several

large artificial lakes, separated from each other by dikes.

Having completed our survey of the northern division, we proceed to notice, *wae ching*, 'the outer city.' We have already spoken of its extent and its gates. Its walls are not distinguished by anything peculiar, either in their construction or dimensions, from those of other Chinese cities. It is the grand emporium of all the merchandize that is brought for sale in the city and its environs; and as the northern division is subject in some degree to the rigor of military discipline, it is here that those, who seek for relaxation from the toils of public or private employments, as well as those who are in pursuit of the pleasures of dissipation, come to enjoy themselves without restraint. Amusements and sports, both innocent and vicious, are consequently provided in endless variety. Notwithstanding its extent and the amount of business done in it, it contains comparatively few objects upon which we can fix as worthy of particular notice. A broad, paved street leading from the middle gate on the south, directly towards the forbidden city, divides it into two nearly equal portions. In the southeast part are several large collections of water, around which there is a considerable space unoccupied by buildings. This part is chiefly covered with grain, and garden vegetables.

56. *Teën tan*, an altar for sacrificing to the heavens, and the buildings connected with it, are the principal objects of interest in the eastern portion. They stand in an inclosure about three miles in circumference, which is bordered on the south and west by the southern wall and the broad street mentioned above. "Everything in it," says Timkowski, "is magnificent." It contains, besides the terrace, three temples, and 'the palace of abstinence.' The terrace has been called 'the round hill,' on account of its form, which was designed to represent the firmament. It consists of three stages one above another; the first is 60 feet in diameter, the second 90, and

the third 120, and each is 10 feet high. The upper stage is paved with nine rows of stone slabs, each row consisting of nine slabs. The other stages are paved in a similar manner. Each is surrounded with a balustrade of marble, and ascended by marble steps. The hill is encircled by a wall, in which are four handsome gates facing the four cardinal points. The palace of abstinence stands towards the northwest from the terrace. The wall which incloses it is more than half a mile in circumference, and surrounded by a deep ditch or canal. Between the wall and canal is a walk covered with a roof, which is supported by 163 columns. "Before the principal entrance, on the left hand is a pavilion of stone in which is a bronze statue, representing a man in deep contemplation, and on the right, another, in which stands the monument of time." Before offering the annual sacrifice to the heavens on the day of the winter solstice, the emperor comes hither to prepare himself for the ceremony by three days' fasting.

57. In the western part of the southern city about half a mile from the street that divides this city is *lew le chang*, a manufactory of polished tiles. It is about two thirds of a mile in length, and serves as a deposit for all manufactures of a similar kind. On the south of it are warehouses containing large quantities of glass and crystal manufactures. The best bookstores in Peking are also found in this neighborhood.

58. A little more than a mile from the southwest corner of the city is a mansion, which is much frequented by the literati and officers of the court on account of the agreeable walks around it. It stands upon an eminence, and affords the visitor a delightful view of rural scenery. It is surrounded on every side by "gentle hills and vallies clothed in summer with grain, or meadows covered with verdant roses."

59. *Hih lung tan*, 'the black dragon pool,' is a little east of the mansion last noticed. It was formed by order of government in 1771. Near it stands a temple where the emperor comes in seasons of ex-

cessive drought or superabundant rain, to pray for rain or sunshine as the case demands.—It only remains that we notice

60. *Seën nung tan.* This is a terrace for sacrificing to the inventor of agriculture. It is in the southeast part of this division, near the temple to the heavens. The inclosure in which it stands is about two miles in circumference. It contains four altars "dedicated to the spirit of the heavens, the spirit of the earth, the planet Jupiter, and the inventor of agriculture." Near the first stand four slabs of granite, on which are engraved figures of dragons in clouds. Sacrifices are offered before them "to the five sacred mountains, the five predominant mountains, and the five ordinary mountains." On two other slabs are engraved representations of rivers, and at their base are dug cisterns that are filled with water at the time of the sacrifices, which are offered before them "to the spirits of the four seas and of the four great rivers."

But what makes this place particularly worthy of notice, is the annual ceremony of the emperor's ploughing. This takes place at the opening of the season for agricultural labors in the spring. After his majesty has "directed the plough," he ascends a neighboring eminence, whence he can observe the work of some of his principal officers, who take the plough by turns, in imitation of his example. In the meantime musicians are chanting around the workmen hymns in honor of the employment of the husbandman. The instruments used on this occasion are very neat, and are preserved in buildings appropriated to that use. The ploughs are drawn by oxen which are never used on any other occasion. It is pretended that the grain produced by the emperor's labor is superior to any other; and it is consequently used to make cakes for the sacrifices to the heavens. The celebration of this ceremony is made known by an imperial edict throughout the empire.

Around most of the gates of Peking are suburbs more or less extensive; some extend more than a

mile from the wall. They contain several large temples and some public buildings, which we have not room to describe.

At the distance of eight or ten miles west and northwest from the city are several extensive gardens and pleasure grounds, interspersed with summer-houses, temples, and palaces. The most important of these are the celebrated *Yuen-ming yuen*, which are often the residence of the emperor. Mr. Barrow supposes them to contain an extent of at least twelve square miles; a great part of which, however, is waste and uncultivated. The landscape is broken into hill and dale, and diversified with woodlands and lawns. Among these are numerous canals, rivulets, and large sheets of water, the banks of which have been thrown up in an irregular and apparently fortuitous manner, so as to represent the free hand of nature. Around these artificial lakes bold rocky promontories are seen jutting out into the water, and vallies retiring between them, some of which are choked with trees and bushes, and others kept in a state of high cultivation. In particular places where pleasure houses have been erected, the views appear to have been studied. The trees are not only arranged according to their height and form, but the tints of their foliage seem also to have been regarded in the composition of the picture.

Thirty distinct places of residence for the emperor, with all the necessary appendages to each for the accommodation of the officers of state whose presence is occasionally required, for the eunuchs, servants, and artificers, each constituting a considerable village, are said to be contained within the inclosure of these gardens. But these imperial abodes have the usual deficiences of Chinese buildings, and hardly deserve to be called palaces.

The principal hall of audience stands upon a platform of granite four feet high, and is surrounded by a row of large wooden columns, which support the roof. The length of the hall within is 110 feet, the breadth

42, and height 20. The ceiling is painted with circles, squares, and polygons whimsically arranged, and loaded with a great variety of colors. The floor is paved with gray marble flag-stones, laid checkerwise. The throne is placed in a recess, and supported by pillars painted red. It is made entirely of wood, the carving of which is exquisitely fine. The only furniture of the hall when visited by Mr. Barrow, was "a pair of brass kettle-drums, two large paintings, two pairs of ancient blue porcelain vases, a few volumes of manuscripts, and a table placed at one end of the hall, on which stood an old English chiming clock made in the 17th century."

We have now completed our description of the exterior of the Chinese capital. We wish we were able to give as full an account of whatever is peculiar in the condition and character of its inhabitants, or affects their present or future welfare; but on these points the poverty of our sources of information obliges us to be brief.

Peking is chiefly distinguished by its being the seat of government. It is not a port nor a place of much inland trade, except that which is produced by the wants of its numerous inhabitants; nor is it a place of any considerable manufactories. It derives its importance almest entirely from its being the residence of "heaven's son," and of the vast number of persons attached to his court and army.

The household of the emperor constitutes of itself an extensive establishment. Besides the empress, he has three queens of secondary rank, who are called imperial, honorable ladies; he has also (simple) ladies, in number according to his own option. He has likewise women annually selected to serve in his palace, who after two, three, or more years, (unless they are promoted to the rank of ladies, i. e. concubines,) return again to their families. These numerous wives are kept in a kind of honorable imprisonment within the emperor's palaces while he lives, and after his death are removed to 'the palace of chastity,' where

they spend the remainder of their lives. The sons of the emperor have the privilege of wearing a robe of brilliant yellow, which is the distinctive color of the imperial family; but the real advantages they enjoy in consequence of their noble birth, are few and unimportant. His daughters are usually given in marriage to Tartar princes and officers, but rarely to Chinese.

The palaces of the emperor are filled with eunuchs, some of whom are required to keep the buildings and gardens in order, and others to attend upon himself and the ladies of his harem. The greatest favorite sleeps in the same room with his master, and by means of his constant access to his presence, often obtains great influence over him.

The internal regulations of Peking, and its public institutions, are essentially the same as those of other Chinese cities, except those connected with the court; most of which have been noticed. It is difficult, especially at this distance, to obtain any authentic information respecting the population. The accounts of those who make it amount to ten or fifteen millions, and of Malte Brun who reduces it to 600,000, and says, "the city of Peking does not afford space enough for three millions of men to stand on," are alike absurd. No inconsiderable portion of the space inclosed by the walls is occupied by lakes and gardens, and by temples, palaces and other public buildings. Many of the streets are broad. On the other hand, very little space is occupied by a Chinese family of the middle and lower classes. Europeans are surprised at the immense crowds of people they continually meet in the streets. The number of inhabitants, including those that live in the suburbs, is probably between two and three millions.

The city derives its support chiefly from the central and eastern provinces of the empire. The country around it, though not barren, is less fertile than many other parts of China. Most of the provisions and manufactures used by its inhabitants are conveyed thither by means of the Grand canal. Some

mutton and beef is brought from Mongolia; and coals, which are little used except for culinary purposes, from the mountains at the northwest.

The vast establishment of the emperor, and the numerous persons in the employment of the government, receive their support from the public revenue, a large part of which is distributed by these means, among the inhabitants of the capital. A portion of the taxes levied upon the products of the country, is paid in kind, and serves to replenish the granaries of Peking. These contain, during most of the year, vast quantities of grain, especially of rice; but they are often nearly empty before the new crop is gathered, and as in Canton, multitudes of the inhabitants frequently suffer, and many perish, for want of food and clothing. The apprehension that they may not be able to provide for their support, often causes parents to become the murderers of their children. The multitudes of people who inhabit this great city are subject to all the evils by which heathenism is sure to be attended. The almost numberless temples to ancestors, sages and heroes, to the heavens and earth, sun and moon, stars, mountains, rivers, &c., show what is their religious condition. Whether the ignorance that now corrupts and debases them shall be removed, and the knowledge that purifies, elevates, and sanctifies the mind of man, be communicated to the present generation of its inhabitants, not improbably depends, under God, upon those who now in different parts of the world enjoy the multiplied blessings of Christianity.

Note. In addition to native authorities for the facts contained in the preceding description, we have consulted the Travels of Timkowski, and also Description de Péking, par le Rev. P. Hyacinth. The map, drawn chiefly from the Ta-tsing Yih-tung Che, exhibits a tolerably correct view of the city and its several divisions. The numbers, corresponding to those used in the description, point out the sites of the most important buildings and objects of general interest in the capital; in the forbidden city; No. 16 on the map, should take the place of No. 17, and the latter be placed a little farther north; the river, laid down southwest of the city, is much too large. The other imperfections of the map must be attributed to the imperfect state of our lithography.

MISCELLANIES.

BURMAH :—*its situation, extent, population, productions and trade; manners and customs of the people; their language,—and those of the Peguans and Karens, education, books, &c.* By BENEVOLENS.

The situation in which I have been placed a few years back, has put some facts in my possession, a communication of which will, I trust, throw light on the geography, language and mythology of Burmah, and the progress of Christianity in that empire. In my remarks, I propose to make reference to the Encyclopædia Americana, which contains some of the most recent information I have seen regarding the country. I blame not the writers of the articles to which I shall refer for their incorrectness, for they seem generally to have consulted the best authorities they could obtain.

In consequence of the reduction of large portions of territory to British sway, the empire *now* extends only from latitude 15° 30′ to 25° 30′ north, and from longitude 94° to 98° 30′ east from Greenwich; consequently its length cannot be more than 600, nor its greatest breadth so much as 300 miles. These have been its dimensions since 1825.

The *population* is a subject attended with much difficulty, as there is no census or register kept, by which it can be ascertained with much accuracy. Symes, in 1795, estimated the inhabitants at 17,000,000; Cox, in 1800, at 18,000,000; Canning, in 1810, thought this estimate too high. Others have estimated it at 12 and at 4 millions. Some suppose that the population found on the banks of the rivers, should be regarded as a fair representation of the populousness of the country generally, and others that nearly all the inhabitants are congregated on the rivers. I have made many inquiries of natives who have traversed the country, and they uniformly testify that the people living in the interior exceed those residing on the banks of the rivers. If so, and I doubt not that it is, they have been both over and under estimated. A gentleman who has spent twenty years in the country, and been more extensively conversant with the people than any other foreigner ever was, estimates them at 10,000,000. These estimates, however, were designed to include not only the inhabitants of the Burman empire, in its present extent, but as it was in 1823, including Arracan, and the provinces on the east of the Salwin, since ceded to the English. Arracan is known to be more populous than the other provinces. An attempt was made a few years ago, to take a register of the inhabitants in the Tennasserim province, but their confidence not having been fully secured, they were apprehensive of some sinister design, and fled from their villages to the jungles *en masse*. The most probable estimate of the population, and that indeed very indefinite, would be from 8 millions to 12 millions for the Burman empire.

Concerning the *productions and trade*, the language of the Encyclopædia is: "In the northern part it is mountainous, and abounds in gold, silver, precious stones, and marble; also in iron, lead, tin, antimony, arsenic, sulphur and petroleum, which issues from the earth in abundance. In the southern districts, owing to the numerous rivers, the soil is marshy and extremely productive. Here grow rice, sugar cane, fine tobacco, cotton, indigo, and all the tropical fruits. Land is cheap." This last statement deserves a passing remark. All the land of the empire is regarded as the property of the king, and no portion, however small, can be held by any other person in fee simple. The privilege of occupying a certain portion of land is usually sought from some officer of government, and though granted, may be withdrawn at the officer's pleasure. A present of course, must accompany any such application for ground, which may be regarded as rent. The privilege of occupying such ground may be transferred, but the ground cannot be bought or sold. In the British provinces, the land all belongs to the E. I. Company, and the occupation of it is granted by their officers as agents, but it is not sold.

The extracts proceed; "timber for ship building, especially teak, *Tectona grandis*, which grows most luxuriant in a wet soil, on the banks of rivers, is abundant. The price of labor is high. All but the lowest lands produce grain, or serve for pasture. Of manufactured goods, Burmah exports cotton and silk stuffs, glass, saltpeter, powder, porcelain and marble images of Gaudama, to which the workmen in stone give an exquisite smoothness. The East India Company builds vessels even of 1000 tons burden in the Burman docks; and the shipwrights there, (giants in comparison with the puny Hindoos,) find constant employment." Specimens of glass or porcelain, manufactured by Burmans, here mentioned as exports, I have never seen, nor previously heard of. They import considerable glass, and a great deal of coarse Chinese porcelain. If the East India Company ever built ships in Burmah, it has ceased to do so for many years. Some English merchants have built a few, but not recently. The Irrawady is said to extend "1200 miles into the interior." From this we must deduct, at least, one-third.

A single remark concerning the currency of the country will suffice. Instead of coin, silver and lead in bars are used, and their purity is strictly tested in trade. The forging and stamping of these bars forms a separate branch of business. These are still used to a limited extent; but at Rangoon, and even at Ava, the Madras currency is very general.

"The Burmans are skillful weavers, smiths, sculptors, workers in gold and silver, joiners, &c." Their skill as silk weavers cannot be questioned. In gilding too they excel; but in nearly all the other mechanical arts, are *extremely* rude. In such a large population, doubtless, a few persons may be found, who, possessed of peculiar natural ingenuity, may be deemed skillful, but I speak of the general body of artizans.

"Menderagee removed the royal residence to the new city of Ummerapoora (190 leagues east of Calcutta,) on a tongue of land which runs up into the lake of Tounzemah. Ava, once so magnificent a city, about four or five miles distant, now lies in ruins." The present king again changed the royal residence, and while Ava has been built with more than ordinary magnificence, Amerpoora is utterly desolate. Rangoon is mentioned as an "important trading city," and it is added, "many Europeans reside there." If three or four, at most, can be called many, this is true; not otherwise. Rangoon is however a place of second, if not of first importance, as being the seat of all foreign trade. The trade is principally with Calcutta, Maulmein, and Penang.

In regard to *manners and customs* of the people a few particulars may be noticed. "The Burmans are all fond of painting both their faces and hands. They slaughter no tame animals, and live simply; and for the most part, on vegetables." It is a very unusual thing to see a Burman with either hands or face painted. The men are usually tattooed upon the body and legs, the women frequently besmear themselves and their children with turmeric, or white clay, and other substances, which they regard as greatly conducive to beauty. The other remark is generally true; but it often happens among the wealthy, that though they will not violate the precepts of their religion by killing "tame animals" themselves, they keep Mussulman servants to perform the office for them, and when an animal is once dead, no Burman scruples to eat his flesh. Hence domestic animals that die of themselves are frequently eaten. "The chief amusement of the Burmans is their theatre, where declamation, dancing and music alternate; the higher classes are fond of dramatic spectacles. The new year is celebrated with all sorts of purification. At this time, young women appear in public with water, and sprinkle every one they please; it is considered improper to sprinkle females first." They are also fond of horse-racing, boat-racing, cock-fighting, &c. Throwing spears at a mark is a favorite sport at certain periods of the year. It is very common for persons of all ranks to spend half the night at chess, and other games.

"Among the Burmans, the distinguished dead are burned; the poor are interred; the richest are embalmed, commonly in the ancient simple mode in honey." The practice of embalming the priests is almost universal. They are usually preserved in the way above mentioned many months, and then burned with great ceremony. The death of any important character, and often of ordinary ones, is signalized by music continued at intervals, day and night, for three or four days; then a feast is made for relatives and friends. They have funeral processions, which are sometimes very becoming, but often irregular and trifling.

The Burman *language* is spoken to a greater or less extent, and with more or less purity not only throughout the whole of the Burman empire as it was in 1823, but also at Penang, Bankok, and various places in Siam and the Laos country. In different places

there are slight variations in dialect, but in all, the written languages and books are the same. Thus in Arracan, beside the use of a few peculiar words, there is a greater roughness of pronunciation than in most other places, owing to the different power they assign to the character (ꩻ) *rah-gouk*. The people of Ava, Rangoon, &c., pronounce it like our *y:* while the Arracanese give it the full rolling sound of an Irish *r*. While the former almost invariably say *Yan-goon*, the latter speak more comformably to the English orthography, *Rangoon*. In Tavoy, and among those who come from thence, the variations from the colloquial dialect of Ava are greater than at any other place. Still, the same books are taught in their schools, as in other places, and are understood.

The Burman alphabet consists of 10 vowels, and 32 consonants. The general form of the letters is circular, every letter is composed of one or more circles. The vowels are expressed by symbols before and after, above and below, the consonants. The various combinations which are made by these are classified in a regular manner, and constitute what they denominate a *them-bong-gyee;* this is their spelling book. All of these combinations, amounting to some thousands, must in their mode of education, be thoroughly committed to memory before the least attempt is made to read. Besides the words formed by the simple combination of consonants with one or more vowels, most of them are capable of expressing a different meaning according as they are pronounced with a different stress, or quantity of voice. To indicate these they have appropriate marks. A *shay-pouk* (꩸) placed after any combination, denotes a grave and heavy stress; *anmyeet* (◌့) placed underneath, requires a light and quick pronunciation, and where these do not occur, a natural tone is implied.

Hence, *san*, (natural) to go up a river;
san့, (heavy and protracted) to differ, to vary;
sa့*n*, (quick and light) to stretch out straight.

As the language is fundamentally monosyllabic, the Burmans are accustomed to unite two words, whose meanings are closely allied, to express a single idea; sometimes six or eight are strung together. As many words have two, three, and even ten significations with the same orthography, this manner of connecting words is of important service in removing ambiguity. The verbs are very numerous, but the nouns are not so, especially those expressive of science or mental affections. This defect, however, is in a great measure supplied by the privilege of drawing from the Pali such as are wanted; and all verbs may be made nouns by the annexation of a substantive affix.

The numerous noun, verbal, and adjective affixes, give great precision to the language. By these are indicated the regimen of nouns and verbs, the number, relations, and often the form of objects, and the time of actions are expressed very exactly. Where number is spoken of, if reference be had to an object having a specific form, an affix is added to the numeral to indicate that form; thus *lon*, *round*, is applied to all things globular, as eggs, eyes, fruit, &c.

bya, is thus applied to things flat, as paper, boards, mats, &c. Nouns and verbs are also qualified by affixes which indicate the rank both of the speaker and auditor. Pronouns too, indicate the same. Different words are, moreover, used to denote the same acts when performed by priests or sacred characters. Thus, the boiled rice of the common people is called *ta-men*; of the priests, *soone*. The common word for eating is *tsah*; but if priests are spoken of, it is *pong-bay*. Although these modifications of the language make it very precise, they greatly increase the difficulty of acquiring it, and still more so that of writing it with accuracy.

The construction of sentences resembles the Latin, in that the accusative always precedes the verb by which it is governed; but it is also marked by long periods and great involution, and thus seems more like the German. In translating a regularly constructed sentence from our language into Burman, the order would be almost entirely inverted.

Though many other languages are spoken in Burmah, this is the one in which all judicial business is transacted, and the records of the high court are kept. In regard to these other languages, it may not be improper here to make a few remarks.

The most important is the *Peguan*, called *Talieng* by the Burmans, but among the Siamese, *Mawn*, by the Peguans themselves, *Mōne*. Though the alphabet of this language is the same as the Burman, with the exception of two additional consonants, the powers of the letters vary exceedingly, and the whole structure of the language is widely diverse. The Peguan abounds in gutturals from which the Burman is free; and the words in a sentence follow more closely the English idiom. The various representations made of it by classifiers of language, are exceedingly incongruous as the language has never yet been learned by any European so fully as to justify them in speaking of it so freely as they have done.* The writer studied it a few months, and compiled a small vocabulary of three or four thousand words. He regrets extremely that his circumstances prevent further attention to it, for the present, but hopes at some future day, if a merciful Providence bestow life and health, to resume it. This is an original language, much older than the Burman, abounding in works of history, religion, and romance. It was formerly spoken in all that portion of territory between Frome and the Malay country. It has been a favorite object of the Burmans, since their conquest of Pegu, to obliterate the language, and, it is consequently, *not generally* taught in the *Kyoungs* (priests' houses) under the Burman government, but is spoken in Peguan families all over the southern and eastern part of the country, and is taught at Martaban, Maulmein, Amherst, Ya, and among many thousands in Siam. Many Karens understand it sufficiently for all purposes of business. The gospel of Matthew, John's epistles, and several tracts have been translated

* The alphabets given by Mr. Crawfurd and Capt. Low are so uncouth that a native would scarcely recognize half of them.

from the Burman into it by *Ko Man-poke*, a learned Talieng and Burman scholar. One tract has been printed. The number of this people and their character loudly call for more efficient efforts to spread the knowledge of Christianity among them.

The Karens are a simple people, scattered over all the Burman territories, but are most numerous on the mountains which separate Burmah from Siam. Till very lately, their language was never written. Recently it has been acquired by Messrs. Wade and Mason, and reduced to writing. So far as the Burman and Talieng alphabets are adapted to express it, they have been employed, and but few additional characters are required. This furnishes important facilities in regard to printing, as the Burman types will, with trifling modifications, print the three languages.

It is amusing to a Burman scholar to read what has been gravely written and published, in regard to the *Ruk'heng*.* The propriety of calling the language spoken at Penang, the Malay, and that at Singapore, the Singapore, would be equally as manifest as the propriety of distinguishing the language used in Arracan from the Burman used elsewhere. There is only a slight variation in pronunciation, and perhaps, a few provincial phrases, but it might as well be said that the Scotch do not speak English as that the Arracanese do not speak, read, and write Burman. Other languages are spoken in Burmah by foreigners to a considerable extent, as Hindostanee, Chinese, &c.; but they claim no special regard here.

"Every Burman," says the Encyclopædia Americana, "learns arithmetic, reading and writing." This is generally true of the men, and yet there are many thousands who are utterly ignorant of either, and so are three-fourths, if not nine-tenths of the women. The arithmetic which most learn, is rather a series of tables made ready for them, than any ability to calculate for themselves. Their writing is taught with their reading, and both are learned at the same time. "It is common for court ladies to cultivate literature, and many in the humbler spheres of life are found not inattentive to the advantages of education. The monasteries are freely open for the admission of male pupils, in which, under the gratuitous instruction of the priests, they learn to read and write, on a plan, fundamentally the same as that denominated the Lancasterian. * * * There is no such thing known as a classical education; no definite period of time, or course of study, is ever contemplated by the pupil, as the term and the object of his application."

In common writing, the Burmans use a thick paper, blackened with charcoal, and a pencil of soft stone. Royal and court orders are written upon a long palm leaf, with an iron style cut to a point at each end. Books likewise are written in the same manner upon palmyra leaf, and when finished, the edges are trimmed and sometimes beautifully gilt. The writing is made legible by rubbing the leaf with oil. Works in prose as well as poetry, are read,

Ruk'heng is the same as *Arracan*, and though not exactly expressive of the Burman pronunciation, is more nearly so than Arracan.

some being works of fiction, and others of a religious character; of the latter kind, the *Dzat* and *Wootto*, or those books which illustrate the influence of merit and demerit, are the most extensively read. Few individuals have the means or the opportunity of collecting private libraries.

The Pali or Magadhi is, with slight modifications, the sacred or religious language of all Budhist nations. Various facts and authorities lead to the supposition that it is the same as the Sanscrit, except those changes which have been made to create a greater correspondence with the vernacular dialects. For example, the Bali of Burmah, Pegu, and Siam, are all substantially the same, but the orthography differs.

Thus, in Burman Pali, *tha-tha-nah*, means religion;
Siamese do. *sah-sa-nah*, ditto.
Burman do. *thee-la*, means religious law;
Siamese do. *see-la*, ditto.

The Siamese have no letter equivalent to *th*, and cannot utter that sound; hence the *s* sound is uniformly substituted for it.

"The form of the Pali characters among the Burmans is quadrangular," says the Encyplopædia. This quadrangular character may be found in the libraries of the priests and rulers, but is very unusual. The common circular Burman character is almost universal. A thorough knowledge of Pali is very seldom acquired, except by the most talented of the priesthood. A smattering of it is however very common. Again the work above-quoted says:

"The literary Burmans translate from the English all important works of science, particularly on astronomy and law." No Burman ever yet had sufficient knowledge of the English language to translate the simplest work from it, much less any on science. No European work has been translated into their language except by foreigners. A dictionary, compiled principally by Rev. A. Judson, with various additions not always correct, by Rev. J. Colman and Rev. Felix Carey, was published at Calcutta in 1826 under the supervision of Rev. J. Wade, and although confessedly incomplete, is exceedingly valuable. Mr. Carey published a small grammar many years ago which is now entirely out of print. One has also been compiled by Mr. Judson, and considerably enlarged and illustrated by other missionaries. It is still in manuscript, owing to the constant demand on the press for religious works. The way is now open for an easy acquisition of the language. I reserve an account of translations to a subsequent communicatiou.

ENGLAND AND AMERICA FOR THE WORLD. The following is an extract from a letter dated London, May 22d, 1833, addressed to an English gentleman in China. Alluding to the correspondence of the British and Foreign Bible Society, the writer says:

"We have observed with much pleasure what you have said respecting the Americans wishing to print Chinese [versions of the]

Scriptures. This is not the only enterprise in which that (the American Bible) Society is beginning to embark. She is, as it were, spreading her canvas. A representative from New York attended our meeting (in London), having only arrived the preceding day, after a passage of *nineteen days and sixteen hours*. His speech was very interesting: one sentiment in it produced an excellent effect. There is a saying on the lips of many, 'England and America *against* the world;' he put it 'England and America *for* the world.' May it ever be so!

"You will be truly happy to hear that the anniversary (of the British and Foreign Bible Society), was again marked by peace and by an excellent spirit. Death has been busy among us, taking away early and excellent friends: Rowland Hill is among the number. Lord Teignmouth is still spared to us; but is very infirm. I see him occasionally, he is waiting for the kingdom of God, supported under much bodily weakness by the consolations of the Scriptures. He has proved to be what bishop Porteus promised for him on suggesting his appointment, 'a good president.' Lord Bexley was in the chair, and presided in his usual excellent manner. He has been a truly good vice-president to the Society. One thing I may mention, not contained in our report. It is *connected with China*, and will therefore interest you. We have an individual at this time in St. Petersburgh employed in copying a translation of the entire Bible into the Mandjur or Mantchou language. The copy is from a MS. in Peking. We hope we have got a treasure. We have young men here, who who will sit down with avidity to the manuscript, when it arrives in England, and who will then help us to form some judgment about it.

"Mr. Kidd, who superintended the Chinese department of the printing office at (the Anglochinese College), Malacca, has recently returned home; but Mr. Tarn's son-in-law, the Rev. S. Dyer, has gone thither, and Mr. Tarn has been desired by the committee to write to Mr. Dyer to get ready 5000 copies of the New Testament for Mr. Gutzlaff's use.* By a letter from Mr. Hughes, (at the Anglochinese college,) it appears that about 100 entire Bibles can now be taken off the blocks for 104 dollars. What a contrast with the state of things, when you, eight and twenty years ago, occupied yourself in copying a manuscript (of a harmony of the Gospels, &c.), in the British museum!"

Yes, what has been wrought for China during the last 29 years! Morrison's Dictionary and Grammar, the Anglochinese college, the version of the Scriptures, lectures, the press, &c., &c.; have all appeared within this period. What a work has been wrought! We speak not of its merits or demerits, but of the *fact;* a revolution, a complete change has been effected. And yet the master spirit of absolute despotism in this land remains the same; not one step towards a representative government has been gained; nothing has yet been acquired for civil or religious liberty. Free trade is stalking abroad with pretty free morals openly avowed.

* According to our latest accounts from the Straits, Mr. Dyer was at Penang.

But as yet, for the dignity of virtue, for the supremacy of the Deity, for the regeneration of man, but little has been gained in these idolatrous regions. We heartily pray that henceforth all Christendom may be *for* the world, and not *against* it.

THE DIFFUSION OF KNOWLEDGE IN CHINA.* Enjoying the blessings of Christianity, with all its concomitant advantages, we have never felt the evils of that wretched state incident to an uncivilized life. We may occasionally exclaim of the pagan, "poor creature, he knows no better:" and we may laugh at his ignorance. If indeed we knew of no higher delights than sensual enjoyment, we might call the ignorant happy, because they know few wants; though this scale of estimating happiness would concede a still greater share to the brute, which knows still fewer wants, and the greatest of all to the stone, which knows none. If we were gifted with a body only, it would be well to bend our whole attention to satisfy its wants; but being endowed with an immortal, wonderful soul, a spirit possessed of the greatest capacities; every mortal of every clime and color is to provide for its cultivation. Unhappily, the greater part of our fellow-creatures are too deeply sunk in ignorance to feel their mental wants; nor are they in such a state as to enable them to relieve their wretchedness were it perceived. If others therefore have the means to improve their condition, their fellow-men have claims upon them for assistance. Though we grant that knowledge improperly communicated, may aggravate the evils under which they labor, yea even become a bane to them; yet the great advantages derived from the possession of useful knowledge both individually and nationally, counterbalance all the incidental evils.

In relation to China, we who reside on its confines have the largest field on the globe for beneficence, in blessing this great nation. The antipathy against foreigners, the contempt in which they are held by governments, and the vain boasting of mental superiority, have proved so many barriers against the introduction of European sciences. At the same time also, facilities of another sort are here presented greater than in any other Asiatic nation; their language is adapted to convey the knowledge which a Chinese is capable of receiving, so that there are few sciences which might not be dressed in a Chinese garb: the reading class is very large, the desire of reading new books is never satiated, and their minds though greatly bigoted, are not entirely blind to those things which may be useful even when they have a foreign origin.

Our own situation will be improved so soon as we have transfused more enlightened principles into the minds of the people, and though this may not be the work of a few years, by unwearied exertions, it will ultimately be accomplished. Under this conviction it is, that the writer of these lines feels himself called to contribute his mite towards this great object. He has very little to

* By Philosinensis.

bestow, but this little he bestows cheerfully, hoping that others with greater means and zeal will lend a stronger hand in this great work. We have seen in England, a society for the promotion of useful knowledge, established under the highest patronage, and even ministers of state do not deem it beneath their dignity to co-operate. A similar society might be formed at Canton, the operations of which would extend over the greatest empire in the world. By vigorous exertions its patrons might thus render to China and to their own countrymen also, a greater service than it has been hitherto possible to effect by individual labor. If the members joined heart and hand in this great work, much could be effected with small means and in a little time. To extend *useful knowledge* in the widest sense of the word, naturally ought to be the only object. We do not wish to form scholars, nor publish works for academicians, but to benefit a whole nation.

As there is scarcely any science upon which we do not find one or another work written in Chinese, we ought to conform our treatises to the dress in which they have clothed their own. In history, we have met excellent works which would not do dishonor to the Chinese, if they were translated into the western languages; upon these we would fix as standard works, and imitate them as closely as possible in giving them the history of the occidental world, together with allusions to the corresponding events in their own history. In geography, the Chinese possess tolerable works relative to their own country; but their descriptions of foreign lands are ridiculous, nor have they any correct idea of their positions. Natural philosophy labors under still greater difficulties; whatever is useful relative to it, is the work of the missionaries; the same remark applies to physics; geology is scarcely known; medicine has received a full share of attention, but would be highly benefited by European aid. We abstain from further remarks; whenever there shall be a desire to embark in this great work, the writer would be most happy to lay before the community a statement, with an outline of all the points in question.

There are other objects which are entirely foreign; such for instance as the great improvements and inventions which of late have been made so rapidly. To these we should wish to call the attention of the Chinese, to rouse them from their lethargy, and to make them sensible of their deficiencies; combining these objects with teaching true principles of morality and religion, which elevate the soul and rouse her attention and gratitude to the Creator and Savior, we humbly hope that some good would be done in disinthralling this great empire from antiquated customs. These considerations we submit to the residents in Canton, respecting a noble enterprise, worthy the combined influence of all wellwishers of mankind, and highly creditable to the true friends of China. We offer them at a time, which is marked by great events; and whilst the world is making rapid progress in knowledge, this remote but no longer insignificant corner ought likewise to share in the improvement and the blessing.

PEACE SOCIETIES, AND THE CONGRESS OF NATIONS. Recent arrivals from beyond sea have brought us accounts of the transactions of *peace societies* in Geneva, London, and New York. There are many persons, and thei rnumber is increasing, who are beginning to view the business of killing their own species in its proper light; and there are many others, who considering the subject merely on the principles of political economy, see it to be too expensive to property, to human life, and to national prosperity, to be any longer upheld and vindicated. When we consider the creed of the Mussulman, and the untutored character of barbarians and savages, we do not wonder that such men should rise and destroy their fellow-beings who happen to differ from them in the places they inhabit, in the clothes they wear, in the food they eat, in the language they speak, or in some other particulars equally as unimportant: but when we peruse the constitution of the Prince of peace, we find it difficult to ascertain on what principles those act, who, while they love their neighbors and even their 'enemies,' undertake at the same time to maintain a system of human, or rather *inhuman* butchery, veiled under the name of *war*. If it is right for a man to defend himself from the wild beast of the forest, it is equally right for him to repel the assault of the assassin or any other being who assails, with intent to injure, his person or his property. But it is a nice question to determine what measures ought to be adopted by any given state or kingdom to preserve itself in peace; and it is a question that demands of people and rulers far more consideration than it has ever yet received. When we reduce the system of war to a small scale, so that we can view it in its full extent, it is at once divested of all its false coloring, and among civilized men can have no abettors. Should a dozen families composing a village of savages, each arm and equip themselves in order to maintain peace within their own border and throughout the whole neighborhood, they would act in character, and in miniature represent but too well the present attitude and conduct of the nations of Christendom.

The Peace Society at Geneva is pursuing efficient measures for diffusing on the continent of Europe, right principles concerning war: other societies will soon be organized and imitate its example. The report of the "Society for the promotion of permanent and universal peace," which was read before that body at its annual meeting in London last May, shows that the minds of men are awaking to a sense of duty on this subject. "The primary step of peace societies," says the report, "is to produce a conviction of the *unlawfulness* of war on the community at large; for the public must first imbibe correct opinions upon the subject, before they can so influence governments as to preserve the peace of the world." The *New York Observer* for July 6th, 1833, states that, "by the liberality of two friends of the cause of peace, the board of the American Peace Society are enabled to offer the premium of $1000 for the best essay on a *congress*, or *court of nations* for the amicable settlement of national differences and the abolition of war." The

conditions are, that the essay contain from 60 to 150 octavo pages, or about these limits, and be transmitted to the office of the society before the 20th of June, 1834. "The wish of the society and of the donors is, that the essay may, under God, effect, as to the subject of war, a revolution in the public mind: may, if possible, produce in the sentiments men have on this subject, a change, radical and entire; may effectually demonstrate that war is needless; that, in fact, it is as practicable as rational, for nations to decide their differences by reason; that a resort to swords is irrational, brutal, cruel, and wicked. As rulers, accordantly with public opinion, do now require those whom they rule to settle their differences peaceably; so, the change that is desired being wrought, the people, by the resistless power of their united calls, the energetic influence of the popular voice rightly expressed, shall cause that statesmen become true ministers—the nation's servants shall adjust all difficulties of the nation, in the same *rightful and legal way.* The essay which shall carry conviction to people and governments, that national differences can be settled without recourse to arms—and ought to be, if men are rational beings, and must be, ere the full reign of the Saviour on earth can commence,—is the one sought for. It needs then to show how unadapted to adjust national differences is the brutal force of war, that teeming source of human ills,—to show, in reference to this adjustment, the perfect fitness of a court of nations, its advantages, and its feasibility."

We are glad to see that this subject has been taken up in India. 'The question of war reviewed,' 'Sketches of the horrors of war,' and other similar publications, have been reprinted in Calcutta; and the *Christian Observer*, for November last, contains a pertinent paper relative to 'the prevention of war.' In the *Oriental Christian Spectator*, published at Bombay, a number of spirited papers have recently appeared, arguing against the lawfulness of war. "No man," says the writer of one of those papers, "who believes in the divine inspiration of holy Writ, can doubt that there will come a time when the prophetic declaration, 'people shall learn war no more, &c.,' will be literally fulfilled on earth; but it must be allowed, on the other hand, that there is no one plain and direct command in the holy Scriptures, which would seem to force any Christian soldier to leave the army; yet, notwithstanding, it will be considered by every Christian, that the spirit of the whole New Testament is directly opposed to the practice of war." And again the same writer adds; "I doubt not that the time will come, and is perhaps nearer than we suppose, when every one who commences, not only an unjust war, but even a just one *unnecessarily*, and *all those who assist therein*, will be destested by the whole Christian community as much as a slave trader is now detested and treated as a felon. And if every unnecessary war is thus abhorred and viewed by all Christians as infamous, kings and ministers will soon convince themselves that most, if not all wars are unnecessary, and will become ingenious enough to avoid them without endangering the honor or the safety of the state."

We are unable to conjecture what feelings his majesty *Taou-kwang* would entertain concerning a congress of nations, were the subject duly propounded for his consideration; but we cannot doubt that, in the present state of his empire, he would rejoice in the assurance that his dominions were secure from the encroachment of foreign powers. We have no expectations, however, that the 'one man who rules over the four seas,' will ever condescend, until urged by necessity, to meet other potentates of the earth on terms of equality.

SHIPWRECKED FOREIGNERS. It is well known that the Chinese authorities on the coast of their own country, always admit the obligation of providing shipwrecked sufferers with food and clothing; however ill, sometimes, they may perform it. In the 13th volume of the original Chinese penal code, (Ta Tsing Leuh-le,) page 10, the law on this subject is given in the form of an imperial edict which is dated the second year of Keënlung, A. D. 1737. The following is a translation:—

"Along the whole extent of our coast, it continually happens that foreign ships and people are driven on shore by gales of wind. It is hereby ordered that the governors and lieut.-governors of provinces take the lead, and cause officers to be particularly attentive in affording compassion; that they employ the public money to bestow food and raiment on the sufferers, and to refit their ships. After which, that they cause their goods to be returned, and see that they are sent home to their own country. This is done to manifest my extremely tender feelings towards men from remote reigons. Take this order and command it to be an everlasting law. Respect this."

The above mandate refers not only to European ships, but to those of Corea, Japan, and Lewchew, many of which are every year wrecked on the coast of China.

THE IMPERIAL CLAN, so we translate *tsung-shih*, "the honorable house," the supreme family. The members of this family, or rather clan, are under the jurisdiction of a court appointed on purpose to control them, and they are not subject to the common laws of the land. The pages of the Peking gazette are often filled with accounts of their irregular conduct, crimes, and punishments. From one of these documents before us, it appears that in Peking they have for the copper coin, a paper representative, a bank-note in value about a halfpence, which they call *tseën-peaou*. One Tseang-yew, a member of the tsung-shih, passed off on a shopman a forged bank-note, and refused to take it back again. The shopman was importunate, and the imperial gentleman gave him a cut with a sword he had by his side, and brought the fellow to the ground. One of his partners carried him off, laid him on a couch,

and ran to the court of the tsungshih. The court having investigated the case, reported it with all its details to the emperor. Fourteen pages are filled with the statements and counter-statements of the accuser and the accused. However, the court have found that Tseängyew had twice before come under their notice for misconduct; and they have sentenced him to banishment from Peking to the river Amour (the Hihlung keäng, or Black Dragon river), there to be kept under a strict surveillance. The sword he wore they have taken from him and sent to the armory at Moukden, as it was public property.

Correspondence with the Governor of Canton.

[The following brief correspondence between the chief magistrate of this province and the committee of the factory of the Hon. the E. I. Company, exhibits a curious specimen of diplomacy; and, as it relates to the life of a fellow-being and a foreigner, it is interesting to those who are desirous of maintaining intercourse with the Chinese. But after all that has been said and published concerning the affray at Cum-sing-moon, it is unnecessary for us to recapitulate the facts of the case. The man is still in custody, (if we have been correctly informed,) and awaits the emperor' sentence on his trial, as it has been reported by his excellency the governor. How the case has been represented at Peking, we have not at present the means of ascertaining. Nor are we confident that the man will very soon be set at liberty. According to the laws of the land a person guilty of killing in an affray, "though without any express design to kill," shall suffer death by being strangled; but if guilty of killing "purely by accident," without any intent to injure, he is then allowed to redeem himself by the payment of a fine; in case he is not guilty of murder, and has, by any means been induced to take the place of a guilty person, he must then suffer for so doing the same as if he were guilty, unless the murderer be detected, in which case his punishment is abated one degree.—It may be remarked, for the information of persons abroad, that Cum-sing-moon is an anchorage near Lintin, a few miles from Macao, and that the affray occurred about the middle of Oct. 1833.]

To his excellency, the viceroy of Canton, &c. &c. &c.

Sir,—We, the president, &c., select committee for the affairs of the English East India Company in China, have ascertained that a black man has, through the agency of one of the hong-merchants, been conveyed from Macao to Canton, and that he has been persuaded to declare himself to be the person who accidentally caused the death of the Chinese native, unfortunately killed at Cum-sing-moon. Under all the circumstances of the case, which are as well known to your excellency as they are to ourselves, we feel convinced that your excellency's far-famed justice and benevolence are the best security for the ultimate safety of this innocent person. As however the affair in which this poor man has been induced to involve himself, is (by report) connected with English, as well as many other foreign ships on the coast, while the individual himself is altogether alien to any participation in the alleged affray, we feel it only due to ourselves to protest, and do hereby protest in the most solemn manner, against any violence or injury being offered to him: though we beg again to avow our conviction that

your excellency's high sense of justice will never permit the commission of an act of such atrocious cruelty.

We have the honor, &c.,

(Signed by the president for the committee.)

Canton, January 24th, 1834.

Loo, governor of Canton, &c. &c., to the senior merchants.

The English chief Davis, and the others, have presented a statement saying: We have heard that a black man, seduced by a hong-merchant has been conveyed to Canton from Macao an account of being unfortunately the murderer who caused the death of a native at Cum-sing-moon, &c., we protest against the said man being injured;" &c. This coming before me, the governor, I have according to the tenor of the above, given the following public reply:

The celestial empire cherishes the tenderest regard for remote barbarians; but in case of their committing crimes with natives reciprocally, it is incumbent that each party obey the fixed laws; and it is necessary that they appear before a court to be fully examined and dealt with according to the facts. Thus no perversion of the law or connivance ensues. The said foreigner has, in obedience to the laws, voluntarily given himself up; and therein shown a trembling regard to the royal statutes. Let there be no turning and saying that he has been seduced by some one, that he may be injured, and so irregularly create suspicions. Moreover, the said chief and others have stated that the affair at Cum-sing-moon was not one which it concerned them to arrange. Why do they now abruptly present this petition, and themselves produce a contradiction?

It is hereby ordered that the senior merchants communicate commands to be tranquil and listen, and not annoy. Besides issuing the above public proclamation, I hereby unite all the circumstances, and command the said merchants in obedience hereto, to enjoin forthwith these commands to be obeyed according to the tenor thereof. Oppose not.

Taoukwang, 13th year, 12th moon, 19th day.

(Canton, January 28th, 1834.)

To his excellency, the viceroy of Canton, &c., &c., &c.

Sir, In reply to your excellency's paper received yesterday, we have to complain, that the words of our preceding address are misrepresented in a manner quite unusual in public documents. Had we called the man in question a murderer, we should not have protested against his trial and punishment. On the contrary, we expressly called him "an innocent man," and stated that he had been "persuaded to declare himself to be the person who accidentally caused the death of the Chinese native unfortunately killed at Cum-sing-moon." It was because he was *not* connected with that affray that we addressed your excellency in his behalf, and not because he *was* connected with it.

We cannot consider the reply to our address as any assurance of this innocent man's safety: and as it is in the name of the English that he is detained, we are called upon by our office again to protest against any injury being offered him. Should he be allowed to become an unhappy victim to his own folly, we hereby declare, that after this public declaration, we cannot be held responsible for any consequences. Further, we have to repeat, that the person, who has been persuaded to come up from Macao, is not in any way connected with the affray at Cum-sing-moon; that he has not "in obedience to the laws surrendered himself," but is, in violation of the laws, a substitute for a person accused of murder. We accordingly request of your excellency his immediate liberation. We have, &c.

(Signed by the president for the committee.)

Canton, January 29th, 1834.

Loo, governor of Canton, &c. &c., hereby issues his commands to the hong-merchants.

On the 20th day of the present moon (January 29th), the English chief Davis, and the others, again presented a statement concerning the foreigner who has delivered himself up to the public courts. They have again made a declaration. Besides issuing a public reply to their statement, (it is here remarked) that the circumstances and phraseology of their document are exceedingly inexplicable. How could an innocent man be willing to be persuaded by others to confess himself guilty! Further, there is the expression: "Because of his own folly, and unhappily lose his life." The affair emanated from no intention of the heart, and *assuredly* will not lead to the forfeiture of life. To ascertain whether or not the said chief and others entertain doubts and fears which have led to their presenting this statement, an order is hereby issued. As soon as the order reaches the hong-merchants, let them forthwith immediately enjoin it on the said chief and others that they, in obedience thereto, may present a reply. Oppose not. A special order.

(Canton, February 2d, 1834.)

To his excellency, the viceroy, &c. &c. &c.

Sir, The declaration contained in your excellency's last reply, that the man on whose behalf we protested will "assuredly not lose his life," has given us great satisfaction, and we are happy to find that our apprehensions lest he should be put to death were mistaken. It now only remains for us to request that your excellency will issue your commands for his liberation, in order that the doubts and fears of foreigners at Canton may be finally set at rest concerning him. We have, &c.

(Signed by the president, for the committee.)

Macao, February 11th, 1834.

(True copies.) J. H. ASTELL, *Secretary.*

LITERARY NOTICES.

Proceedings of the tenth annual meeting of the Royal Asiatic Society of Great Britain and Ireland, held May 11th, 1833. London.

The energies of this noble institution, during the year 1832-33, were directed by its committee of correspondence to the following objects:

1. To an examination into the character and tendency of all the various works which are used in the different parts of British India by the several classes of Hindoos, for the education of their youth: 2. To the collection, in different parts of India, of such materials as may be necessary to enable the writers upon political economy in England to write a statistical account of the whole of British India: 2. To the collection, in India, of such materials as may be necessary to enable professor Ritter to complete the work he is about to publish, on the geography of Asia: 4. To the history of the different parts of British India from the most ancient times, with respect to the right of the sovereigns of the country to call upon their subjects to labor on particular occasions; and also with respect to the right of a master over his domestic slave, and also over the slave who is attached to the soil: 5. To the history of the particular forms of representative government which, according to Mackenzie and others, appear to have prevailed in one part of Malabar for three or four centuries: 6. To the histories of the provinces of Tanjore, Trichinopoly, &c., as connected with the trade of Europe and other quarters of the globe: 7. To the history of the pearl fisheries, &c.: 8. To the nature of the instructions which are to be sent to lord Nugent at Corfu, and to the chevalier Clot Bey at Alexandria, for the auxiliary Asiatic societies which they are respectively about to establish at those places: and 9. To the various means which ought to be adopted for exciting, both in England and in British India, an interest in favor of the different objects for the attainment of which the Royal Asiatic Society was established.

Not many more anniversaries of the Royal Society will be celebrated, we hope, before its inquiries shall be directed beyond the Ganges to China and the adjacent kingdoms and states, fields which are as yet almost entirely unexplored: we are encouraged in this hope, by the fact, that a small number of papers concerning these countries have already found a place in their 'Transactions.' The following is a list of those which refer to this country: 1. Memoirs concerning the Chinese: 2. The art of writing the Chinese character with correctness: 3. Geographical notice of the frontiers of the Burman and Chinese empires: 4. Notices of western Tartary: 5. Essay on the poetry of the Chinese; by J. F. Davis esq. F. R. S., M. R. A. S. 6. Some account of a secret association in China, entitled the Triad Society; by the late Dr. Milne, principal of the Anglo-chinese college, Malacca: 7. Some account of charms, talismans and felicitous appendages worn about the person, or hung up in houses, &c., used by the Chinese; by John Robert Morrison esq., Cor. M. R. A. S. 8. Notices of China; by Padre Serra. In addition to these, the 'Transactions' contain several extracts from the Peking gazettes, and also edicts issued by local officers of Canton, translated by Mr. Davis and the Rev. Dr. Morrison

Report of the proceedings of the fourth annual meeting of the subscribers to the Oriental Translation Fund of Great Britain and Ireland, with the report of the committee; June 23d, 1832; London.

The object and efforts of this institution will be put in a fair and favorable point of view by an enumeration of the works it has printed during the four years it has existed; they are twenty-nine in number: viz.

1. The travels of Ibn Batuta; 2. Memoirs of the emperor Jehangueir; 3. The travels of Marcarius, patriarch of Antioch, part first; 4. The sorrows of Han; 5. History of the Afghans; 6. The Fortunate Union; 7. Yakkun Nattannawa, a Cingalese poem; 8. The adventures of Hatim Tai; 9. The life of Sheikh Mohammed Ali Hazin; 10. Memoirs of a Malayan family; 11. History of the War in Bosnia; 12. Autobiographical Memoirs of the Mongol emperor Timur; 13. The history of Vartan and of the battle of the Armenians; 14. The travels of Marcarius, patriarch of Antioch, part second; 15. The life of Hafiz ul Mulk, Hafiz Rehmut khan; 16. The life of Sheikh Mohammed Ali Hazin (the Persian text); 17. Miscellaneous translations; 18. The Algebra of Mohammed Ben Musa; 19. History of the Maritime wars of the Turks; 20. Translations from the Chinese and Armenian (History of Chinese Pirates the catechism of the Shamans, and Vahram's Chronicle); 21. The geographical works of Sadik Isfahani; 22. Critical essay on various manuscript works, Arabic and Persian; 23. The Shah Nameh of the Persian poet Firdausi; 24. The private Memoirs of the Mongol emperor, Humayun; 25. The Siyar-ul-Mutakherin; 26. Hoei-lan-ki, a Chinese drama. 27. The San kokf tsou ran to sets, a Japanese work, being a description of Corea, and the Islands of Lewchew and Jesso; 28. Annals of the Turkish empire; 29. Raghuvansa, Kalidasæ carmen.

Several other valuable works are in the press, and there is a long list of translations preparing for publication; among the former is "The *Fo-koue ke*, translated by the late M. Abel Rémusat. This very curious Chinese work contains an account of the travels of some Budhist priests, during the years 399–411 A. D. from the city of Sengan foo in China, through Tartary, Hindostan, Ceylon, &c. and greatly elucidates the ancient geography and religion of Central Asia and India: it will likewise be illustrated by the learned translator from many original Chinese writers." Among those preparing for publication is "the *Li-ki*, translated by M. Stanislas Julien. This ancient Chinese work, [the compilation of] which is attributed to Confucius, was the original moral and ceremonial code of China, and is still the principal authority on those subjects in that empire." Another work forthcoming is "a very interesting religious and political history of Burmah, translated from the native chronicles by Father Sangermano, who was for about twenty-six years a missionary in Ava; it will also furnish accounts of the natural productions, laws, and metaphysics of that country. A Japanese history also, translated by M. Julius von Klaproth, is spoken of in high terms; it contains the history of the Dairis or ecclesiastical emperors of Japan from the year 660 B. C. Works in the Pali and Singalese languages are expected from the Literary Society in Ceylon; and "the American missionary society at Jaffna, in that island, gives the committee hopes of signal assistance" in Tamil literature.

RELIGIOUS INTELLIGENCE.

JAVA. All those who are interested in the progress of truth and righteousness, the increase of knowledge, and the improvement of their fellow-men, will read with pleasing emotions the following facts and extracts concerning Christian efforts in Java: they are taken from a manuscript "*Report of the mission station at Batavia, for* 1833," which has been very obligingly forwarded to us by the Rev. Walter H. Medhurst, by whom, and by Mr. William Young jr., assistant missionary, it is signed. The report is dated Oct. 1st, 1833, and includes twelve months immediately preceding that time. Preaching the word, the preparation and distribution of books, and the superintending of schools, have been the chief objects of the mission, and form the leading topics of the report.

Preaching. Eight religious services are performed every week, at which about 500 persons in all are brought under the sound of the gospel: 1. On Sabbath morning, a sermon is preached in the chapel, when 20 or 30 individuals, besides children, usually attend; 2. on Lord's day evening another sermon is preached; 3. on Thursday evening a prayer meeting is held, and an address is given: these three services are conducted in English, and the two latter are less numerously attended than the first: 4. a Malay service in the mission chapel, Sabbath noon, at which about 40 attend: 5. a similar exercise on Tuesday evening, when about 10 persons, besides children, attend; 6. a catechetical exercise for the benefit of the Malays, is held Wednesday afternoon; 7. services for the Malay congregation in the Dutch chapel, and for the native convicts, every alternate Sabbath afternoon; and 8. a sermon is preached on Friday evening in a school-room near town, at which from 20 to 30 country born Christians attend. In addition to these, occasional services are held at Depok and Tugoe, where Christian congregations are assembled: at the former place, the school children are 40, the church members 40, and the catechumens 20; among these "the rising generation are the most promising, exhibiting in their intelligent countenances and ready answers, the striking effects of education and culture on the human mind, as compared with those who have not been blessed with the same advantages."

Marked attention and seriousness characterize all the religious meetings, and general improvement in the knowledge of divine things is in some evidently conspicuous. "Our situation," say the writers of the report, "in a foreign colony, where decency is too frequently outraged without restraint, renders it the more difficult to effect any moral reformation in the habits of those around us; but the influences of the divine Spirit are sufficiently powerful to make those who are accustomed to do evil learn to do well; for

these therefore we look and pray, hoping that the Lord will soon open the windows of heaven, and shower down his blessing upon us."

Again; speaking of the Malay attendants at the mission chapel, they say: "about one half of them are soldiers, whe came originally from Menado, in the island of Celebes, and being without any religion were desirous of embracing that of the gospel. On their first arrival, nearly two years ago, they were entirely ignorant of letters, and were nor a little jeered and ridiculed by their more advanced companions, for their presumption in aiming to raise themselves from their original ignorance and blindness: but they persevered in their endeavors, going regularly to the regimental school, and attending the religious exercises at the mission chapel, until at length they were able to read and understand the Scriptures. Some who appeared more proficient than the rest, were selected as candidates for Christian baptism, and after much trial, consideration and prayer, on Lord's day, September 29th, six of them were admitted to the reception of that ordinance.

"It was a joyful day for us, after such long waiting, to see in some small degree the fruits of our endeavors, and to witness six heathens coming forward to testify their faith in the Lord Jesus, and their determination by the strength of divine grace, to persevere in following him even to the end. Tears of joy were shed on earth, and harps of joy were doubtless struck in heaven, over these returning and repenting sinners. In addition to these six, twelve more continue as candidates for the same privileges who attend with great seriousness, and learn with diligence the lessons allotted them. In their quarters, they assemble together for mutual instruction and reading the Scriptures, encouraging one another in good things, and bearing with meekness the ridicule cast upon them."

Besides preaching the gospel to assembled congregations, they engage in other labors which though varied are uninterrupted; these "consist in daily visits to the Chinese streets and Malay villages, together with frequent tours to the markets and fairs around. In these visits, religious conversation is immediately entered on, which with both Mohammedans and heathens is not so difficult of introduction, as it is with many who are called Christians. With the natives of the east it is considered neither impolite nor unseasonable to introduce religious discourse, and the very circumstance of the missionary who engages in it having to differ in many respects from his hearers, in their long cherished and much loved opinions, imparts a kind of liveliness and interest to the conversation, which it would not otherwise possess. A beginning is made with a few remarks on things about which both speaker and hearers are entirely agreed; such as the recompense of vice and virtue, the general government of God, our obligations towards him; a transition is then made to various topics, with which the hearers are little if any acquainted,

but which they do not object to hear, such as the undertaking of Jesus Christ for sinners, his life, death, and resurrection, together with his power and ability to save all that come unto God by him. After this, the conversation generally turns on things in which we differ, such as the sin and folly of idolatry, and the utter uselessness of every false refuge to which the sinner is apt to cling, since there is no other name given under heaven among men whereby we can be saved, but the name of Christ Jesus. This generally excites opposition, and the politest Chinese, together with the most servile Malay, will not stand to have all their hopes swept away, and all their much loved practices condemned, without striving to say something in their own defense; the common plea of the Chinese is the custom of their country, the example of their forefathers, and the dread of appearing singular. Some have urged, that if they do not subscribe to the idolatrous feasts abroad, and practice its ceremonies at home, they will soon have the troublesome office of master of ceremonies at a sacrifice alloted them, which would occasion them both inconvenience and expense if undertaken, and subject them to fine and imprisonment if refused. Others again, who pretend to have more feeling urge, that they could not bring their minds to neglect the usual sacrifices to their deceased ancestors, while they see others offering them. Not a few however plead for the real truth and efficacy of their idolatrous system, and that therefore it is both right and proper to maintain it. The Chinese seldom make many objections to the gospel plan of salvation, principally because they do not seek to understand, or care to avail themselves of it. They have no conviction of sin, consequently no desires after pardon, nor anxiety to flee from the wrath to come; and therefore the plain unvarnished tale of Jesus of Nazareth dying for sinners, awakens few sympathies, excites no attention, and meets with no opposition. They are little concerned about a Savior of any kind, much less of one who comes recommended to them by foreigners, of the place of whose birth they have never heard, and of the facts of whose history they are unable to judge. They are moreover so incessantly occupied with the business of money-making, and so much taken up with the inquiry of what they shall eat, and what they shall drink, that they have little time and less heart for the still more important question, of what they shall do to be saved."

Books. The whole number of books and tracts printed during the year was 15,225, containing 574,058 pages; a part of these were printed by means of blocks, and a part by lithography: the number distributed, including 4557 sent to China for Mr. Gutzlaff, was 18,092: of these 13 were in French, 180 English, 728 Javanese, 2271 Dutch, 5918 Malay, and 8982 Chinese.

"In all our visits to the native population," quoting again the words of the report, "one great object is the distribution of tracts whether from house to

house, through the streets and lanes of the city or among the crowds who throng the weekly markets. Every morning, on going among the natives, about a dozen books and tracts are carried under the arm, which serve to present to different individuals after some serious conversation held with them; but when the markets are attended, a bundle of 100 will scarcely suffice. Generally speaking, the tracts are well received, both by Chinese and Malays, who frequently ask for them, as they see us going along; no objection seems now to exist against receiving tracts; the very priests, who were formerly so opposed, now eagerly take them, and the high-priest himself does not refuse, while those around him eagerly follow his example. The old man however cunningly observed on one occasion, that it was of no use for us to distribute these books, as the more stupid among the people could not understand them, and the more intelligent would see through them: but trusting to the mighty energy of the Holy Spirit, who has promised that his word shall not return unto him void, we persevere in the hope that one day both learned and rude will be pricked to the heart, and cry out, 'what must we do to be saved?' "

In the distribution of Javanese tracts, Mr. M. and his coadjutors have met with some opposition, but cherishing the hope that the restrictions now laid on the circulation of those tracts will soon be removed by the authorities of the island, "they forbear entering into particulars." We intend to resume this subject—the distribution of tracts, in our next number, and to introduce extracts from the journal of their tract distributor, Lukas Monton.

Schools. "The schools for the Chinese are two in number, and contain about 40 children, and the Malay school about 10. The children in these schools make encouraging progress, and give us ground to hope that our labor is not in vain; in the English orphan asylum, 15 children are fed, clothed, and educated, by the gratuitous contributions of the inhabitants of Batavia: and in the English school about 30 children: so that we have altogether, 95 children under instruction, about one half of whom attend divine service and are brought up in the nurture and admonition of the Lord."

After a few remarks concerning the mission 'premises' and 'family,' our much esteemed Christian friends close their report in the following words: "The entire charge of the schools devolves on one of our number; that of the composition, printing, and distribution of tracts, on the other. Preaching labors are divided between us; and looking to the Divine support and direction, we hope that our labors will not be in vain in the Lord. On the 20th of September our hands were strengthened by the arrival of two American missionaries, Messrs. Lyman and Munson with their wives, who have taken a house in the vicinity, and render us already some assistance in the English preaching."

It may be proper to add here that Mr. Munson and Mr. Lyman have come to the east

"bound on a tour of observation and inquiry among the islands of the Indian Archipelago." Among the primary objects which are to claim their attention wherever they go, "are the topography of the islands or districts, the various communities, population, languages, and religions, the intellectual, the moral and social condition of the people, their disposition to receive Christian teachers—the means of access to them, and the facilities for sustaining a mission when once commenced among them."

SANDWICH ISLANDS. Some of our friends have expressed surprise that we should remain silent, while reports have been abroad aspersing the character of Christian missionaries at the Sandwich Islands. We were not silent because we believed or even suspected those reports were true. We knew too well the parties, both the assailants and those attacked, to entertain any doubts on the subject. And though we have very great confidence in the individuals who compose that mission, still we have more fears that they will become weary, or too confident of success, and so fail through want of perseverance and watchfulness, than that they will be overthrown by the foe from without. The progress of improvement since the mission commenced in 1820, is most signal, and calls for devout gratitude to God, who has given the increase; the work however is only in its infancy and requires patience, zeal, and faith—all of a higher order than have hitherto been exercised, that the work may be carried on to perfection.

We have letters from the Islands to the 7th of February 1834: the view of the mission which we present below is dated Honolulu, Oahu, Oct. 2d, 1833. In reply to our inquiries, our correspondent says:

"You wish us to give you facts respecting our mission. The reading world already teems with facts, and falsehood too, respecting the mission at the Sandwich Islands; but the great majority of English and American readers are nearly as ignorant of the *true state* of things here, as they are of the interior of the 'Celestial empire.' This ignorance, or rather misapprehension, has resulted from various causes. One extreme naturally leads to the other. The writers on one side of the question have shown so much barefaced absurdity and falsehood in their representations, that the friends of missions in defense of the cause have sometimes gone to the opposite extreme, and presented only the fair side of the picture, and that in glowing colors. Besides, it is more pleasant to missionaries and to missionary agents, and they are inclined to imagine more beneficial to their cause, to present to the public encouraging facts and circumstances, than those which are discouraging. On this account, the remarkable success, with which God has favored this mission, has been dwelt upon and magnified to an extreme, while the dark side of the picture has been kept out of view, or passed over slightly.

"But the great source of misapprehensfon respecting the state of things is owing, I think, to the nature of the subject.

The inhabitants of England and the United States, never having been conversant with a people in a barbarous or heathen state, form very erroneous conclusions respecting such a people, and respecting the improvements which take place among them. It is not easy for them to conceive the moral, intellectual, and physical degradation of such a people, and they are little aware of the time and toil necessary to raise them, even in a very partial degree, from this degradation; so that when they hear of great and rapid improvements, they place them at once much above their real condition. They insensibly compare them to the people with whom they are acquainted, and to whom they bear little more resemblance than the infant of days to a man in the vigor and prime of life. The very terms used to describe the improvements among them are also sources of error: for example, school-teachers, schools, school-houses, churches, chapels, palaces, &c., all mean very different things at the Sandwich Islands, from what the same terms do in England and America. It is true these terms have often been explained by us; but they are not always explained wherever they occur, and by thousands the explanation has never been read, or is forgotten. The same remarks apply, in some degree, to many other terms and statements, which are used to exhibit the moral and religious changes among this people. These changes are so modified by the former state of the people, and by their mental, physical and political condition, that very erroneous impressions are received, if the reader does not bear in mind, that the whole structure of society, and all the habits of thinking, feeling, and acting have been heretofore, and are still, widely different at the Sandwich Islands, from what they are in his own favored country.

"I have been led to these remarks by a full conviction, that very many readers of public journals are placing the Sandwich Islands far too high in the scale, not only of civilization, but of morality and religion. Truth, and truth only, is the thing needed in support of this sacred cause. It is a cause which shrinks not from the most searching investigation; for the more thoroughly and accurately it is understood in all its parts, the more it will commend itself to the hearts and consciences of all good men.

"I would not intimate in these remarks, that great success has not attended the promulgation of the Gospel at these islands. Enough has been effected by the blessing of God, to silence gainsayers, and to fill the hearts of Z on's friends with the most lively emotions of gratitude. But the work instead of being almost completed, as some seem to suppose, is but just begun. But I must hasten to comply, in some measure, with your request by giving particulars. I am not certain, however, that I can contribute anything to remove the misapprehensions referred to.

"There are now on the Islands 20 ordained missionaries and 8 assistant missionaries, and the same number of females. Three of the assistant missionaries are

in feeble health, and able to do but little missionary work. These 28 missionaries are located at 10 different stations, and on 5 different islands. Public worship is regularly maintained at all these places, and occasionally in several other parts of the islands. Our congregations have considerably diminished during the past year. They now vary from 300 to 1500 or 2000.

"We have a high-school just going into operation. It has many difficulties to struggle with, as everything has to be done; we must begin at the very foundation. We cannot, therefore, anticipate with any certainty its results. It contained 63 scholars during the last year. Several more have recently entered. It is under the instruction of Mr. Andrews as principal. The progress of the scholars must at present be slow, owing to the want of books, and other means of instruction.

"The number of marriages during the last year, at eight of the stations,—there were no returns from the other two—was 1290; the number of readers in our schools, was 20,184; the number of persons admitted to the church during the year, was 72; and the whole number of persons admitted to the church, since the commencement of the mission, is 669. This statement is made out from the reports of the different stations presented at the last general meeting of the mission in June.

"A few have been excluded from our churches for misconduct, and several have died; so that the present number of church members is somewhat less than that given above. Many who have been taught in our schools are not classed as readers, and of course, are not included in the number; and some who are included, are very indifferent readers.

"In addition to our common schools taught by native teachers, (which by the way hardly deserve the name of schools, for they are taught with very little system or efficiency,) we have schools at most or all of our stations taught by some of our own number, and designed particularly to qualify teachers for instructing the common schools. In these station schools, reading, writing, arithmetic and geography are taught.

"As it regards printing, &c., we have two iron presses, and two old Ramage presses. One of them will soon be removed to Lahaina, in order to facilitate the business of making books for the high-school. The other presses will be used at this place. The New Testament has all been published in the native language; from the Old Testament, most of Genesis, Exodus, and Joshua, and a small part of Leviticus, the whole of Deuteronomy, and 23 Psalms. More of the Old Testament is nearly ready for the press. In addition to the above, we have published several elementary school-books, catechisms, tracts, &c. The whole number of pages printed at our presses during the last year amounted to 9,518,560: most of them in 18 mo. These are eagerly received and read by thousands; but the people need more general knowledge and mental discipline to derive all the benefit from our books which is to be

disired. Multitudes cannot read, and of course, have no special desire for books.

"Gradual improvements are made by the people, especially by the chiefs, in external appearance, and in the arts and usages of civilized life, but they can be regarded as only just emerging from a state of barbarism. Much time must yet elapse, under the most favorable auspices, before they will deserve to be called a civilized people. It is absurd to suppose, that a nation can be raised from the lowest state of barbarism to civilization in the short space of ten, or twelve years, without the intervention of a miracle. A manifest progress, however, is perceptible from year to year; and the means now in operation, and others, which may be put in operation will, we trust, with the blessing of God, produce the expected result.

"I have perhaps already wearied your patience, but I cannot close this letter, without adverting for a moment to an article in the Chinese Repository for July, 1832, page 100. After a few remarks, under the head of *Persecution*, the writer says: 'We have been led to these reflections, by various reports concerning the missionaries in the South Sea Islands. If the missionaries do not protest against the chiefs' persecuting their subjects, or strangers, they do exceedingly wrong. They should know, and teach the chiefs, who profess Christianity, that the discipline of a voluntary society of Christians, i. e. a Christian church, ought not to be enforced as laws for the regulation of their subjects generally.'

"On reading these remarks, I was not certain, whether the writer intended to include in the phrase 'South Sea Islands,' the Sandwich Islands or not. I am not aware, however, that the remarks apply any better to the missionaries in the Society and Georgian Islands, than to the missionaries in the Sandwich Islands. You doubtless hear various reports concerning us, and it would not be strange, if, among others, you should hear reports of our persecutions. I am pleased with the sentiments of the article. To bear our testimony against anything, which can properly be called persecution, we are certainly bound to do in all proper circumstances, as lovers of political and religious liberty, in the cradle of which we have been nurtured. But I am not aware, that the chiefs here can be justly charged with persecution, unless it be in the case of some of their own subjects, who became followers of the jesuits. And it is doubtful whether their conduct in this case can be called persecution for conscience' sake. When they sent away the two Catholic priests from the islands, they exercised a right, which every nation exercises. How wisely and justly, it was exercised in that case, I shall not now undertake to discuss. You will see the subject very fairly represented in the Missionary Herald, and in the last report of the American Board. Some of the measures of the chiefs with regard to the followers of the jesuits, to say the least, bore hard upon persecution; but these measures were *disapproved* of by the missionaries. But to

estimate properly the conduct of the chiefs in this case, they must not be placed in the condition of the enlightened rulers of the present age but rather in the condition of the heads of families. This is very much the relation, which they have always regarded themselves as holding towards their subjects. They exercise much the same authority over their people, that a parent exercises over his children. It must be a long time before the principles of civil and religious liberty can be understood, and brought into complete operation among the people of the Sandwich Islands.

"I am not aware, that the chiefs have ever thought of adopting the discipline of the church, as laws for the regulation of their subjects generally. They have it is true, endeavored to form their laws upon the principles of the Bible, so far as to make regulations for the external observance of the Sabbath, for the suppression of drunkenness, fornication and adultery. If this is enforcing the discipline of the church upon their subjects, we should hope that all Christian rulers would do the same. So far from 'enforcing the discipline of the church upon their subjects generally,' the chiefs, who are members of the church, have nothing to do with enforcing the discipline of the church, even upon its own *members;* the missionaries thinking it prudent for the present to retain this power in their own hands. The whole external change has undoubtedly been owing, in a great measure, to the influence of the chiefs, but this influence, so far as religion is concerned, has been a kind of paternal influence, and not the influence of law. No civil penalty has ever been inflicted on their subjects by the chiefs for neglecting schools, public worship, &c.

"I feel very sensibly the force of the remarks in the article referred to. The fact that so many of the chiefs are members of the Christian church, renders great caution necessary on our part to keep the church distinct from the state, and free from hypocritical members. In past ages, the frowns of royalty have, in many instances, proved a blessing to the church, while its smiles have proved a curse. The church should, therefore, rejoice with trembling, when caressed by civil power. We are warned by what we have already seen here not to put our trust in princes. They have done much, to be sure, to bring about an external reformation among the people, but this very fact renders us less confident of its permanency. We are already reminded, that, should the popular current turn against morality and religion, much that is now fair and inviting will be swept away, and a great army will arise here to espouse the cause of the enemy. We wish, therefore, to be prepared for reverses, and we wish our friends to be prepared for them: and we wish them, when reverses come, not to feel that all is lost; for it can certainly be no loss to the church to be purified, and separated from its dross. Let us then, confide more in God to convert the nations to himself. He alone can accomplish the work."

SIAM. "Our little assembly of Chinese," says Mr. Jones in a letter dated in December last, at Bangkok, "still continues, conducted by Bunty as usual. We have for some months had as good evidence as I could expect, that two or three of his associates were true converts, but owing to my ignorance of their language and their slight acquaintance with Siamese, I had hitherto declined their repeated solicitations for baptism. At length, circumstances were such that I did not feel at liberty to decline any longer, and on Sabbath morning, the 8th inst., I administered the rite to Chek Bunty, Chek Peng, and Chek Sengseah. I am exceedingly grieved at my inability to instruct them, except very imperfectly: and I earnestly hope, that some missionary to the Chinese will soon join us. We continue the distribution of books as we have opportunity, and have frequent discussions with the Burmans, and some with the Siamese."

JOURNAL OF OCCURRENCES.

CHINA. The present monarch is generally spoken of by his subjects in terms of high commendation and esteem; the period of his reign however is universally considered as infelicitous: not one happy or prosperous year has yet passed since he has filled "the dragon seat:" inundations, droughts, famine, insurrections, and other calamities are continually occurring in one quarter or another of his vast dominions. The provinces now suffering most are Yunnan, Hoonan, Hoopih, Keängse, Shantung, and Chihle, which includes the capital. This province and those of Kwangse and Fuhkeĕn are in a state of tolerable quietude; provisions for those who have the means of purchasing them at a high price are plenty; but with multitudes the means are not, and the consequence is that thefts and robberies are frequent; numbers of the unhappy beings charged with these crimes are almost every day consigned to prison: on the 20th instant, 38 were brought to Canton in one company.—The disturbances in the neighborhood of Leĕnchow have been quieted, and a part of the troops have returned.

Fire in the temple of Honan, nearly opposite to the foreign factories, was discovered early in the evening of the 4th instant; and before 10 o'clock the *choo-teĕn kŏ*, a large hall filled with idols, was reduced to ashes. The fire was communicated from a lamp which hung near one of the shrines. When the flames first broke out, considerable concern was felt for the other parts of the temple, and for the houses of the senior hong-merchant which stood near the chooteĕn kŏ. The loss, it is said, will speedily be made up by a subscription among the people of Honan and Canton.

Local officers. Governor Loo has reported the circumstances of *Le Taekeaou's* death to the emperor; and has appointed the chief judge of the province to fill the office of literary chancellor until a successor is sent from Peking.

Chung, the haekwan, or hoppo of Canton, has received an appointment in Peking, and it is expected that another "slave" from the capital will soon be "promoted" to the office of commissioner of customs at this port.

INVASION OF COCHINCHINA. A correspondent at Bangkok informs us, that on the 1st and 2d of Dec. near 50,000 men passed down the river "destined for an attack on Cochinchina. They were divided into two squadrons, one under the command of the P'hraklang to go by water, and the other under P'hra Mehtap (the Siamese generalissimo) to proceed as far as they can up a small river in boats, and thence by land. Two squadrons have preceded

them in a similar way, and two more are to follow. Everything is still quiet here. The ostensible cause of this war is said to be the oppressions practiced on Camboja, and the obstructions of Siamese commerce.

"The king of Siam is employing his Burman subjects in laying out plans of the Burman country,—the roads, distances of places, &c., but for what purpose I know not. The people inform me that an English embassador has come from Maulmein to the Siamese borders with 500 foreigners and 500 Burmans. Those intimately connected with the government allow that one has come with a great company of attendants, but that the king refuses to allow him to advanee, unless some of them are dismissed. P. S. January 7th. Another detachment of soldiers has gone on to Cochinchina, and the English embassador has returned without visiting this city."

KIDNAPPING CHILDREN. A recent number of the Peking gazette contains bitter complaints from one of the censors, about a system of kidnapping children and young persons in Peking. The agents of this inhuman traffic are women, who, when convicted get off easily, by pleading general laws in favor of their sex: so that, instead of corporeal punishment, or transportation, for stealing and selling children, they are merely fined. The yushe, or imperial remembrancer, suggests to his majesty the exemplary severe punishment of a few of these women, to operate as a warning to the rest. He recommends that they should be transported and given as slaves to the common soldiers.

This punishment is one way of getting rid of their evil acts in one place, but it does not promise much for the improvement of the morals of the empire. However, to get rid of a present and a pressing evil, seems all that is contemplated by most of the governments of the world. The principle of obtaining the greatest happiness for the moment, is substituted for that of obtaining the greatest happiness for a long continued course of time—the Christian system is reversed.

IMPERIAL SEVERITY. From the province of Honan a reference has been made to the emperor recommending to mercy a man under sentence of decapitation. *Lehe* stole something from Lewhwuy and run off with it. Lewhwuy pursued, and the thief dropped his booty. But the pursuer being dim of sight did not observe this and caught Lehe, whom he began to beat severely with his fist. Lehe, smarting under the pain, and his passions excited, converted his head into a battering ram; rushed against Lewhwuy's stomach, and gave him such a thrust as knocked him down and caused his death. It is urged in favor of the thief that he did not use violence to the owner of the property, nor did he plot his death. The manslaying was unintentional, done in a fit of excitement, and therefore his life may be spared.

The emperor answers that it is contrary to the letter of the law; and if indeed there had been left a thread of mercy, he himself would have taken hold of it, without this suggestion. Let therefore Lehe, as has already been decided, be given to the sword.

THE PIHLEEN KEAOU, or Sect of the Water-lily, has often given trouble to the present dynasty. In the province of Ganhwuy a man has been seized charged with an attempt to revive it. The law requires that those who are not leaders should be transported to western Tartary and given as slaves to the Mohammedan begs, or other great men who have power to control them. The leaders must suffer death.

SUICIDE.—A few days ago a poor woman named Pae, with her eldest daughter eighteen years of are, hanged themselves, and left unprotected five female children and three boys. The family was once in better circumstances. The husband became dissipated, and hunger and want has been of late the lot of the family; in consequence of which, in the absence of right principles, these two unhappy persons, weary of life, committed suicide. The neighborhood subscribed for coffins to inter them. What is to become of the motherless and helpless children none can tell.

Postscript The *weather* during the month (to the 28th), has been mild, and *the prospect* for the first crop of rice is fair.—The *foreign* ships are very *numerous* for the season, there being 17 in port, and 20 at Lintin.

THE

CHINESE REPOSITORY.

VOL. II.—APRIL, 1834.—No. 12.

REVIEW.

Report of proceedings on a voyage to the northern ports of China, in the ship Lord Amherst: extracted from papers printed by order of the House of Commons, relating to the trade with China. By H. H. LINDSAY. London, 1833.

Journal of two voyages along the coast of China, in 1831 *and* 1832*; the first in a Chinese junk, the second in the British ship Lord Amherst: with notices of Corea, Lewchew, &c.* By CHARLES GUTZLAFF. New York, 1833.

EXCEPT at the entrance of the ports of Canton and Macao, the waters which wash the shores of China, Corea, Japan, Lewchew, and Formosa, have seldom been visited by foreign ships during the last one hundred years: consequently, most of the works extant, which treat of these seas, were written, or have been compiled from accounts of surveys which were made prior to that time. Considering only the population and various productions and wants of these empires and kingdoms, together with the great extent of seaboard, and the number and magnitude of their rivers, it seems surprising that they have attracted so little attention. Nowhere else are such wide fields open for enterprise, yet in no other part of the world is so little exhibited. In spite of a thousand hindrances, the power of steam is opening a way into the centre

of Africa: do greater obstacles impede, or fewer and less important considerations encourage a steam navigation on the great rivers of China! For the honor of placing the illustrious name of a sovereign "on the true position of the magnetic pole," year after year is spent in the inhospitable regions of the arctic seas: do not the islands of the coast between the southern limits of Camboja and the northern boundary of Kamtschatka afford equal scope for great and useful undertakings? Would there be no honor in placing the character of foreigners in "its true position," and establishing a free intercourse among the millions of the east? Do the waters of China and Japan present fewer objects for the scientific navigator than the polar seas? Are the grand purposes of human life likely to be better served, by exploring the icebound regions of the north, than by surveying and delineating accurately these more hospitable seas, which afford access to the most populous and productive regions of the earth?

Individual, private enterprise will work its way wherever sufficient inducements of gain are held out; but it cannot always proceed, as it is desirable, to open new channels where great impediments block up the way. We shall not here touch the question of the expediency of maintaining large navies, as is now done by some of the nations of Christendom; but if such must be supported, it very justly becomes a subject of consideration, whether some of those ships ought not to be employed in these seas. Under the command of prudent and able men, they would afford protection from lawless depredations, and, by a high course of magnanimous conduct, inspire confidence, and command respect. Such ships should be employed in making nautical surveys. In order to form good charts, the hydrographer should ascertain perfectly and delineate minutely and clearly all the features required for a safe navigation of the field surveyed, so far as it depends on a knowledge of natural causes. Such charts of these seas do not exist. In

the account of the voyage of the Lord Amherst, repeated mention is made of the inaccuracy of the old charts. The historian of the embassy under lord Macartney, says: "At Chusan the squadron had arrived at the utmost limit of recorded European navigation; and the sea from thence, for about 10° of latitude, and 6° of longitude was utterly unknown, except to those who dwelt in the neighborhood of its shores."

We have before us a Chinese directory, containing what were intended for charts; but the work is nearly worthless. Of European charts, that of Garritz, made in 1632, is one of the oldest and best; those of the jesuits, which were completed in 1716, are not always accurate. Chinhae is laid down by them (we quote from Mr. L.'s report,) in lat. 33°5′ N., long. 121° 6′ E.; in Dalrymple's chart it is in lat. 30° 18′ N., long. 121° 7′ E.; "whereas the result of repeated observations by captain Rees, the accuracy of which was confirmed by subsequent observation and comparisons, gave 29° 54′ N. lat., and 121° 52½′ E. long." We intended to take a brief survey of the coast of China, and to give the situation of the principal places; but the confusion in the names of places is so great, that without a chart, any description which we could give, would be unsatisfactory. We proceed therefore, to a review of the two works, the titles of which stand at the head of this article.

Messrs. Lindsay and Gutzlaff commenced their voyage on the 26th of February, 1832, and returned to Macao on the 5th of the following September. Chiefly on account of adverse winds and currents, they were 31 days in reaching the borders of Fuhkeën, which are distant only about 220 miles from Macao. During this time however, they gained much information concerning the country and inhabitants along the coast of this province. While at Keă-tsze, they were requested to give the local officers an account of the ship, whither bound, &c. In reply, "I thought it right," says Mr. L., "to bear in mind the instructions I had received, to avoid giving the government

any information that I was acting in the employment of the Company; and therefore gave the following report in writing, with which they professed themselves perfectly satisfied: 'The ship is one of the English nation fron Bengal; her complement is 70 men; she is commanded by Hoo Heame, and is bound for Japan.' This report, though true in some respects, yet certainly gives no clue for the Chinese to trace the ship. She is from Bengal, and at the period I wrote this, it was anticipated that Japan would be comprised in the voyage." As they expected to have frequent communication with the Chinese, Mr. Lindsay thought it best to style himself the commander of the ship; and as his own name would be known at Canton, he substituted for it his Christian name, Hugh Hamilton, which he wrote Hoo Heame. Keale was also adopted for the Christian name of Mr. G.

The general appearance of the coast in the province of Canton, is described as barren and arid; the people as being employed in the manufacture of sugar, the staple article of export in most of the districts already visited. Salt, which is made by the evaporation of sea-water, is another of the principal productions. The following extracts are from Mr. Lindsay's report:

"The island of Nan-aou (in the local dialect Namoh,) is about fourteen miles in length, and of irregular breadth, varying from one mile to five or six. On the northern side are two deep bays, at the bottom of which are large villages and a considerable extent of cultivated ground. The general appearance of the island is mountainous and barren, though Chinese industry has here shown what effects patience and perseverance may produce in despite of the niggardness of nature. The mandarin resides at the eastern town, which is called Nan-tsze. This island, which is half in Canton, and half in Fuhkeën province, is the second naval station of Canton. It is the residence of a tsungkwan, or admiral, who has a nominal force of 5,237 men under his command, of which 4,078 belong to Canton, and 1159 to Fuhkeën. The existence, however, of these troops is very doubtful. The defenses of the station, as we saw it, consisted of seven or eight small junks, in appearance resembling the smaller class of Fuhkeën trading vessels, and in all respects inferior to those of Canton. On an island, at the entrance of the bay, are two forts, the upper one mounting eight, the

lower six guns; but as is invariably the case in Chinese fortifications, they are both commanded by heights immediately behind them; up the bay there is another small fort without any guns. Here also, we met with the strongest proofs of the jealousy and suspicion of the mandarins. Wishing to go on board of one of the war junks, we were refused admission, under the pretence that the admiral had issued positive orders that no one should hold the slightest communication with us. There were several large trading vessels windbound here, and on sailing past one we went on board by the express invitation of her commander, an intelligent and respectable person, who received us with the greatest cordiality. We had been here but a few minutes, before no less than three small war boats with mandarins joined us, and at first commenced angrily upbraiding the captain, for entering into communication with barbarians. An interesting and amusing conversation followed, in which we soon found, that though our opponents were very ready to commence with violent and angry words, yet that a mixture of independent and good humored argument very soon lowered their tone, and they ended by apologizing for the uncivil reception we had met with; the blame they threw entirely on their superiors; and we then spent half an hour talking on various subjects in the most friendly manner. The point which seemed most to puzzle them, and indeed gave them most uneasiness, was hearing foreigners converse in their own language, and show some knowledge of their local institutions and geography; it was, however, decided among them that Mr. Gutzlaff was a Chinese from Amoy, and one of them asked me in a confidential way, to confess that their surmise was true. I took some trouble to explain to him that far from such being the case, the gentleman had only been six years out of Europe, and previously to that was perfectly unacquainted with the language. Having given all the information required for a report to the mandarins, we parted on friendly terms, the chief man saying to me, 'we shall report you to be well disposed persons, who thoroughly understand the rules of propriety.' Much regret was also expressed at their not daring to avail themselves of my invitation to visit the ship. Here, as at Keă-tsze, in unguarded freedom of conversation, the mandarins dropped hints expressive of the great alarm which the admiral had been in, thinking us a ship of war, as reports had reached them that a numerous fleet was expected at Canton.

"We had now quitted Canton province and entered that of Fuhkeën. During the last month we had constant intercourse with the people at every place where we stopped. Strangers and unprotected, either by any force of our own, or by the countenance of the government, we had repeatedly entered their villages, and been surrounded by hundreds of Chinese; and instead of the rudeness and insult which is but too frequent near Canton, we had met with nothing but expressions of friendship and good-will. It is true the places we have hitherto visited, are mostly poor, nor is it probable that much advantage will ever arise from intercourse with them;

but still it was a source of satisfaction and encouragement to us, to think that we have made some friends at every spot we have visited. In Fuhkeën we had to look for intercourse of a more important description, but the experience we had gained, inspired us with confidence, in looking forward to a continuance of the same friendly disposition on the part of the natives, and that all our difficulties would arise from the interference of the mandarins. Left to themselves, the Chinese are not the jealous and suspicious race they have been generally imagined. These are the ideas that suggested themselves at the time, and the sequel will show that they have been amply realized.

"I have few commercial remarks to offer respecting our voyage while in Canton province. Repeated inquiries were made for opium by our visitors, and at Nan-aou, some persons, after having seen our goods, promised to go to Ching-hae and procure customers for us. Calicoes appear to attract most notice among the poorer classes, and in barter for provisions they generally preferred ten cubits or four yards of calico to 1000 cash, which is equivalent to a dollar; at this rate it would appear that the retail price to this people was as high as ten dollars per piece; but as we sold none, it would not be fair to draw any conclusion from such premises."

The voyagers left Nan-aou on the 28th of March, and reached Amoy on the 2d of April. The district in which this place is situated, is one of the most barren in all China; it is dependent, even for the necessaries of life, on the neighboring island of Formosa; yet no spot in the empire numbers so many wealthy and enterprising merchants as Amoy; they have spread themselves all along the coast of China, and have established houses in many parts of the Indian Archipelago; most of the junks comprehended under the name of 'green head,' (on account of their being painted green at the bow, in distinction from the 'red head,' which designates the vessels from Canton,) are the property of merchants from Amoy. Its harbor is excellent; vessels can sail up close to the houses; load and unload with the greatest facility; have shelter from all winds, and on entering and leaving the port experience no danger of getting ashore. "It is doubtless," says Mr. G. in his journal, "one of the best harbors for European mercantile enterprise, both for its situation, its wealth, and the stores of Chinese exports. At an early period, the Portuguese traded here, the Dutch followed them; the English for a

long time had a factory here'; and the Spanish have to this day a nominal right to come hither. The cause of the cessation of trade has not been so much the prohibitions of the emperor, as the extortions to which it was subject. The renewal of commerce will have the most beneficial influence both upon the nation engaging in it, and upon the Chinese."

Boldness, pride and generosity are characteristics of the people of Amoy. When abroad, they often acquire great influence. "One of their descendants, as late as the middle of the last century, ascended the throne of Siam." But at home, their enterprise is repressed by the heavy exactions of government. Passing over many particulars relative to difficulties which were thrown in the way of our adventurers by the Chinese authorities of Amoy, we give the following summary in Mr. L.'s own words. He says:

"On subsequent reflection, I felt convinced in my own mind, that in our negotiation with the authorities of this place, I had committed several errors, the knowledge of which would, however, prove useful to me in future; first, I was wrong in seeking for an interview with the higher officers of government without a distinct previous understanding that we were to be treated with due civility and courtesy; by standing in the presence of mandarins of inferior rank who were seated near the tetuh, we evidently lowered ourselves in their estimation. The experience I acquired here, also rendered it apparent to me, that by a too scrupulous acquiescence with what the local authorities chose to term the invariable laws of the celestial empire, the object of our present voyage, which is principally for the acquisition of information, would in all probability be entirely thwarted; wherever we go, we evidently must be prepared to receive positive orders instantly to depart, with threats of the most serious consequences in case we dare to disobey. It therefore became a matter of reflection how far I should feel myself justified in disobeying their injunctions, and at least trying the experiment of what measures the authorities would take for enforcing them, when they saw that mere words were disregarded by us.

"On arriving here, we were positively prohibited from setting foot on shore, and ordered to sail away without a moment's delay. Both these points were disobeyed, and the comparatively trifling object of obtaining our provisions on our own terms, was successfully contested; would not more important points have been granted to us, if we had insisted on them? The result of our subsequent proceedings at Fuhchow foo convinced me that less submission on our parts would have met with greater readiness to meet our wishes on theirs.

"We remained at Amoy till the 7th instant, but nothing else worthy of remark occurred, except the somewhat singular behavior of the authorities in sending a simple sailor from one of the trading junks, to act as our comprador, instead of one of their own dependents as had been agreed at the audience. Subsequent to that day, no mandarin of any description was allowed to visit the ship, and one Le laouyay, who had always shown himself very civil and obliging, sent a message to me expressive of his regret at not being allowed to come and bid us farewell. No reason can be assigned for this conduct, excepting a jealous apprehension lest we should establish a too favorable impression of the justice and reason of our arguments. The conduct of the authorities towards the poor man who was commissioned to provide us with provisions, was far more unaccountable, and places the wretched weakness and injustice of the government in a very strong light; indeed, it is difficult to think or speak with any respect of a government which is reduced to such contemptible expedients to keep up a semblance of authority. This man had become acquainted with Mr. Gutzlaff during his former visit to Mantchou Tartary; and having received some benefits from him, was anxious to come and converse with him. He recognized his features while we were walking through the streets of Amoy; and having some friend in the funfoo's office, he requested permission to be allowed to accompany him on board in a mandarin boat. This officer, hearing the circumstances, and his acquaintance with Mr. Gutzlaff, immediately directed him to go and officiate as our comprador; and thus a poor, illiterate sailor, who could neither read nor write, found himself suddenly forced into the situation of mediator between ourselves and the highest officers of government; both himself and the junk he belonged to were made responsible for our acts, over which certainly he could have no influence or control. Our water and provisions being all on board on the morning of the 6th of April, this man earnestly requested that I would immediately move the ship. On my inquiring what possible interest he could have in our movements, he told me that the mandarins had stopped the sailing of his junk, which was on the point of starting to Formosa, until our departure, and had further threatened him with corporeal punishment unless he induced us to depart. I at first refused him any answer, but sent him with a message to the tetuh, stating that I would readily give him a proper reply if a suitable messenger was sent, but otherwise I would not enter into any explanation whatever of my intentions. He returned shortly with many polite messages, which he either had, or pretended to have received from the tetuh towards us, but again appealed to our feelings of compassion, declaring that if we did not move out to sea to-morrow morning, he was threatened not only with torture from the mandarins, but the anger of his shipmates, who were all detained on our account. The sole motive which brought him to our ship, was his friendly feeling towards Mr. Gutzlaff, and his anxiety to see him, and he now implored that gentleman's intercession in his favor. As I had determined

on proceeding to sea the following morning, I did not think it just to keep the poor fellow any longer in suspense; and the burst of joy with which he received the intelligence, was strong proof of his sincerity, and that he had not been deceiving us, but really was threatened with punishment as he stated. Let it be viewed, however, in either light, either as a concerted scheme between the mandarins and himself, or a real intention on their part to punish him, in order to induce that compliance in us they were otherwise powerless to enforce, I submit it to the judgment of any candid mind, whether it does not convey undignified ideas of a government which finds itself necessitated to adopt such measures to maintain its authority; yet, notwithstanding this, edicts were issued the day after our departure, announcing that the imperial fleet had driven away the barbarian ship!

"Mr. Gutzlaff's servant returned on board during the night of the 5th, and informed us that the feeling of alarm excited on our first appearance was beyond belief. The most vague and exaggerated reports had been spread all along the coast, of the disputes between the English and Chinese authorities, in consequence of the outrages committed in May, 1831; and on our arrival a report spead like wildfire, that we were only the precursors of a fleet of twenty ships of war, which were coming to avenge the insult and injuries that had been offered at Canton. Expresses had been in consequence, sent to the adjoining districts for the collection and concentration of all the disposable forces in the neighborhood. He further stated, that so soon as the panic in some degree subsided, and the people became satisfied we were merely a merchant ship, desirous of peacefully trading, and laden with European commodities, that much interest had been excited among the mercantile people, and the greatest anxiety expressed that permission might be granted by the authorities for commercial intercourse. The severity of the measures adopted towards all those who ventured to approach our ship had terrified the respectable traders so much, that none of those to whom he had mentioned his connexion with us, dared to engage in any transaction of trade; but a general feeling of disappointment was expressed among all classes at the conduct of their rulers in prohibiting our trading at Amoy.

"During the six days we remained at this place we daily landed for exercise, entered both the town and adjoining villages, and took long rambles about the country in every direction. When in the neighborhood of Amoy we were generally attended by a party of soldiers and mandarins, who were uniformly polite, and assured us their only reason for accompanying us was fear lest the unruly populace should do us an injury; but we always were anxious to escape from their offered protection, and throw ourselves on the kind and friendly feeling of the people, which it was really gratifying to witness, whenever no mandarins or their satellites were present to check the spontaneous expression of their good-will. On these occasions our party rarely consisted of above three or four.

and always unarmed, (excepting a fowling-piece I sometimes carried,) for my object was to show to the people that we reposed in perfect confidence on their hospitality, and that we had too good an opinion of them even to suspect that they could harbor a thought of injuring strangers, who had come as friends to visit them from a distance of many thousand miles. On many occasions, when Mr. Gutzlaff has been surrounded by hundreds of eager listeners, he has been interrupted by loud expressions of the pleasure with which they listened to his pithy and indeed eloquent language. From having lived so long among the lower classes of the Fuhkeen people, Mr. Gutzlaff has obtained a knowledge of their peculiarities, both of thought and language, which no study of books can convey; and this is coupled to a thorough acquaintance with the Chinese classics, which the Chinese are ever delighted to hear quoted, and a copiousness of language which few foreigners ever acquire in any tongue besides their own. The power which this gives any person over the minds of the Chinese, who are peculiarly susceptible to reasonable argument, is extraordinary, and frequently caused me to regret my own comparative ignorance. Every day that I live in China convinces me more deeply that a very leading cause of the present degradation of foreigners in Canton is general ignorance of the language of the country, and the substitution of a base jargon, as the only medium of communication; so that foreigners are very generally spoken of in the most contemptuous terms before their face, of which they remain in perfect ignorance from a want of knowledge of the language, a very limited acquaintance with which would insure much more respect from natives of all ranks. * * *

"It has sometimes been sarcastically remarked, that foreigners in China were better liked the less they were known; and the treatment we have received, in comparison with the behavior of the populace towards foreigners in Canton, may be appealed to in corroboration of this fact. On first appearance, this somewhat mortifying remark appears to contain some truth; but when more closely examined, the most objectionable part falls to the ground. Who are the people in Canton that hate and despise the foreigners? Certainly not the higher and more respectable classes of merchants and shopkeepers, with whom commercial intercourse to the amount of many millions, is annually carried on. Let one of those men be asked in whose honor he would prefer confiding, a British barbarian, or one of his own countrymen? It is not our own numerous servants and dependents; they, it is true, are looked upon by the multitude as placing themselves in a state of degradation by serving barbarians; but still they are far to shrewd observers not to be aware of the superiority, both moral and physical, which we possess over their countrymen. It is not, in my opinion, even the mandarins who despise us so much as they affect to do in their edicts and proclamations; they, it is true, keep aloof from us, and affect a disdainful superiority; but having lately had the opportunity of seeing a good deal of Chinese mandarins of all

ranks in free and unceremonious intercourse, I cannot help feeling that they act wisely in keeping us at a distance, lest the respect which is felt for their dignity should vanish on a nearer acquaintance."

So thoroughly was Mr. Lindsay convinced of the desirableness and expediency of making the Chinese better acquainted with the character of foreigners, that he determined to take on himself the responsibility of distributing copies of a pamphlet, concerning the character of the English, written by Mr. Marjoribanks. "It contains," he says, "a plain account of the English nation, its power and magnitude; it speaks in the most respectful manner of the government and emperor of China; it appeals to the best and most philanthropic feelings of man, as a reason for mutual good-will to subsist between our two nations." This pamphlet was liberally distributed and eagerly sought for in every place they visited subsequent to Amoy. Many Christian books were also distributed wherever they went; and while at Fuhchow the fooyuen of Fuhkeën requested copies of their books for the inspection of the emperor; Mr. Gutzlaff accordingly made up a parcel, which contained a copy of the Scripture Lessons, a tract on gambling, 'Heaven's Mirror,' or a full delineation of Christianity, and a few others, all of which were to be forwarded to Peking, for the perusal of the emperor. Whenever there was opportunity, Mr. G. administered medicinal aid to the sick and diseased. These cases were numerous, and some of them very painful and disgusting. At Fuhchow, "rarely a day elapsed," says Mr. Lindsay, "in which more than one hundred patients did not profit by his humane labors. The fame of this circumstance spread far and near, and in some instances attracted persons from the distance of more than fifty miles." Other objects presented themselves to view of a more revolting and distressing nature. The moral character of the inhabitants of Amoy are portrayed in very dark colors in the following extracts:

"At the beach," says Mr. Gutzlaff, "we were shocked at the spectacle of a pretty new-born babe, which shortly before had been killed. We asked some of the bystanders what this meant. They answered with indifference, 'it is only a girl.' It is a general custom in this district to drown female infants immediately after their birth. Respectable families seldom take the trouble, as they express themselves, to rear these useless girls. They consider themselves the arbiters of their children's lives, and entitled to take them away when they can foresee that their prolongation would only entail misery. As the numerous emigrations of the male population renders it probable that their daughters, if permitted to live, would not be married, they choose this shorter way to rid themselves of the incumbrance of supporting them. Thus are the pledges of conjugal love, the most precious gift of the Most High, the most important trust confided to man by the Supreme Being, deliberately murdered. * * * This unnatural crime is so common among them, that it is perpetrated without any feeling, and even in a laughing mood; and to ask a man of any distinction whether he has daughters, is a mark of great rudeness. Neither the government, nor the moral sayings of their sages, have put a stop to this nefarious system. The father has authority over the lives of his children, and disposes of them according to his pleasure. The boys enjoy the greatest share of parental affection. Their birth is considered one of the greatest and most fortunate events in a family. They are cherished and indulged to a high degree; and if the father dies, the son assumes a certain authority over his mother. There is also carried on a regular traffic in females. These facts are as revolting to humanity, as disgusting to detail. They may serve, however, to stimulate the zeal of Christian females to promote the welfare of one of the largest portions of their sex, by giving them the glorious gospel of our Savior—that gospel which alone restores females to their proper rank in society."

After having visited the Pănghoo or Pescadore islands and the coast of Formosa, the voyagers passed by Chinchew and entered the narrow channel between Haetan and the main land. While in that neighborhood, a singular scene took place in an interview with a naval officer; his name was Wan, and he had lived near Macao. We give the description of the scene in M. L.'s own words.

"He (admiral Wan) was received on board the Amherst with the respect due to his rank; a salute of three guns was fired, and every attention paid to him; but it appears that the ideas he had there (at Macao) acquired of foreign character did not lead him to imagine that such courtesy was requisite towards us. He began the conversation by abruptly asking various questions, hardly giving me time to reply. 'Where did you come from? What is your

nation! What business have you here! You must begone instantly,' &c. &c. I had just commenced a reply, when his excellency turned sharply to Mr. Gutzlaff, and said, 'You are a Chinese.' Mr. Gutzlaff denying it, he told him to take off his cap, that he might see if he wore a tail, which being done, he said, 'No, I see you are a Portuguese.' I now told him that the ship was English, which assertion he treated with perfect discredit, saying, 'I have lived at Macao, and know the barbarian customs; your ship is from Macao.' I again replied, that it was strange in his excellency to accuse me of falsehood in this manner, and that both myself and the ship positively were English, in spite of all he had known and learned at Macao. I then took a pencil and wrote on a slip of paper, 'Ta Yingkwŏ (Great Britain) is my nation,' and placed it in his hands. On receiving it he burst into the most scornful laugh, and exclaimed, 'Nonsense! the great English nation! the petty English nation, you should say! you tell lies to me.' Up to this moment, I had kept my temper perfectly, and answered all his insulting remarks with civility, but I confess that the grossness of this last speech completely overcame the natural placidity of my disposition. I snatched the paper, which he was still laughing at, out of his hands, and seizing hold of the admiral's arm, I said, 'As you have come to my ship merely to insult my nation and myself, I insist on your instantly quitting the ship,' and suiting the action to my words, I was on the point of handing him out of the cabin. His excellency now saw that he had carried the matter too far, and commenced apologizing. 'Pray excuse me; I did not mean to offend; you know well there is the Ta Se-yang, and the Seaou Se-yang (the one is generally applied to Portugal, the other to Goa); I thought there also was the Ta Yingkwŏ, and the Seaou Yingkwŏ; I acknowledge my offense, and again beg you will excuse me.' This ingenious apology was accompanied with a profusion of bows, and a behavior as cringing as it had before been insolent. He staid on board a considerable time, but his manners and conduct were so singular as to raise a suspicion that his judgment was not quite sound, which was corroborated by some of his officers who accompanied him, and who expressed much regret at the indecorous conduct of their commander."

The Lord Amherst arrived off the entrance to the river of Fuhchow foo on the 21st of April, and left the same place on the 17th of May. Fuhchow, the capital of Fuhkeën, and the residence of the fooyuen of that province, and of the governor of the two provinces of Fuhkeën and Chekeäng, stands inland about 50 miles from the mouth of the river Min, which is in lat. 26° 6′ N., long. 119° 55′ E. After a short delay, Mr. Lindsay drew up a petition to the governor requesting his permission to trade; and being resolv-

ed to present it in person, proceeded, accompanied by Mr. Gutzlaff, to the capital. Their reception by the officers of government was not the most cordial; and finding no prospect of an audience with the governor, the petition was put into the hands of one of his officers, who "promised to deliver it within an hour." His excellency in return sent back a "present of wine, flour, pigs, and vegetables," but gave no answer to the petition. A course of proceedings was adopted by the government similar to that which had been pursued at Amoy. "It was therefore evident," says Mr. L., "that only two courses remained for my selection; the one, to submit tacitly to the dictation of the mandarins, and relinquish all hopes of succeeding in my object either of trade or intercourse; the other, to use such measures as I had in my power to attain my object." He resolved on the latter course, but determined at the same time to avoid hostile collision, and scrupulously to abstain from any acts of violence except in self-defense. The voyage was entirely an experimental one; "and," he adds, "as we bore no official character to render the Company in any way responsible for our acts, there appeared to me no reason why a slight experiment should not be tried on the government, by an appeal to its fears and weakness, of which we had already seen such ample proofs."

Several days had now passed, and no reply had been received to their petition; but a squadron of junks and boats of war had collected to drive away the people who were anxious to visit the ship. In view of these facts Mr. Lindsay, on the morning of the 27th, waited on admiral Chin, the chief officer of the station, and informed him that unless free intercourse was allowed, his ship would immediately enter the port, and there await the governor's reply. This statement produced the desired effect; the interdict was immediately taken off, and the ship again crowded with visitors. "It is a singular fact," says Mr. L., "and one so contrary to general principles of hu-

man nature, that nothing but practical experience can convince one of the truth of it; but in every case, both on matters of greater or smaller importance, I have found that little or nothing can be obtained from the Chinese government or its officers by humble intreaty and conciliatory arguments, but that the moment the tone is changed, and a resolute determination is evinced of carrying your point at all risks, it will be conceded with apparent readiness, particularly if the claim is founded on justice and moderation; and what is more singular, they appear to look on you with more good-will and cordiality in consequence." The two following paragraphs from Mr. L.'s journal, place the cowardice of the Chinese navy, and the kind feeling of the people in a clear light. The first refers to an encounter with the junk of admiral Chin.

"During the night of the 27th, the admiral's junk shifted her station, and anchored so close to our bow, as to endanger the safety of our vessel, and as it was blowing a strong gale of wind at the time, I hailed her in the most civil terms, requesting that they would immediately shift their berth, or we must get foul of each other, and at the same time we fired a large gun to arouse them. Having repeated these warnings several times in vain, and the vessels being every moment in peril of touching, I hailed again, saying that if the junk did not move directly, I would send and cut her cable. To this the only reply was appeals to us as their elder brethren and good friends, and a promise to move by-and-by. The tide having now made strong, the junk's stern came foul of our jib-boom, and then, at the very moment when they should have held on, they commenced veering away the cable, by which unseaman-like manœuver they carried away our jib and flying jib-boom, and seriously damaged some of our sails and rigging, while our bowsprit tore away her mizen and part of her stern frame. She now dropped alongside, and having already demolished our gig, she let go another anchor as close astern of us as she had been ahead. In the meanwhile, in order if possible, to obviate this mishap, our launch, with ten men and two officers, had been sent to cut the junk's cable. There were no arms whatever in the boat, except two short axes. Our launch arrived alongside at the moment the junk let go her second anchor, and Mr. Simpson the second mate, and the gunner jumped on board with axes in their hands, followed by Mr. Jauncey and another man, totally unarmed. On seeing them come on deck, the Chinese crew, in number forty or fifty, were seized with such a panic, that one simultaneous rush was made forward; some ran below, some over the bows, several went

head foremost into the water, and our party of four were left in possession of the junk. The only persons to be seen on deck were the admiral and his personal servant, both of whom seemed in the greatest state of alarm. Mr. Simpson then quietly cut the cable as directed, and returned on board. I will not now offer any comment on this singular scene, further than to repeat the plain fact, that four men, two of whom were unarmed, thus took undisputed possession of the junk of a Chinese admiral, and that during several minutes they were on board, not an individual was to be seen except the *ta jin* (great man) himself, and that all his gestures were to implore mercy for an imaginary injury; for our object was to extricate him as well as ourselves, from the consequences of his ignorant and unseamanlike behavior. This trifling *fracas* was unattended with any unpleasant circumstances, nor did it in the least interrupt the friendly intercourse with the mandarins; on the contrary, it appeared to increase the estimation they held us in, and one very satisfactory result was, that from that day no war junk ever anchored within half a mile of us, excepting when they came to trade. The three spars destroyed by the admiral's junk were replaced before our departure by order of the civil mandarin of the district.

"On the following morning, the 28th, a numerous deputation of the elders came from the village of Hookeäng, where we were so hospitably entertained on our arrival, bringing with them the annexed paper, which was read aloud by Mr. Gutzlaff on the quarter-deck. I record it as a pleasing testimony of the effect produced by the distribution of our books, particularly that concerning the English nation, the fame of which has spread greatly, and almost the first requst of our visitors is to be favored with a copy. The remark in this address, on the character of their rulers, I confess, surprised me much, till the daily repetition of such sentiments from all classes of people, convinced me not only of the unpopularity of the government, but also that the people dare give utterance to their grievances. Our visitors were very curious about last night's affair, and on being informed concerning it, their delight was extreme, and the general remark was, 'you are quite right, our mandarins are rogues, but the people are your friends.' The following is a translation of the paper from the elders. 'We, the inhabtiants of this village, have never yet seen you foreigners (foreigners, not barbarians). All people crowd on board your ship to behold you, and a tablet is hung up therein stating that there is a physician for the assistance of mankind: there are also tracts against gambling, and other writings, besides a treatise on your country, with odes and books; all which make manifest your friendly, kind, and virtuous hearts. This is highly praiseworthy; but as our language differs, difficulties will attend our intercourse. The civil and military mandarins of the Fuhkeën province, together with their soldiers and satellites, are unprincipled in their disposition. If you wish to trade here, wait upon his excellency the footyuen; prostrate yourselves and ask permission. If he complies,

you may then do so; but if he refuses, then go to the districts of Loo and Kang and there trade; for in those places there are neither despots nor masters. When you have fully understood this burn the paper.'"

In the interview with admiral Chin on the morning of the 27th, it was agreed, on condition that the ship would not enter the port, that no molestation should be given to her visitors, whether merchants or other persons; and a civil officer, Yang laouyay, "came on the quarter deck and addressed the people, saying, That they were permitted to come on board, but must behave well and quietly." But notwithstanding this, edicts were immediately issued, forbidding "the stupid people to supply her with rice and tea, or even in their boats to approach the ship." One of these was issued by the admiral himself. On seeing this, Mr. L. made up his mind to enter the port, and on the 3d of May the ship moved up the river and anchored opposite the custom-house. This produced the desired effect; and early the next morning, Yang was again on board, and said to Mr. Lindsay: "When you first came here you told me you would be satisfied if you sold goods to the amount of $10,000; now I have some friends who are desirous to make a purchase to that amount; will that induce you to quit the port?" It was answered in the affirmative: and as it was inconvenient to tranship goods directly in front of the custom-house, it was settled that the ship should move to her former anchorage as soon as $1000 were advanced as bargain-money. "Yang also stipulated that a commission of three per cent. should be allowed him on the transaction;" he then left the ship, promising that the money should be on board as early as the 7th. He kept his word, and came himself with the merchants. The price of the goods having been settled and the bargain-money paid, the ship moved out of the river on the 9th, and on the 12th the goods were transhipped. This took place in open daylight, and Mr. L. believed, "by the express though tacit sanction of the governor himself." Strange and almost incredible as it will ap-

pear to those practically unacquainted with the complicated machinery and habitual deception of the Chinese government, after all that had been said and done, "two war junks hoisting the imperial flag came in the presence of hundreds of spectators, (upwards of 100 visitors were on her deck,) while the civil mandarin of the district staid on board the whole time, examined the goods, and assisted in the transaction."

Fuhchow possesses many advantages for foreign commerce. The river Min, upon which it is built, is "navigable for ships of the largest burden to within 10 miles of the town, perhaps nearer." Its three principal branches take their rise, one in the province of Chekeäng, and after passing through the country whence come all the finest black tea, joins the other two branches which have their origin among the mountains of Keängse. "Had we therefore the liberty of trading here," says Mr. L., "the tea, which is brought at a vast expense to Canton, might be conveyed in boats from the farms where it is cultivated on board the ships." In the mere difference of expense incurred between transporting the tea to Canton and to Fuhchow, "a saving of nearly four taels per pecul on 150,000 peculs, or 600,000 taels, would be annually made." One of the most respectable merchants of Fuhchow, who was in the habit of visiting the ship, wrote to Mr. L. in these words: "But I have formerly asked why does not your honorable ship go out into the open ocean? I have already told you I only wait to know where you will go, and I shall take tea on board my vessel, and transport it without interruption. As regards tea, it is somewhat scarce at present; but if you have confidence in me, and will transact the business secretly, and inform me by letter beforehand, then there will be no difficulty in supplying you not only with 10,000 catties, but with any quantity you may desire." While at Fuhchow, Mr. L. made many inquiries concerning the demand for articles of foreign manufacture, and thinks that the

following statement will give a tolerably accurate idea of the shop prices then current.

Camlets, - - - - -	$56 *a* 70	per piece.
Superfine broadcloth,	38 *a* 42	„ „
Calicoes, - - - - -	9 *a* 12	„ „
Long-ells, - - - - -	10 *a* 14	„ „
Iron, - - - - - -	2	per pecul.

As regards the probability of establishing foreign trade at Fuhchow, the experience which Mr. L. gained, led him to the following conclusion.

"That, under present circumstances, an avowed permission is not to be expected from the Chinese government, and that it will be invariably refused when requested as a favor; but that a tacit sanction, and indeed connivance, will readily be extorted from their weakness, provided ships remain outside the port, in which case the government can make out any account they please, to transmit to the emperor. Some management will be required by the first ships which come there, to steer a course which will both keep the mandarins at a respectful distance, and at the same to conciliate the good-will of the people. This will remove one great source of uneasiness to the local government, lest affrays and homicides should arise between the natives and foreigners, which must then necessarily involve the mandarins. Nothing however will be more easy than to continue and improve the natural good understanding which prevailed during the whole period of our stay; it is only when the Chinese see the foreigners insulted and despised by their rulers, that they also treat them with habitual disrespect, and thus a sort of national antipathy is created which indeed it is the main object of the Chinese government to promote. At Canton they have succeeded too well; let us hope that when the time arrives, in which foreigners are again allowed to frequent other ports of China, circumstances may be different: for when they are respected by the government, I have no hesitation in saying, there will be mutual good-will between all classes of the Chinese and English."

The voyagers arrived among the islands of the Chusan archipelago on the 24th of May, where and at Ningpo they continued till the 18th of June. Their proceedings were much the same as at Fuhchow, but on the whole more prompt, and their reception better than at the former place. They had learned the "the only way to proceed successfully with the Chinese is, never in the first instance to ask permission, but act, and afterwards (if necessary) to offer excuses." Ningpo stands a few miles inland, in lat.

about 29° 55′ N. A British factory was once established there, and maintained till some time after the middle of the last century. "The city and suburbs," says Mr. Lindsay, "cover fully more than half the space of Canton, and the streets are several feet wider, and the shops are handsomer, than in any Chinese town I have seen." His opinion concerning the feasibility of establishing a trade at that place, was nearly the same as at Fuhchow. "The government will not sanction it, and will fulminate edicts ordering all foreign ships to be expelled; but at the same time if tact is shown, by properly combining moderation and kindness to conciliate the affections of the people, and spirit to deter the mandarins from offering molestation, an outlet for British manufactures, to a very considerable extent, may gradually be formed here; and the way for a more extended intercourse with this vast and extraordinary nation, comprising near 400,000,000 of enterprising and intelligent human beings, will thus be gradually paved."

Having quitted the river of Ningpo on the 13th of June, and been detained some days by thick and boisterous weather, they finally, on the 17th, proceeded towards Shanghae, sailing inside the Chusan archipelago, a passage which they believed had never before been made by any European ship; they accordingly named it the *Amherst passage*. The next day they came to anchor in 4½ fathoms of water, the northern of the Chusan group, a small islet, bearing S. 8 E. This situation was noways agreeable; they being "nearly out of sight of land, in an open exposed sea, with little more than four fathoms of water, and apparently surrounded with shoals and sand-banks." They now endeavored to procure a pilot from some of the junks that were near them. Several men came on board, but they all declared that no sum would tempt them to pilot the ship into Shanghae, yet one of them readily gave the following directions, "which we found so accurate," says M. L., "that future navigators in these seas cannot do bet-

ter than observe them. 'Take your departure from the northern island (which we named *Gutzlaff's island*), and steer NW. by N.; you will never have less water than four fathoms; and when you approach the channel between Tsungming and the main land, the water will gradually deepen to five and six fathoms.'"

The following morning (June 19th), they saw two large junks steering exartly in the course the fisherman had pointed out; they immediately weighed anchor and followed in their wake. At four P. M. they were only four miles from the land, in water that was perfectly fresh. On the 20th they were within about eight miles of the entrance of the Woosung river, upon which Shanghae is built. Determined not to lose time by waiting for the ship, Mr. Lindsay with Mr. Gutzlaff started in their boat early the next morning, and reached the mouth of the river just at the dawn of day. As they proceeded up the river several boats endeavored to prevent their going to Shanghae; "but," says Mr. L., "I merely replied to them, that having business to transact, and a petition to present, it was necessary we should go thither." They reached this far-famed emporium at about half-past four P. M. It stands on the left side of the river. Commodious wharves and large warehouses occupy the banks of the river, "which is deep enough to allow junks to come and unload alongside of them; in the middle it has from six to eight fathoms, and is nearly half a mile in breadth."

They landed amidst a crowd, entered the city, and proceeded to the office of the taoutae, the people readily pointing out the way. "As we approached," says Mr. L., "the lictors hastily tried to shut the doors, and we were only just in time to prevent it, and pushing them back, entered the outer court of the office. Here we found numerous low police people, but no decent persons, and the three doors leading to the interior, were shut and barred as we entered. After waiting a few moments, and repeatedly knocking at the door, seeing no symptoms of their

being opened, Mr. Simpson and Mr. Stephens settled the point by two vigorous charges at the centre gate with their shoulders, which shook them off their hinges, and brought them down with a great clatter, and we made our entrance into the great hall of justice, at the further end of which was the state chair and table of the taoutae. Here were numerous official assistants, who seeing us thus unexpectedly among them, forgot totally our unceremonious mode of obtaining entrance, and received us with great politeness, inviting us to sit down and take tea and pipes." The taoutae being absent, the cheheën soon made his appearance, and after upbraiding the visitors for their temerity, "sat down, and I (says Mr. L.) instantly seated myself opposite to him, on which he again rose, and casting an angry glance at me, strode out of the room without vouchsafing a word, as if he considered himself degraded by seeing me seated in his presence." The taoutae soon entered; an audience was agreed upon, and the petition delivered into his hands; he was evidently prepared to browbeat the stranges with fierce looks and angry words, commanding them in a boisterous tone instantly to depart and return to Canton. Twenty-four hours, however, had not passed before the demeanor of these men was greatly changed, and even the supercilious cheheën met them with the greatest politeness, and obsequiously forced them to take the highest seats. "Such," says Mr. Lindsay, "are Chinese mandarins all over the empire. Compliance begets insolence; opposition and defiance produce civility and friendly profession."

After visiting several parts of the city, and distributing many copies of their pamphlet and other tracts, Messrs. Lindsay and Gutzlaff returned to the ship, just as she was on the point of entering the river. In order to prevent this, all the military and naval forces of the neighborhood were put in requisition: tents were erected, and large guns without carriages were placed along on each side of the river; and to make

the scene still more imposing, a row of mud heaps in the form of tents were thrown up, and then white-washed; and finally, fifteen imperial war junks stationed themselves in the mouth of the river; but the Lord Amherst passed safely through their line, and anchored at some distance up the river. Neither threats nor intreaties could induce the barbarians to swerve from their course. In more than one instance did the imperial officers prostrate themselves and offer to perform the kotow. But notwithstanding the tact and promptitude of the adventurers, the whole of their "intercourse with the officers of Shanghae was unsatisfactory and wearying, without being productive of any results." "The policy finally adopted by the officers was," says Mr. L., "to leave us entirely unmolested, and take little notice of us, merely contenting themselves with keeping the people from visiting our ship, and to trust to our departure when we saw that no object could be obtained by a longer stay." We have room for only one more extract from Mr. Lindsay's report.

"As this is the first time the emporium of Shanghae has been brought under the immediate notice of Europeans, some few remarks on it may not be inappropriate. Considering the extraordinary advantages which this place possesses for foreign trade, it is wonderful that it has not attracted more observation. One of the main causes of its importance is found in its fine harbor and navigable river, by which, in point of fact, Shanghae is the seaport of the Yangtsze keäng, and the principal emporium of eastern Asia, the native trade of it greatly exceeding even that of Canton. On our first arrival I was so much struck with the vast quantity of junks entering the river, that I caused them to be counted for several successive days. The result was that in seven days upwards of 400 junks, varying in size from 100 to 400 tons, passed Woosung, and proceeded to Shanghae. During the first part of our stay most of these vessels were the north country junks with four masts, from Teëntsin, and various parts of Mantchou Tartary: flour and peas from which place formed a great part of their cargo. But during the latter part of our stay, the Fuhkeën junks began to pour in, to the number of 30 and 40 per day. Many of these were from Formosa, Canton, the eastern Archipelago, Cochinchina, and Siam.

"The river Woosung comes out of the Ta-hoo (great lake), at Chang-keaou kow; it then traverses the Yun-ho or Great canal, and thus communicates with the Yangtsze keäng, the Yellow river, and

Peking; from the Yun-ho it enters the Pang-shan lake, and flows by Soochow, the capital of the southern part of Keängsoo, one of the most commercial, wealthy and luxurious cities of the empire. From this place numerous navigable rivers communicate and traverse each other in every direction. Thus it appears that this river affords a commodious water communication with the remotest parts of the empire, from Peking to Yunnan, and from the eastern coasts to the centre of the deserts in Tartary. The advantages which foreigners, especially the English, would derive from liberty of trade with this place are incalculable. Woollen manufactures are now only admitted by inland transport from Canton; and the various exactions and necessary expenses attendant on their conveyance, render them unattainable by the mass of the population in the interior; and from the coldness of the climate in the northern provinces, woollens would naturally be in much higher estimation in them than in the comparatively warm climate of Canton, did equal facilities exist for their introduction.

"When it is considered how trifling the present consumption of woollens is, when compared with the population of China, for instance, in the staple commodity of broadcloth, under 800,000 yds. among 360,000,000 people, not giving an average of one yard among 450 persons, is it wild or theoretic to imagine, that with a more free and extended intercourse, the consumption might be quadrupled, or in time even increased tenfold? Or is it unreasonable to turn an anxious eye to these hitherto almost unknown parts of the globe, to find new outlets for our English manufactures, now, when all the nations of Europe are straining every nerve, by the encouragement of their own manufactures, and the imposition of protecting duties, to exclude the produce of English industry from their markets? Here is a nation in population nearly doubling that of all Europe, combined with a seacoast of fully 3000 miles, abounding with the finest rivers and harbors in the world. Its ports and cities are filled with an industrious, enterprising and commercial population, who would all hail the establishment of a foreign trade with joy. Even the mandarins in enforcing their inhospitable and misanthropic laws, are ready to acknowledge the vast advantages which would be derivable from foreign intercourse; yet the mere will of a solitary despot has, for the last century, been sufficient to separate near 400,000,000 of human beings from all communication with their species. I do not pretend to be sufficiently versed in the laws of nations (none of which are recognized by the ruler of China,) to presume to say how far other countries are bound to yield implict submission to these laws. But I may be allowed to express a hope, that as we attain more mutual knowledge of each other, and become better acquainted with the friendly sentiments entertained by the mass of the people towards foreigners, these selfish and injurious principles may gradually wear away, and that the time will soon come, when the people of China, under a more liberal and enlightened system of government, may assume the place they are entitled to among the civilized nations of the world."

Having completed their transactions at Shanghae, and purchased "sundry trifles and various specimens of the beautiful silks and crapes of Soochow," with a necessary supply of provisions, the voyagers bade farewell to their friends on the morning of the 8th of July, and were followed out of the river by a fleet of junks, which performed the usual ceremony of expelling the barbarians by firing several rounds of guns when the ship was about six miles distant. On the 15th the Lord Amherst touched at Weihae wei in Shantung; the next day she stood out to sea; and by 10 A. M. on the 17th, made the land of Corea. Our limits forbid us to follow her track through the remaining part of her course. In laying aside the Report and the Journals, it is unnecessary for us to say a word in their commendation; no enterprising or philanthropic man can read them without the liveliest interest, and the strong desire that the wall which now separates China from the other nations of the earth may soon be broken down. We do not expect the governments of the present day to embark in Quixotic enterprises; "yet, (repeating what we have already said,) if our distance might give us that hearing which our presence could not claim, we would assure the exalted personages who hold the reins of empire in the west, that if by the united expression of their desires, they could influence the policy of China, their generation would thank them and posterity would honor them. It is a great object inviting and meriting their concert." But whether they will engage in the enterprise or not, the train of events now in progress must sooner or later, and perhaps within a very short period, introduce here a new order of things—overcoming ancient prejudices, breaking down misanthropic and antinational antipathies, and laying the foundations of an unrestrained intercourse between the people of China and the enlightened states of Christendom. In hastening a consummation so devoutly to be wished, the journals of Lindsay and Gutzlaff will bear a conspicuous part.

MISCELLANIES.

Burmah: doctrines and practices of the Budhists; their geography, astronomy, and upper regions; rewards and punishments; their periods (or ages); duties; ideas of death, worship, intelligent beings; their books, medicines, &c. (Continued from page 506.) By BENEVOLENS.

The object of this communication is to convey an idea of the notions and practices of Budhists in Burmah, drawn from their own statements. In preparing it, I have been much indebted to the Burman dictionary mentioned in a former communication. Many of the statements are literal translations of passages in Burman books, and in every case, pains have been taken to present no other views than those which are uniformly acknowledged by Burman Budhists. Though I have not met in their books, the account of Shwāy dă gōng, which is here given from the American Baptist Magazine, I cannot doubt its correctness, for it is the same as was verbally related to me recently by an intelligent Burman priest. Many of these views will be amusing, and the number might be easily increased by others equally extravagant. But these will suffice to show in what a state of intellectual and moral ignorance many millions of our fellow-beings live, and to exhibit the propriety of those measures to enlighten them which I propose to recount in another communication.

Geography. Kāte is a certain number of sek-yah systems, or worlds, in which sense there are said to be three kinds, viz., tsah-tee-kāte, consisting of a hundred thousand millions of worlds, which are destroyed and reproduced simultaneously; ah-nah-kāte, consisting of a billion of worlds through which the authority of a Budha extends; and wee-tha-yah-kāte, consisting of an infinity of worlds, which can only be an object of thought. Sĕk-yah wă-lah is a sek-yah world or system, and comprises the central My-en-mo mount, the surrounding seas and islands, the celestial regions, including the circumvolving luminaries, and the infernal regions.

There are four great islands encompassing My-en-mo mount: on the north, Oot-tă-ra-koo-roo; on the east, Pyŭp-pă-we-day-han; on the south, Sam-boo-de-pah; and on the west, A-pă-ra-gāu-han. Each of these is surrounded by 500 small islands. There are seven ranges of mountains (thăt-tăh-rah-bân) which surround My-en-mo mount, and which separate the seven rivers (thee-tah) in regular succession. Sam-boo-de-pah, is the great south island on which we live. There are five great rivers which run southward on the great south island. 1. Gĕng-gah, the bathing place of [illegible] 2. Asēe-ra-wa-tee, where the nats daughters sport and bathe; [illegible]

Jam-mŭn-na, where the eugenia tree grows. 4. Mă-hee, where the buffaloes bathe. 5. Thă-ră-boo, where the brown lizards bathe. Mēet-su-ma-day-thə, the middle part of the world, including the sixteen great countries, is the scene of the sacred histories of Budha. (This is the northern part of Hindostan.)

Hēma-woon-tah is an immense, but imaginary forest, (said to be situated in Thāu-lă-tha, or South Behar,) in which are seven large lakes; the width of each is about 560 miles, and the depth the same. It is in this forest that most of the wonderful things mentioned in the Budhist scriptures are said to have happened. Săm-boo-tha-bya, the eugenia tree which produces gold, is said to grow on the northern extremity of the island Sam-boo-de-pah. Thec-ho, the island on which the Burman sacred books were written, is said to be Ceylon.

The Burman books say that there are eight wonders of the sea, viz. 1. The waters continually rising into swells, and sinking into vallies; 2. that the waters do not overspread the shore; 3. that it throws dead bodies on the shore; 4. that the five great rivers lose their names when they reach the sea; 5. that its waters never diminish nor increase; 6. that the salt is so mingled with the water as to become one; 7. that it is the repository of precious stones; and, 8. that it is the residence of the nats.

Their theory of earthquakes is this; the earth is an extended stratum, which rests on a stratum of water; this again upon a stratum of air, beyond which is an entire vacuum. The stratum of air thus situated, is easily agitated by a variety of causes; when agitated, it communicates its motion to the superincumbent water, which in turn shakes the earth above it. How simple the theory! and how indicative of the state of science among them! What the Burmans call a great island is the same as a continent with us, and should be so reckoned in our estimate of the correctness of their geographical notions. The base of My-en-mo mount should, on their theory, be found where the island of Spitzbergen lies.

Astronomy. The Burmans enumerate eight planets, viz. the sun, moon, Mars, Mercury, Jupiter, Venus, Saturn, and Răhu. The last of these is not discoverable, but is said to be the residence of the nat who occasions eclipses. Nine principal constellations are enumerated, corresponding with the twenty-seven nĕk-khâts (stars), viz.; 1. the crow; 2. a kind of bird; 3. a species of crab fish; 4. scales; 5. the crest, an ornament used to fasten up the hair; 6. the fisherman; 7. the elephant; 8. the horse; 9. the heron or paddy bird.

Wē-de-thōn-bah-the are the three courses of the planets round My-en-mo mount, the inner, middle and outside courses. The sun enters the inner course at the full moon in March, and continues till the full moon of July, which is the hot season; it then enters the middle course, in which it continues till the full moon of November, which forms the rainy season, after this, it passes through the outer course till the full moon of March, and this the cold season. The earth being supposed to be an extended plain the daily

There are five rewards obtained by the person who makes a religious offering of a razor; viz., numerous good friends; perfection in diligence; patience; wisdom, and purity. There are five rewards of patience or forbearance; viz., the universal love of mankind; peace; few faults; composure in death; deliverance from the four states of punishment after death. Also five awards of impatience, just the opposites of those of patience.

There are ten rewards obtainable by the person who makes an offering of a thĕ-bīke (an open-mouthed pot in which the priests receive their rice); viz., dishes ornamented with precious stones, &c.; the necessaries of life at all times; deliverance from evil; freedom from oppression; the reverence of mankind; easily obtaining food, clothing, a place to sleep, and a place of habitation; happiness and enjoyment which shall not be destroyed; a settled and contented mind; a love for the divine law; few sexual desires and complete freedom from anxieties. They are also promised thām-păt-tēe-tsĕt-lay-bah, a general term which embraces four particulars; viz., the privilege of living in an elegant and delightful place of abode; having an old stock of merit for good deeds performed in a previous state of being; doing well for one's self; and the privilege of associating with upright and religious persons. The highest reward which is attainable is thap-pe-nyu-tah-nyan, which consists in a perfect knowledge of the five following principles or laws; viv., of mutability; of the modes of existence; of discriminating marks or signs; of absorption or annihilation; and, of religious law. This reward can be obtained *only* by making a religious offering of all these five things; viz., one's property; the principal members of one's body, as a foot, a hand, or an eye; one's children; one's wife; and finally, one's life.

It seems not improper to remark, that there are certain classes of persons who can never obtain any reward, let their offerings be ever so numerous and costly. The barbers are an instance; they are subject to this curse on account of some disrespect one of the fraternity showed Gaudama during his incarnation.

Punishments. Punishments are threatened as dissuasives from crime and the neglect of religious offerings. An-dĕr-ēe-yă-kân, instant and uninterrupted misery, is denounced on the person who is guilty of killing a father, killing a mother, killing a rahandah, wounding a Budha, or making a schism among the disciples of Budha. Those who are guilty of the sin of drinking intoxicating liquors, are subjected to the loss of property, a quarrelsome disposition, sickness and disorders in the body, loss of reputation, contempt and disgrace, and destruction of the understanding. The Burmans are taught that punishment follows sin as surely as a cart-wheel follows the ox, but it must be proportioned to the crime. Merit is followed by reward in the same way. There does not appear to be so much difference in the nature of these as in their duration. The one is suffered and the other enjoyed alternately for millions of ages in the different hells or stages of the nat country. There are eight great central hells, ranged one above another, each of

which is encompassed by sixteen inferior hells, in all, 136. These are provided with tortures corresponding to the previous crimes of their respective inhabitants, some of whom experience hunger and thirst, some are rolling in flames, and others have their flesh torn from them with hot pincers, &c.

Periods. Mâhâ-kăt, a period in which an entire revolution of nature is performed, is subdivided into four grand periods, each of which is again subdivided into sixty-four intermediate periods, and each of these again into sixty-four life periods. Thăn-woot-tâh is one of the four grand divisions of an entire revolution of nature. This period, it is said, commences with rain which deluges the four great, and all the small islands, together with My-en-mo mount, and destroys all that exists therein; after this seven suns successively break forth, dry up the waters, and consume the system. Thăn-woot-tâh-htâh-yeē is another of the four grand divisions of Mâhâ-kăt. This period continues from the time general conflagration ceases, through another deluge, whose waters, by continual motion and dashing together congeal, and harden and thus form the substance of a new system. Wē-woo-tâh is one period in a complete revolution of nature. In this period the waters which deluged the universe disappear, and according to the eternal laws of nature, the sun, moon and stars break forth, everything comes into sudden existence, and Bramhas descend and people the earth; but they can return to the upper regions when they please. Wē-woo-tă-tâh-yēa, is another period, and a complete revolution of nature. At the commencement of this period, the Bramhas begin eating a kind of earth, by which they lose the power of ascending; the period of life begins to shorten, and continues to do so till a person is old at the age of ten years, after which it begins to lengthen and continues to do so till the system is destroyed by water. Bōke-dăh-kăt is a grand revolution or period of time which is distinguished by the successive appearances of five Budhas. Ayoo-kăt is a period of time, during which the life of man gradually advances from the length of ten years to an indefinite extent and returns again to the length of ten years; sixty-four of which make one intermediate period. From a comparison of Thă-kĕn-pŏrâh (see Intel. beings) with Bōke-dăh-kăt, and with a statement of one of the Burman books, from which we learn that the death of Gaudama occurred, B. C. 554, it will appear that 91,467 years of the present Bōke-dăh-kăt have already passed away, but the fifth Budha has not yet appeared.

Duties. It would require volumes to mention all the duties enjoined on different classes of Budhists. The following will give an idea of their general character. There are five laws (thēe-lă) binding on all mankind, viz. to refrain from murder; from stealing; from adultery; from lying; and from intoxicating liquors. They are to be solicitous about four things, viz. watching over the body; watching over the mind; an attentive consideration of the miseries of life; and the duties of religion. They are also enjoined these four things; viz. 1. using exertion to prevent demerit while as yet

the person has done nothing blameworthy; 2. using exertion to prevent the increase of demerit after the person has already done something sinful; 3. endeavoring to do that which will procure merit while the person is yet destitute of it; and 4. endeavoring after a person has a stock of merit, to excel in meritorious actions. There are moreover laws which embrace all those religious duties which consist in avoiding objects unfit to be used, eaten, handled, and worn: also the places where it is improper to go, or remain.

The following *eight good ways* are causes of merit, and grounds for self gratulation. They may therefore be reckoned as duties. 1. right opinion; 2. right intention; 3. right words; 4. right actions; 5. right way of supporting life; 6. rightly directed intelligence; 7. good heed, caution; 8. composure, serenity.—Good heed must always be paid to the voice of God of which there are eight characteristic tokens or evidences, viz. 1. it is clear or intelligible; 2. agreeable, pleasant; 3. easy to be known; 4. worthy to be heard; 5. infrequent; 6. full; 7. deep; 8 produces an echo. The distinction between a good man and a bad one, is thus represented by the Burmans. There are four things (wāy-gyĕn-lāy-bâh) very remote from each other, viz. 1. one shore of the great ocean from another; 2. the rising from the setting sun; 3. the earth from the top of My-en-mo mount; and 4. above these, a wicked man from one who is religious. In addition to what has been said above, every Burman is expected, as a matter of duty, according to his ability and circumstances, to employ himself and his property in building and ornamenting pagodas (see *worship*), in forming large and small images of Gaudama, building monasteries, digging tanks, supporting the priesthood by presents of food, cloth, &c.

Death. It may not be uninteresting to know to what causes a people so ready to assign a cause for everything, ascribe death. Their books mention four, viz. 1. though the influence of good deeds performed in a previous state, is not exhausted, yet the period which is the established term of human life being past, the person will die; 2. though the established term of human life is not yet passed, the influence of good deeds performed in a previous state being exhausted, the person will die; 3. when the term of human life is past, and the influence of former good deeds exhausted, the person dies; 4. in the last case, though the established term of human life is not passed, nor the influence of previous good deeds exhausted, yet on account of some evil deed performed in a previous state, the person dies suddenly, without previous illness, and without changing his position.

Worship. Their worship consists "in prostrations before pagodas and images, in presenting before them lighted candles, clusters of flowers, umbrellas of various descriptions, rice, and fruits; in erecting high poles and suspending long flags on their tops; in casting bells and hanging them near their pagodas, or contributing to and of these objects; in attention to the recitations of priests, and whenever an offering is made, expressing a wish

that the merits may be enjoyed. The use of the bells is to proclaim to the celestial regions the fact of presenting an offering; and the person who thus announces the fact, is both worshiper and bell man." Their *days* of worship are four in a month, viz. the eighth of the waxing of the moon, and the full, the eighth of the wane, and the change. *A-po-nay* is a day kept after a worship day as a work of supererogation. It is not unusual however to perform their services on other days.

The close of the rainy season, and the commencement of a year, especially the latter, are distinguished by great religious feasts, which last three days in succession.—The *places* of religious concourse are the pagodas or zayats. The latter are public sheds in which the priests' rehearsals are generally made. The pagodas are monuments erected to a Budha, sub-Budha, or rahandah; those erected to the last Budha, Gaudama, are the only ones extant. They are solid masses of masonry, varying in their height, of a conical form, covered with plaster formed of sand and lime, and many of them with gold leaf. The large pagoda, situated about a mile and a half in a northwest direction from Rangoon, and called Shwāy dá gōng porâh, is a splendid and magnificent monument of heathen superstition and idolatry. According to its history, the foundation was laid soon after the supposed annihilation of Gaudama. If this be true, it must have existed for a period of about two thousand and three hundred years. Since its erection, the size has been increased by successive additions. The story relates that a short time previous to the expiration of Gaudama, two merchants, who were brothers, went to pay him homage, and make him offerings; on desiring some memorial of him as an object of worship for their countrymen, he lifted up his right hand and stroking his head, extracted four hairs and presented them to one of the merchants; then with his left hand extracting four more, and presenting them to the other, he commanded them to go to the hill *Thien-hōk-tarâ*, and under the patronage of the king of *Ook-ka-la-ba*, (near which place the hill was situated) enshrine them with the staff of Kāukkā-thăn, the water dipper of Gāu-nâ-gōn, the bathing garment of Kăthă-pâ, his divine brethren who had preceded him. The waters of the five great rivers Gĕnga, Yamon, Asee-ra-wa-tee, Mă-hee, and Thara-poo, and of the five hundred lesser rivers, were not sufficiently excellent to wash the hairs for the purpose of enshrining them: nor were the waters of the lake Anawatat (one of the lakes about Hēma-woon-tah); the waters of the hill Thien-kōk-tarâ alone were sufficiently excellent for this purpose. They hearing the command, and not having provided themselves with the means of pursuing their journey, The-gyah, the king of the celestial regions, transforming himself into a commander of a ship, presented himself to the brother merchants, with a ship in perfect readiness to depart. Having deposited the hairs in a ruby box, and this box in a small vessel with a deck of silver, gold, and ruby, and all this placed upon a teapoy stand, and put on board, they commenced their voyage. After various ad-

ventures they arrived at the place where Shwāy dā gōng now is, and on searching found the other three relics, which, with the eight hairs of Gaudama, they deposited together with immense treasures in a vault, over which they erected the pagoda.

Intelligent Beings. It will be impossible to recount all the varieties that are classed under this head, as the Burmans reckon 214 orders of beings who inhabit the several states of happiness and misery. Enough however will be given to illustrate many of the prominent views entertained by Budhists. Thū-ngēyr is a child. When first born, a child is supposed to have its mind deeply impressed with the past; if it came last from hell, or a state of punishment, it reflects on what it there suffered, and weeps; but if it came last from the nat country, it reflects on its late enjoyment and smiles. Thū-dlike is an ignorant or foolish person. Three things, or signs, distinguish a foolish person; viz., 1. though destitute of property, they desire to marry; 2. though destitute of strength, they delight in fighting; and 3, though ignorant of the sacred books, they wish to dispute about the subjects they contain. Thcē-rcē-dămmâh-thāukâk is an ancient king, who for his great merit obtained authority over the whole of the great south island, and to the extent of twelve miles above and below it. Po-yâh-long is one who is destined to be a deity—the bud or sprout of deity. *Nats*, or *Dēwâh*, are supposed to be superior to men, but inferior to Bramha; some of whom are said to inhabit the inferior celestial regions, and others to have dominion over different parts of the earth and sky. Athū-rà are fallen nats, some of whom were formerly driven from the summit of My-en-mo mount to the region situated between the three stone pillars which support the mount. Athūming is a nat who is supposed to occasion eclipses. Ngal-yea is a fabulous being, supposed to occasion earthquakes. Bĕloo is a kind of monster which eats human flesh and possesses certain superhuman powers. Găn-dāp-pâh, Rĕk-kike, Cŏm-bân, Gă-lōng, and Nă-gâh, are different races of huge monsters, many of whom inhabit and guard the base of My-en-mo mount. Wāy-nă-dāy-yâ are a race of Galongs, whose king or chief is said to be of immense size, each wing being above 600 miles; the distance between the wings the same, the length of the body above 6000 miles; the crest of his head above 36 miles; and his bill, above 1800 miles. Weētsâmōne is an aërial spirit which guards the Thū-roung tree, which is said to produce a fruit in shape like the human species. Măn-nāt is a powerful evil spirit who resides in the highest inferior heavens, and has dominion over all the lower parts of the universe. Sēk-kyâmēn is a sovereign of the four great islands which surround My-en-mo mount. Arēe-yâh is one who has undergone a great change by which he has become independent of the common accidents of nature: they are divided into four grand orders, each of which embraces two classes, in all, eight kinds.

Zēenà or *Budha* is a person who has overcome the five evils or tyrants, viz. 1. animal constitution; 2. subjection to the four causes; 3. the passions: 4. death: 5. the most powerful evil nat. He

has the form of a man, and, in point of wisdom and virtue, is unrivaled throughout the sek-yah systems, and is the supreme object of worship, both during his existence and after his annihilation, until the appearance of another Budha. In the present grand period (see Bōke-dāh-kăt) four Budhas have already appeared, viz. Kāu-kŏo-thăn, Gāunâ-gōng, Kăth-ă-pân, and Gaudama; the fifth, A-rē-mă-dāy-yă is yet to come, and to him the expectations of all Budhists are directed with much earnestness. Thĕg-gyâh is one of the higher orders of intellectual beings of which there are said to be 32 classes. Thĕg-gyăh-mēn is the king of nats. There are however, it is said, three nats who excel him in glory; they obtained this transcendency on account of certain offerings made in time of one of the incarnations of Budha. Bramhas are beings superior to men and nats, inhabiting the higher celestial regions (see Bramha-bōn). Thă-kĕn-porâh is a term which is applied to great personages, particularly to Budha or deity. The whole number of absolute or distinct Budhas istwenty-eight; five belong to the present system, but one of them has not yet appeared; twenty-three made their appearances in different successive worlds previous to the present; the 1st lived 80,000 years; the 2d, 90,000; the 3d, 80,000; the 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, lived each, 100,000 years: the 12th, 13th, 14th, 15th, 16th, 17th, 18th, and 19th, lived each 90,000 years; the 20th, and 21st 60,000 years; the 22d, 80,000; the 23d, 70,000. The 1st of the present world, 40,000 years; the 2d, 30,000; 3d, 20,000; and Gaudama, the last, lived only 80 years. Five of them were 80 cubits in stature; six were 88 cubits; one, 90 cubits: three 60 cubits each; four, 58 cubits; one, 50 cubits; one, 70 cubits; one, 40; one, 30; one, 20; and Gaudama the last, only 18 cubits in stature. These deities possess the power, it is said, of emitting rays of glory or splendor in six streams of different colors.

Books. The most important religious work, and that which is most referred to as authoritative, is the *Bedagat.* This consists of three grand divisions; viz. 1. Wee-nee, containing five books which comprise the commands of Gaudama for observance of his priests; 2. Thōke-tăn, which is in three books; 3. A-bē-de-ma, in seven books. It was 458 years after the death of Gaudama, in the reign of Dōke-tă-kâh-mă-nēᵓ, that these books were, according to Budhist authorities, "miraculously transcribed in one day from the original which is now lost," but which, in the estimation of most persons who have investigated the subject, never existed. In the reign of Nam-ma, 930 years after the transcription, they were translated out of the Thee-ho language into Magadha or Pali by Bōke-dă-gau-thah, a great religious ascetic, and brought to Sam-boo-de-pa, or as the Burmans say, our island. Abridgments of these have been made; they are variously interpolated, and commented on. The grand purport of them is to offer inducements to the people to make liberal offerings to the priests, and provide largely in every way for their accommodation. This is done by telling stories of the rewards received by those who had been bounteous in their presents to the priesthood, or the calamities

inflicted on the refractory. Dzat, an account of one's own existence or life, given by one's self, is commonly applied to the different existences of Budhas, and particularly to the existences or lives of Gaudama the last Budha, 650 of which are counted in the extant Budhist scriptures.

The Burmans have histories of their kings rather voluminous, but the copies are scarce and little read. It is understood that major Burney, late British resident at the court of Ava, has obtained a pretty extensive collection of their historical works, and from him, at some not distant day, a full account of them may be expected. Yooah-tee-theet is an astrological book, by which is determined the proper time to found cities, and by which their future destinies are known. Yat-tar-rah is a charm or astrological calculation which is impressed on metal or any substance, and deposited in the earth, over which (on account of its magical power,) it is supposed no enemy can pass.

Medicines. "The medical department is peculiarly subject to the control of superstition. Its influence is often seen in the collection of medicinal roots, the methods of compounding medicines, and the time and manner of administering them. Of books which treat of the nature of diseases, the virtues of medicinal roots and plants, the art of compounding them, and their specific qualities, they have a considerable number. Shops of drugs and medicines are in full proportion to the wants of the public. With surgery, however, they are entirely unacquainted." See Am. Bap. Mag. IV. The practice of midwifery is wholly in the hands of the women, and is said to be extremely barbarous. Were it practiced in cold countries, it would be the occasion of death in most instances. After the birth of a child, the mother, in all her exhaustion, is exposed to a hot fire for two or three days. The leprosy, for which no specific is known, is common. Other diseases, if we except the rheumatism, are rare.

Temple of Teen How at Meichow. Among the many monuments raised by the superstition of the Chinese in honor of Teën How, 'the Queen of Heaven,' one of the most remarkable is a temple at Meichow. It stands upon an island a little south of Hinghwa, in the province of Fuhkeën, and in so conspicuous a situation that it cannot fail to attract the attention of every mariner who visits that part of the coast. The island presents a very barren aspect, there being scarcely any vegetation to cover the arid soil. From the midst of this waste, the temple built on the brow of a terraced hill, towers with considerable effect to the eye of the visitor. The grounds which surround this declivity are laid out with much taste, and an overhanging rock imparts to them a sort of silent grandeur. A small rivulet winds its way among the rocks down the side of the hill, and forms a basin at its foot. Doubts have often been expressed whether the Chinese are conscious of the beauties of nature,

because their descriptive poetry has so little of the picturesque, and seldom dwells upon the beautiful and sublime scenery which nature's God has spread out upon the surface of our globe to lead us to love and admire the Hand that made it. But though their poets are deficient in the description of rural scenery, the Chinese invariably select the most romantic spots for the erection of temples in honor of their gods. Along the whole coast of China there is scarcely a conspicuous spot without a temple, or at least a shrine.

The temples and pagodas built upon the hills and promontories, serve as so many beacons to the Chinese navigator, who never passes them without burning gilt paper and incense, to propitiate the favor of the deities supposed to reside in them, and secure a prosperous voyage. Thus, as the groves and high places of Scripture also teach us, the heathen in every age have dedicated these attractive spots to the service of their imaginary deities.

The temple at Meichow consists of a number of buildings which rise gradually one above another till they reach a cliff which forms the summit of the hill. It is remarkable for its colossal gilt images. In one of the lower buildings there is a large horse in a prancing attitude, the workmanship of which exhibits considerable skill. At present it wants a rider, but this deficiency will soon be supplied, as the moulder has one preparing. The priests, though only eight in number, pay great attention to their sanctuary, and keep it clean and in good order. The merits of "Heaven's Queen" are rehearsed daily in their vespers; and though she is not of Budhistic origin, they sing her praises in the Pali language. Many are the votaries that crowd this temple for worship. Pilgrimages are made from every part of the province of Fuhkeën to conciliate her favor. No junk of any importance passes without stopping a while, that the captain and mate may render homage to their protectress for her aid in the hour of danger. The priests are consequently rich, and own much of the island, in the interior of which are many fertile spots and some flourishing villages.

When we visited them, we charged them with deluding the people, and reproved them for maintaining a worship which reason condemns, and every pure heart must abhor. We told them of the Creator of all things, and of the Savior of sinners; and exhorted them to relinquish their foolish idolatry and turn to the living and true God. Pliant, like the votaries of Budhism, they acknowledged that all their idol worship is a mere farce; but as old custom is in its favor, and their own gains would be lost by its abolition, they cannot consent to give up a system which has the sanction of ages. Nevertheless they thought us in the right and would be glad to adopt our system, if their worldly interests were not concerned. From the various conversations we have had with Budhist priests, it is evident that their tenets have no very strong hold upon their minds. They are formal worshipers, and tread in the steps of their forefathers without examining upon what grounds their belief is founded. They might be easily persuaded to change their religion if their own present interest could be promoted by it;

but without a radical change of heart, this is scarcely desirable. Their outward compliance with our forms of religious worship would only prove detrimental to the progress of the gospel. It is in vain, therefore, to hope that they will forsake their idolatry, if the power of the Holy Spirit does not regenerate their hearts. For this we incessantly pray. May those feeble endeavors to point out to the priests of *Meichow* the way of salvation be blessed from above.

Remarks concerning the Conversion of the Chinese. We have long been told that the Chinese empire is shut against the entrance of the gospel. This sentiment has paralized the efforts of the Christian church in behalf of the Chinese; and we sincerely hope it will soon cease to exist. We cannot, indeed, at present adduce many instances of actual conversion to prove its fallacy; but it may be safely asserted that the principal difficulty in the way of introducing the gospel into this great nation, lies, not so much in the physical and political position of the empire, as in the indifference of the people themselves. The hardness of a Chinese heart is great. A lying spirit is implanted and cherished in them from their childhood; they can form no conceptions of spiritual things; and the things of this world seem to satisfy all their desires.

The difficulty of bringing such a people to feel the influence of religious truth is indeed great; yet not so great as that of introducing it among Mohammedans, or even among the Hindoos. Here we meet with a reading people, comparatively free from prejudice, willing to listen to the truth, with a good portion of common sense, and not trammeled by any religion of state. To a true Chinese all religions are alike. Provided he move in the track of his forefathers and worship their manes, it matters very little with him what idols he worships; yet he must have some object of adoration, however small and contemptible. This, however, can hardly be regarded as a favorable indication; the sick man, who is insensible of his disease, and therefore seeks no remedy, is in the greatest danger. What must be the sensations of the Chinese at their transit into that world, where they find themselves surrounded by realities, of which till that moment they had never had a thought! But we cannot, while we live, pursue them and mark their condition in the world of spirits. Though we must all enter that world, it is beyond the power of human reason to tell what will be our sensations there.

China's millions of unconverted heathen have often been the theme on which the friends of missions have dwelt. Their readiness to succor those who are engaged in the great work, and to sacrifice their property for the promotion of it, show that their zeal consists in something more than more words. Though their means might not be adequate to meet the demand, were the work to be carried on as vigorously and extensively as it needs to be, we may expect that they will use their utmost exertions in behalf of this

populous nation. On this point no fears need be entertained. The friends of the Savior at home are fervent in their prayers, and their supplications before the throne of grace are precious in the sight of the Lord. The merciful Redeemer will not leave their petitions unanswered; he will grant success to those undertakings, of which the sole object is the promotion of his glory.

Thus armed by the promises of a faithful God, and sustained by the prayers of our fellow Christians, let us boldly attack the kingdom of darkness, undismayed by the difficulties which lie our way. They are not so great as the first missionaries in Greenland, Labrador, and at the Cape of Good Hope, had to encounter. The same faith which made them prove victorious and successful in those inhospitable regions, will enable us to persevere in similar labors, and in the end secure for us similar success. We have an almighty Savior for our leader, whose mercy embraces China, as well as every other nation. To him let us look steadfastly, and in his strength "fight the good fight." Oh! that crown of glory which awaits us at the end—the prospect of seeing so large a nation benefited by our labors, of destroying the empire of the prince of darkness here, freeing his slaves from bondage, bringing them to their Savior, and rendering them happy for ever!

Let the promises of God, that China shall see the salvation of the Lord, be continually before us, especially when we find ourselves surrounded with difficulties and dangers. The struggle which will result in the spiritual emancipation of China will probably be arduous and protracted. Let us not, then, be disheartened, should we meet with reverses; but having once believed that God is our protector and eternal joy, let us not count our lives too dear to be sacrificed to the noble cause. Why should we hesitate, if duty calls us to do it, to offend a jealous government, and draw down upon us their vengeance? What would have become of Christianity in its infancy if the apostles had been dismayed by the threatenings of the Jewish sanhedrim, who had it in their power to oppose the progress of the gospel more effectually than can the emperor of China with all his host of officers?

Our predecessors in the work have paved the way before us. Let us press forward in the course which they have commenced. The time for making the necessary preparations for the great campaign is past; and we are now to meet the enemy and fight with the spiritual weapons which have been provided. We would say nothing derogatory to useful literary labors of any description, nor discourage in the least the establishment of schools or colleges among the Chinese whenever it can be done. But we wish to fix attention upon the great object of our exertions—*the preaching and promulgation of the gospel in China itself.* Writing for the benefit of the Chinese stands in intimate connexion with this object; but it seems scarcely necessary to remark that the best preparation for writing thus, is such an intercourse with them as will make us intimately acquainted with their spoken language, their prejudices, and all the peculiarities of their habits and character.

We hope the time will soon come, when an abundance of religious books shall be published in the Chinese language, which will not yield, either in perspicuity or purity of idiom to the best native compositions We therefore recommend an unwearied study of the Chinese language, both spoken and written. We expect that all who engage in the work as missionaries, will have received a thorough classical education, to prepare them to become fully masters of this difficult language. We also recommend the employment of any time which cannot be profitably occupied in preaching, in literary pursuits. But preaching and promulgating of the word of God should be the primary, writing the secondary, object.

Well directed efforts will have the desired effect. When a free intercourse shall be opened, the influence of our conversation with the heathen, and the example we set before them, if such as become Christians, will be felt. If that pure principle of love and benevolence which dwelt in Jesus Christ, animate our hearts we shall endear ourselves to the nation. Though for a time repaid only with ingratitude and looked upon as barbarians, we shall finally gain their affections, and thus most effectually secure our ultimate success.

But China is not yet open. Nothing is so important, at the present crisis, as securing a free intercourse with the empire. This for the present should be made the chief object of our efforts. The probability of our being able soon to establish the long wished for intercourse, is at least as fair as it ever has been. Let us improve the inviting prospect, and by our joint endeavors pull down the wall of separation, and after it, the disgraceful and hideous idolatry of China.

We commend these few lines to the serious attention of our fellow-laborers, and of those who are about to engage in the same good work. May an unaimous coöperation for the accomplishment of the same great end, and iron perseverance, and especially that holy ardor, love, and patience which is the peculiar gift of the blessed Savior, henceforth characterize our efforts in laboring for the conversion of the Chinese. *Philosinensis.*

The danger of giving unasked advice to despots. "Let Kin Mingkwan be delivered over to the criminal court for trial. Respect this." So said his majesty: and what had this person done? He presented a sealed memorial to the emperor, showing his opinion how to rid the nation of rebellious banditti, of thieves, gamblers and prostitutes. Being a man devoted to letters from his childhood, he had more knowledge of the ancient classics than of modern manners, and wished to revert to those happy days in which the land was cultivated by the united labors of the government and people, when "hunger and starvation," the causes of all social evils, were unknown. These and similar vagaries were the head and front of the old man's offending.

The court says, there was nothing rebellious or disrespectful in his paper. And he was in fact, nothing more or less than a Chinese Owen of Lanark. But for his *presumption* and imprudence in giving unasked for advice, their decree that he shall receive one hundred blows with the large bamboo, and be transported three years, would not have been passed. However, he set up a plea that he was the only son of an aged mother. The court therefore directed that in the first instance he be sent back to Ganhwuy, the green tea country, whence he came, that the local government may ascertain the facts of the case; and if his allegation be true, to put him in the pillory, and bamboo him, before they send him to his mother; but if false to transport him as before directed. The court in their memorial add, that his suggestions are impracticabilities, and recommend his majesty to dismiss the subject without further consideration.

In the new "Memoirs of the court of king Charles the first," by Lucy Aikin, we find that poor William Prynne, about two hundred years ago, for writing a book against stage players, female actors, and royal book of sports for Sundays, &c., was used more harshly by the Star-chamber of England, then Kin Mingkwan was by the criminal court of Peking. Prynne had to pay a fine of £5000 to the king, to stand in the pillory, to lose his ears, (that is, to have them cut off,) to have his book burned before his face, and to be imprisoned for life. Another zealot of that day, Dr. Alexander Leighton, a Scotch divine, for an appeal to parliament against prelacy, and some rude remarks on king Charles' Roman catholic queen, was sentenced "to pay a fine of £10,000, to be imprisoned for life, to stand twice in the pillory, and each time to be whipped, to have an ear cut off, a nostril slit, and a *cheek branded.*" For this sentence, bishop Laud pulled off his cap and publicly gave thanks to God, and the whole savage punishment was inflicted on Leighton, without the slightest mitigation! What changes have 200 years produced in the western world! And if knowledge be diffused, why may not similar happy changes for the better be some day effected in the eastern world, where horrid inhumanity and cruelty still exist even in the forms of law, and by its solemn deliberate sanction? The most cruel thing in Chinese law, as it appears to us, is the putting to death all the male kindred of a rebel leader, from his grandfather to his grandchildren, his wife's male kindred and his daughters' husbands; whilst all the females are doomed to be slaves. Of course this severity is intended to deter men from rebellion: but legal cruelty perhaps enrages more than it intimidates.

The self-delusion of mankind, or Satanic influence inducing false belief, is strongly exhibited by the mode of speaking common both in Christian and Pagan lands concerning persons departed this life. That the judgment of the deceased should be left to Him who cannot err, is what our minds approve; but it is the usage to

"say nothing but good of the dead," and hence the truth—that is the whole truth, is not told; silence would be better. As it occurs in Christendom that services are said over deceased persons, supposing that they are all "with God," so in pagan lands, all descriptions of persons are sent to some elysium, or made blessed genii or demigods.

A case of this kind occurred on the 19th of the first moon of the current year in Canton. The literary chancellor Le, a namesake of the late governor, having recently obtained high promotion, was it is said, so elated by prosperity, that he indulged in a proud self-sufficiency and disrespect to inferior officers. The tale as it was given to us by a native correspondent runs thus. Last year, chancellor Le, went on a literary examination for degrees, to Lcën-chow. There resided the magistrate of Hŏpoo heën, who through life had been intimate with Le, and whose father had been Le's tutor. When the magistrate called, as his official duty required, and presented his "*show-pun*," or card containing his official history, according to custom, it was simply received, but no notice taken of him who presented it. Thus commenced bad feeling. The magistrate in the next place had selected a candidate for the *first name* in the successful list, said to deserve the place. Chancellor Le however had been bribed to install a stupid fellow, a rich man's son in the same place. The magistrate obtained his proofs: represented the facts to the governor of Canton, and he to the emperor, which when Le found out, he became so "frightened at the crime" he had committed, and the consequences likely to follow, that he retired to the western side of his mansion and hanged himself. Next morning the provincial court circular announced that Le the magnate, had from his palace "gone to ramble among the blessed genii." Concerning Le's destiny we presume to say nothing; but only lament that mankind should persuade themselves and rashly affirm that criminal suicides, and other wicked persons dying impenitent assuredly go to heaven.

RELIGIOUS INTELLIGENCE.

Distribution of tracts on the islands of Java and Madura. The following extracts are from the journal of Mr. Lukas Monton, which was alluded to in our last number: the journal was written during the months of July, August, and September, 1833, while Mr. M. was on a voyage to Cheribon, Samarang, Lassam, Sourabaya, Grissee, and Indramayoe, on the coast of Java, and at Sumenap on Madura. At all of these places he was well received by the natives and found opportunities for circulating upwards of 2800 tracts. He was however interrupted in his benevolent work by the Dutch authorities, on account of his having circulated a few Javanese tracts, which that

Christian government does not wish to have distributed, lest the discontented part of the population, should interpret it into an interference with their religious notions, and should make it a pretext for raising the standard of insurrection. But this is a wrong view of the case: instead of the people being displeased with the books already put into their hands, they are invariably pleased with them; and rather than raise an insurrection on account of religious tracts being given them, the Javanese are more likely to complain of their being withheld, while they see their Malay and Chinese neighbors receiving them in abundance. That an enlightened Christian government, in such an age as this, should directly oppose the promulgation of the gospel, seems to us very unaccountable; but cherishing the hope that this opposition will soon cease, we forbear to animadvert on such conduct.

We have read Mr. Monton's journal with much pleasure; but our limits will allow us to quote only a part of it. We give the most interesting paragraphs, which may serve as specimens of the whole. He arrived at Cheribon, July 23d, and of his labors there, remarks:

"About 12 o'clock I entered a market called Karang Getas, in order to distribute Malay and Javanese tracts; and when I saw the multitude, I was very glad, thinking I should be able to give away my Malay tracts; but not a single person would receive them, because they were afraid; I even went round and round the market, but no one would take them; upon which I sat down in the middle of the market to read the books. One person hearing me read, said, 'what is the purport of these books?' I replied, 'the title of this book is the way of salvation for all mankind.' He said, 'what salvation?' I replied, 'salvation of the souls of men, who have sinned, and fallen; but Jesus Christ the son of God is come into the world, to save men from their sins, so that whosoever believeth in the name of God's Son, and repenteth of his sins will get peace in this world and salvation in that which is to come.' In a few moments more, a multitude gathered around me, asking for Malay and Javanese tracts, and they pressed so thick around me, that I could not move, nor give out any tracts, when they began to plunder me of them."

"July 25th, we came by God's help to Samarang, and on the same day went ashore. At that time I said unto the Lord, 'O Lord! the God of all thy creatures, I go in the name of thy Son Jesus Christ to fullfil thy will, according to the directions of my teacher, at the command of thy holy child Jesus: O Lord! most merciful, let thy kingdom come, and thy will be done in earth as it is in heaven.' I then commenced distributing Chinese, Malay and Dutch tracts to all my brethren of the race of Adam; and may the second Adam add his blessings thereto. In the first instance, I gave away Chinese books, and truly the Chinese were very glad to receive them. The Arabs also were more eager than before, and did not send others to get them, but came themselves, and asked for Malay books."

"The next day I went on board a prow belonging to an Arab, a great man in Samarang, where I met a Mohammedan pilgrim from Pontianak, with whom I had a regular contest. He asked, 'what is the use of distributing these books among the Malays?' I replied, 'these books are of great use; for if people get these books to read, and repent of their sins, believing in the Lord Jesus the son of God, they will be happy in heaven.' 'But,' said he, 'the prophet Jesus is for Europeans, while Mussulmen must follow Mohammed.' I said, 'it is not certain that they must follow Mohammed, for perhaps Mohammed is himself gone to the wrong place, but whosoever follows the son of God will obtain salvation. For Jesus will come in the last day to judge the world, and there is no judge besides him; therefore whether white men or black, they must all listen to the instruction of Jesus, even to the gospel, the news of salvation to lost sinners; for there is no other name given under heaven among men, whereby we can be saved, but the name of Christ Jesus. Therefore you must take great care, how you follow Mohammed.'

"I then went back to the vessel, and got a bag full of tracts, in order to go on shore; but I was stopped at the custom-house by the fiscal, who examining my bundle very closely, I began to be afraid because I had some Javanese tracts at the bottom of the sack. Afterwards he took out a Chinese book, and called a Chinese to read it, which turned out to be the book of Genesis; thus the Chinese had to proclaim in the ears of the fiscal, the word of God. Upon this, the fiscal said that I must take out a pass from the custom-house. I said 'very well,' and went to the custom-house, taking some Dutch tracts with me. Here the captain of the vessel asked for a pass, while I distributed some tracts among the clerks, who took them to the collector. When the collector came out and asked what I wished to do with these tracts, I said, that I intended to circulate them among the Chinese and Malays. He then gave me a pass. Upon this I went immediately to the Malay campong, to distribute some Malay tracts, and was astonished to see the Arabs asking for tracts in such numbers that I could scarcely stand, the crowd was so dense: they seized and pulled them from me till my hands were sore. And when I gave out the Javanese tracts, the people came more furiously to get them; insomuch that I was afraid of making a disturbance: on which account I went into the house of a Malay, and shut the door, distributing tracts through the window till they were gone. I hope that the Lord Jesus has made them feel a little of the contents of those tracts, for the Arabians who before were such opponents came themselves and begged for tracts, and when I refused they took them by force."

On the 28th of July, he touched at Lassam, 'where they build ships,' and from thence he sailed to Sourabaya. "August 3d," says he, "I went to the Malay campong, and distributed some Chinese books on the way. I was astonished that so many asked for Malay and Javanese books, but I was afraid to give

them on account of the restriction. However, they insisted on having them, and when their demands grew more loud and clamorous, I was afraid of a disturbance, and made my escape into the house of a Chinese, where I thought I would give away a few quietly, but they crowded in more and more, till the Chinaman shut the door. This they soon pushed open, and came in a body demanding tracts. The room was soon so full that I was unable to take out any, till I got upon a chair. Still it was impossible to deal them out. The Chinese now became angry; but for this they cared not a whit, insisting on having tracts; when I found that it was impossible to pacify them otherwise, I got upon the high table, which served the Chinese for an altar piece; thus being elevated very much above the rest, I was enabled to deal out a few. Some wanted to snatch them, others asked for them, but would not keep quiet, for when one had obtained a book, and began to read a few words of Javanese, another would snatch it out of his hand. I could not conceal the Javanese tracts, for they followed me begging, and if I said, they are all gone, they still kept following me to a great distance, and would not quit me, till they found that all were gone.

"August 6th, I went out to distribute Malay and Chinese tracts which were sought after by many of the Malay and Bugis people. Wherever I went, a constable and two police officers followed me, examining my bundle to see if there were any Javanese tracts: but they found only Chinese and Malay. Upon seeing the constable and police officers following me, the people were rather shy of receiving tracts, but I distributed them notwithstanding among the Malays, and those Javanese who understood the Arabic character. The common people were now afraid of making a noise, because they thought that the constable and the police officers were sent to take care of me; on which account they asked for books in a gentle and quiet manner, but they knew not that the object of sending the officers after me was to watch my proceedings. Thus the officers were after all of some service, in keeping the people quiet. When the books were gone, I gave a tract to the constable, and returned home. Thus it went on for several days. Whether I went to the Malay villages, or the Chinese campong, the officers followed me, and when my books were gone, I thanked them for their kindness in taking care of me, and preventing disturbances."

"About this time, I had some conversation with *Fek-suy*, a Chinese who had adopted the Christian profession. He spoke as if he were already secure, and should never be moved. I talked to him of the new birth, but it appeared he had never turned his atten ion to this subject. He had many expedients for covering over his own faults, as Adam covered himself with fig leaves, but of the new birth he knew nothing. When he was baptized, two of his children were baptized with him, but his eldest son was not brought forward for baptism, because, as he said, he

night be the means of bringing another soul into the church with him; by which he meant that his son should grow up and marry some rich Chinese woman, who would then embrace Christianity with him. I remonstrated with him on the folly of such a scheme, and told him that I feared his profession of Christianity was mere outside show, for the sake of gain; and that he was not entering into the kingdom of heaven himself, but preventing those who were entering from going in. After talking much with him, I found that the drift of his conversation was to justify himself, but when I came to experimental subjects he was either silent or angry. One of the attendants on the religious services had been overcome by temptation and had consequently discontinued his attendance, against whom *Fek-suy* appeared to be much enraged, without showing the least pity for his fallen brother; whereupon I reproved him, and told him not to judge his brother, or set at naught his brother, for we must all stand before the judgment seat of Christ.

"After this the people in jail, (whom he had before visited,) sent to call me, that I might pray for them, thinking by that means to escape from prison. I came as I was called, and distributed books among them, when the professing Christians who were confined called me aside, and spoke as if they thought that I could pray them out of jail. I said, how foolish you are to suppose that my prayers would avail to get you out of prison. No; this prison God has appointed for the confinement of evil men, and this is a specimen of what hell will be; you are confined here for your crimes, and if you do not repent of them, God will punish you for them still more in another world.

"August 31st, they appointed for me a place of meeting (at Sumenap), where more than 60 professing Christians came together to hear the gospel of Jesus: and truly they appeared like persons just awaking out of sleep, and as it were hungering after the word of life; for there is no one to give them instruction in the Malay language; Mr. Ploegman being fully occupied with the Dutch. For the four days that I was with them, they assembled every evening to the number of 55, besides children, who were all very desirous of hearing about the death of Jesus, and of pardon through the blood of God's dear Son."

"September 2d, Mr. Ploegman took me to the palace to see the sultan of Sumenap, and from 8 o'clock in the morning till 11, we continued talking about the religion of Jesus. The sultan acknowledged that the Scriptures were true, that Jesus Christ was the son of God, and the Savior of men; but the death of Christ he would not admit of. I asked the sultan who told him that Jesus did not die. 'Mohammed,' he replied. I then asked his highness to be good enough to read the 4th and 5th chapters of the Koran, where it is recorded, that God said to Jesus, 'I deliver you to death:' it is also said in the same book that Jesus did not die, but that God took him up to heaven alive; now which are we to believe? Mohammed has also said, that

Jesus is not the son of God, but the spirit of God; and which of these titles ascribes to the Savior most divinity?' Some Europeans who were sitting with the sultan while I was talking with him, now began to rub their noses, and getting up they walked away. Upon which I said, Of all people there are none so inconsistent as professing Christians. 'How is that?' said the sultan. 'Let your highness,' I replied, 'only look at the Chinese; they make a god of paper and wood which is but a false god, and yet they respect it, and bow down to it; but Europeans, who have the knowledge of God and of his Son, cast contempt on the very religion they profess. God wishes us to become his children, but the majority choose rather to be children of the devil, who was a transgressor from the beginning.' On hearing this, Mr. Ploegman urged me to go home."

JOURNAL OF OCCURRENCES.

Termination of the hon. E. I. Company's exclusive rights in China.—'The exclusive right of trading with the dominions of the emperor of China, long enjoyed by the united Company of merchants of England,' ceased on the 22d inst.; and henceforth (notwithstanding any provision, enactment, matter or thing made for the purpose of protecting the *exclusive rights* of trade, heretofore enjoyed by the said Company, contained in any act of the said Company or of the British parliament,) it shall be lawful for any of the subjects of his most excellent majesty, king William the Fourth, to carry on trade with any countries between the Cape of Good Hope and the Straits of Magellan.' This act of king William, passed "by and with the advice and consent of the lords spiritual and temporal, and Commons" of Great Britain, will aid very much in hastening the abolition of the long cherished EXCLUSIVE RIGHTS of the celestial empire. That the new arrangements will cause embarrassment to some of the native merchants we have no doubt; but that they will prove beneficial to the nation, and to the world, seems most certain. We are by no means disposed to criminate the men who enjoyed those exclusive privileges; and none, we trust, will grieve that such exclusiveness is going into disuse. Every Briton, and every freeman, must exult in the triumph of principles which demand the repeal of such laws, however long they may have been established, as take the natural rights of the many, and make them the chartered privileges of the few.

We do not suppose that the removal of the "incubus" will give a freer respiration to British subjects in China than they before enjoyed, or cause all to realize what they may expect from free commerce. Some, perhaps many, will engage in the new trade to their sorrow. Among the native merchants and local officers there is a good deal of curiosity to learn what are to be the new arrangements. His excellency governor Loo, we understand, has taken pains to inquire of the British factory why their ships cease coming to China, since tea has become *necessary* to England.

Death among the beggars of Canton.—The number of beggars, time out of mind, in Canton, has been very great; but during the past winter, and chiefly in consequence of the inundation which occurred last summer, both their number and their distresses have been greatly multiplied. We have sought in vain for the means of making a satisfactory estimate of the number in and about the city at the present time; judging from what we have seen we think it cannot be less than 5000, and it may be even twice that number. In ordinary times, only a few are left to famish and die in the streets; but during the rainy months of the cold

rent year, many hundreds have perished for want of food and raiment. Now and then an individual has died near the foreign factories; but most of these unhappy beings are to be found near the market-places and the temples. A note from a correspondent, which we will here introduce, shows what may be witnessed at a single spot; and probably does not exhibit one-twentieth part of what is suffered by the beggars of Canton. The temple to which our correspondent, refers is that of *Wan-woo-te*, situated about one hundred rods northwest from the foreign factories. Our correspondent writes:

"Mr. Editor: You have frequently alluded in the Repository to the condition of the poor in Canton; I therefore suppose you will not be unwilling to admit a few plain facts. I happened one morning to pass by a temple before which a number of beggars had passed the night, several of whom had died of cold and hunger. Preparations for some ceremonies in the temple drew my attention to the same place the next morning, when the number that had perished during the night was still greater. I have been there, as often as every other morning since, and have almost always found several dead bodies; sometimes eight or ten. A considerable number of poor creatures pass the night there, with no other covering than a mat, and frequently without even that. Not a few appear like persons who have seen better days; and some are probably brought thither, when sickness has disabled them, by those who should be their friends. Some are young, from 10 to 15 years old. I have seen several such that died of starvation; and have often witnessed scenes too horrid and disgusting to be described. For weeks I did not attempt to ascertain the number that perished; but during the last week, ending April 26, on the five mornings I went there, I counted 15; on one morning five, and another six. I hope it will not be supposed that any citizen of a Christian country can witness such wretchedness without endeavoring to do something for its relief; but the aid afforded has been but too feeble, and I invite the attention of others to the subject with the hope that more general and efficient means may be used for the relief of these sufferers. They are men, as well as we; and are perishing of want before our doors. *Philo.*"

Since the preceding paragraphs were in type, we have heard that a proclamation has been issued by one of the local officers, giving notice that the salt merchants of Canton have advanced money to purchase coffins for such beggars and poor people as die in the streets: but not a cash is offered to procure food or raiment for the living. It is painful to observe the indifference with which the Chinese look on the distresses of their fellow beings. Since we received Philo's note, we have visited the temple of Wan-woo-te; it was in the afternoon; and instead of seeing a company of beggars, we found a stage erected, upon which a company of players were acting the parts of statesmen and warriors for the entertainment of hundreds of spectators—men, women, and children. Just in the rear of this multitude, as we walked away from the scene, we saw several emaciated half naked beings in the very last stage of starvation. Can nothing be done to relieve these sufferers?

Ghost of chancellor Le. It is rumored that the *ghost* of the late chancellor who hanged himself, sometimes makes its appearance at the court where he used to preside. Gov. Loo's report to the emperor concerning this suicide is long and elaborate; concealing the facts of the case; and attributing the deed to something like mental derangement, arising from the weight of responsibility, which his office as the awarder of degrees brought upon him. Some think the varnished tale will not obtain the emperor's belief.

Execution. The year before last, a party of insurgents opposed government in Keängsoo, at one of the embankments, and broke it down by superior force. The leader of this party Chin-twan, notwithstanding very urgent orders from the emperor to capture him, remained concealed till about five months ago. When an express communicated the information of his capture to his majesty, he burst into expressions of joy, scarcely becoming his dignity. He says, "it is an event sufficient to give great delight to the hearts of all men;" and orders him to be forthwith conveyed to the place where the crime was committed and there executed, to illustrate the justice of government, and be a burning beacon to similar offenders. The

district magistrate who caught Chintwan is promoted to be a chechow; and has the honor of wearing a feather of a peacock's tail conferred on him.

ANNUAL PLOUGHING. The 6th of the present month was the day appointed for the performance of the annual ceremony of ploughing, a ceremony performed by the emperor, either in person or by proxy; by his principal ministers; and by the heads of the provincial governments.

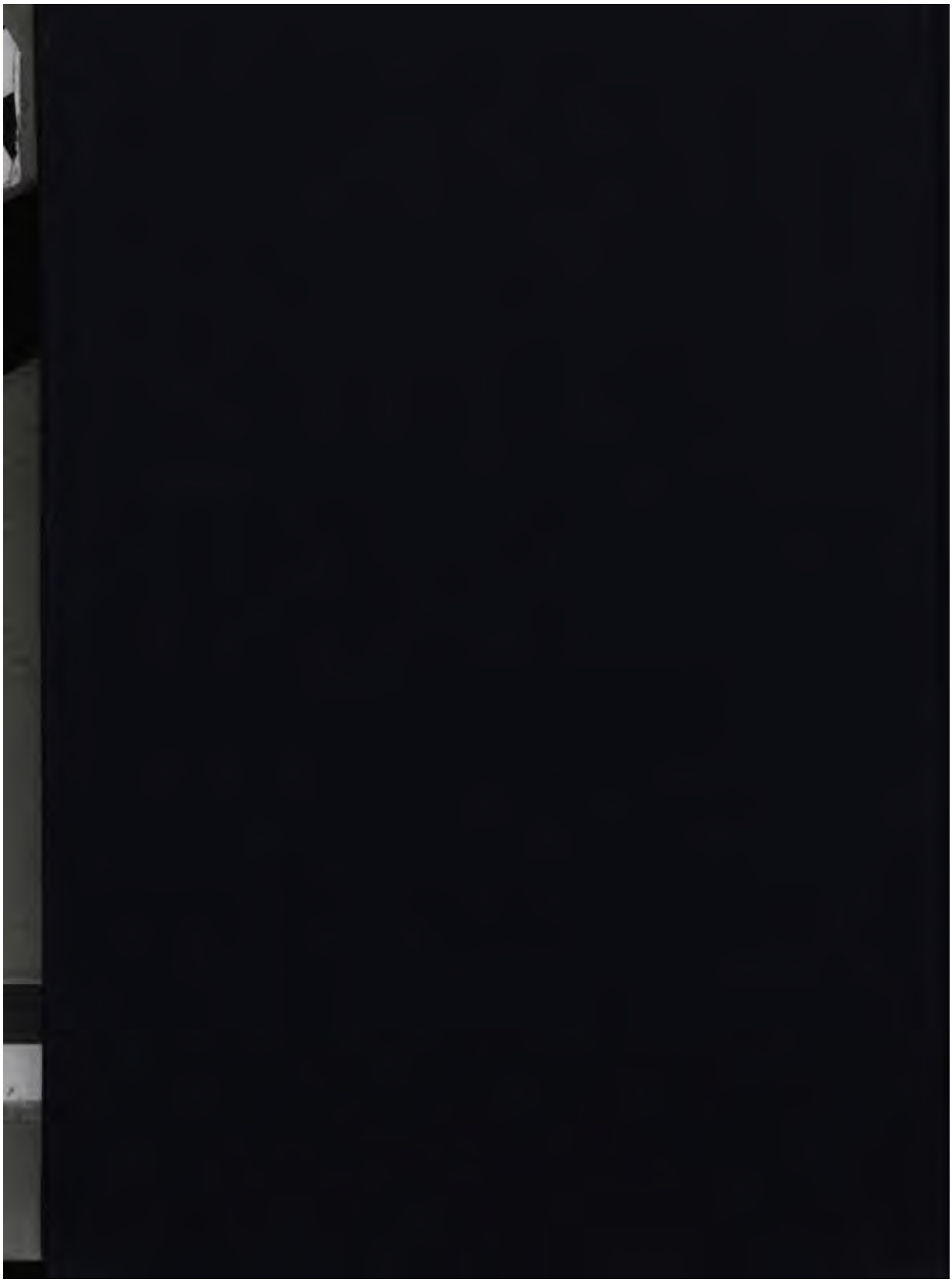
"The ceremony consists in holding a plough, highly ornamented, which is kept for the purpose, while the bullock which drags it is led over a given space. The rule is that the emperor plough three furrows; the princes, five; and the high ministers, nine. These furrows are, however, so very short, that the last four monarchs of the present dynasty altered the ancient rule laid down by Confucius, ploughing four furrows, and returning again over the ground. The ceremony finished, the emperor and his ministers repair to the terrace for inspecting the agricultural labors; and remain till the whole field has been ploughed by husbandmen." *Anglochinese Kalendar*, 1834.

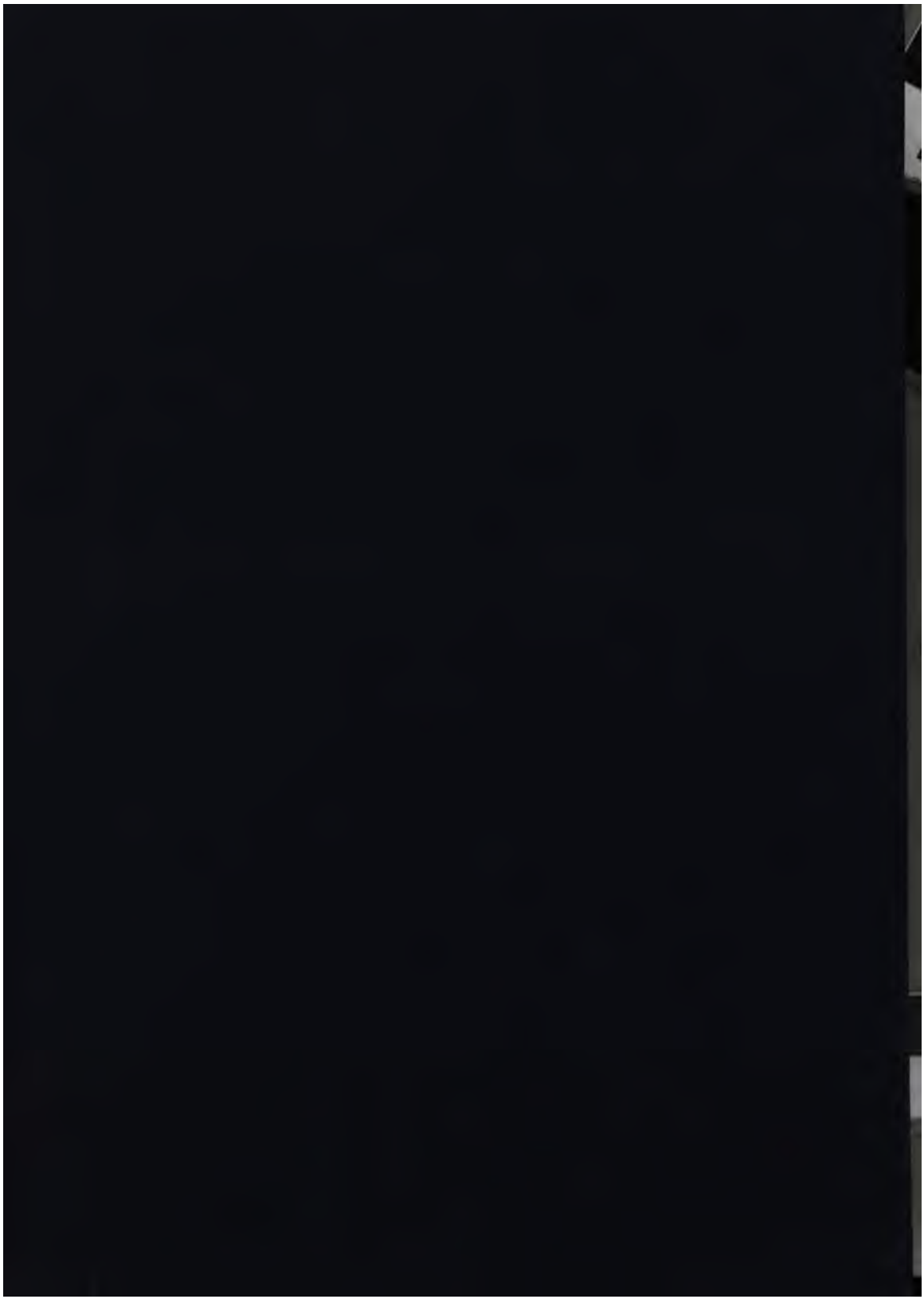
It was formerly customary to assemble a number of aged husbandmen, a day or two after the ceremony, and to give presents to those who had never neglected agricultural labors to engage in any other occupation. But the subordinates directed to assemble the husbandmen having made it a practice to bring together a number of idle old men, instructed to say, whatever might have been their profession, that they, their fathers and their children had always been employed in agricultural labors, the custom has been abandoned.

AUTUMNAL ASSIZE. At the last autumnal assize the supreme court reversed the sentences in 13 cases which the judges of the land had respited, to immediate execution. From this the emperor takes occasion to lecture the governors and lieut.-governors of provinces for their remissness, and orders them hereafter to take charge of the judges, and see that they do their duty with the strictest justice and impartiality. They must not, he says, allow themselves to be deluded by the phrase "you may save the living but cannot save the dead," and such like prattle, which is only used with the design of being lax and mitigating punishment. At the same time he adds, there must be no intentional harshness and excessive severity. The grand object, which he bids them aim at, is neither to prevent the law nor connive at the crime! but let every one bear his merited punishment, and so aid him in maintaining the impartiality of the law.

We are sorry to see rather a leaning to severity in the monarch's mind; for "*mercy* and truth preserve the king; and his throne is upholden by *mercy*," not by severity. A case recorded in the gazette of the 10th moon 28th day of last year tends to justify the apprehension we have expressed. It is a case of perfectly unintentional homicide; and yet the offender, after an appeal to the emperor, was left to be decapitated. The mercy shown him was to take his life by that mode, rather than the more severe one of being cut into eight or ten pieces. Although according to our notions, since the head is cut off, it is of little consequence whether the rest of the body be left entire or not.

The offender in this case was Wang Kefuh, of the province of Ganhwuy. He was a husbandman. On coming home from the field, he told his wife to boil some water and make him a cup of tea. She was busy at the mill pounding wheat, and had not time to make him tea. At this he was vexed and reproved her harshly. But instead of submitting she answered again, and disputed with him. Wang Kefuh then got into a passion and run towards her to chastise her. She run to the cook-house, and he seized an earthenware tea-pot to throw at her head. She evaded it, and his old mother at that instant put forth her head to make peace and received the blow on her temples. He had all his life been a dutiful son, and he immediately rendered what assistance he could and called for a doctor to his wounded mother; but she died in consequence of the stroke. The kindred agreed to treat it as an accident, and prepared a coffin to inter the remains. But government heard of it and seized the son. He was tried and confessed all he had done; but declared that there was no quarrel with his mother, nor any intention to hurt her. However he was sentenced to be cut to pieces: and his case referred to the emperor, who sent it to the Criminal Board. and they recommended the mitigation mentioned above!





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ERRATA.

On page 65, for Aoukwan, read Aokhan: page 67, for Na *Yew*-ching, read Na*yen*ching: so in the sequel: page 98, for Rev. J. Morrison, D. D, read Rev. J. Morison, D. D.: on page 164, the *second line* must be read before the first line: page 299, line 30th, should be read thus,—by a *want of* close and literal adherance to the text; by a deficiency &c.: on page 344, line 7th, for merchants *or*, read merchant.

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ART. I. *Education among the Chinese: its character in ancient and modern times; in its present state defective with regard to its extent, purposes, means, and results; measures necessary for its improvement.*

EDUCATION among the Chinese, from time immemorial held in high esteem, has always exerted a dominant influence on the manners, habits, and policy, of the nation. According to native historians, the earliest monarchs of the empire were at once both the inventors and protectors of the arts and sciences. They regarded the whole world as one family, and themselves as placed at the head of it. They made ample provision for the advancement of literature, and for the promotion of education in all its departments. 'Families had their schools; villages, their academies; districts, their colleges; and the nation, her university: and consequently no individual in the empire was left uninstructed.' The advantages of their seats of learning were open to all, and no one failed to improve them. Great was the number of pupils, and the instruction of their masters was complete. The principles of right reason were fully explained, and the rules of decorum were clearly defined. There was no excess; and nothing was deficient or defective. All things were harmonized by the music of the spheres; the winds blew gently; genial showers descended in their season; the nation was at peace; and all the multitudes of the people were contented and happy. The heavens, the earth, and the sages, formed the three great powers, which united their influence to promote the welfare of the human family. The heavens produced men; the earth nourished them; and the sages were their instructors. There were no evils then to disturb the repose of mankind; no guilt nor crime to mar their happiness. Temperance and rectitude, health and beauty, joy and gladness, were seen on every side. The earth bloomed as the garden of paradise. The emperor, the

son of heaven, at ease and secure from every danger, rambled on the high-ways; and the old men accompanied him with instruments of music and with songs. And all the inhabitants of the world went joyfully to their labors, and as they went they sung:

Jeih chuh, urh tsŏ;
Jeih juh, urh seih;
Tsŏ tsing, urh yin;
Kăng teĕn, urh sheih;
Te leih, ho yew yu wo tsae!

The sun comes forth, and we work;
The sun goes down, and we rest;
We dig wells, and we drink;
We plant fields, and we eat;
The emperor's power, what is that to us!

How majestic! How commanding! So perfect, so complete, were his laws, his example, that each subject knew his proper sphere, and moved in it; and to govern the world was as easy as to turn the finger in the palm of the hand. *Hih he! Heuen he!* How splendid! How glorious! Discoveries of everything necessary to supply the growing wants of society, were made in quick succession; and the nation, as if impelled by some invisible power, ascended rapidly to the pinnacle of glory and of perfection. In literature, arts, and sciences, models were formed every way complete; and these were stereotyped, that they might serve as guides to all future generations. Such exalted excellence, possessed by men whose 'natures were pure,' deserves to be held in admiration. It is proper, therefore before proceeding to examine the present state of education in this country, that we take a brief survey of what it has been hitherto, both in ancient and modern times.

Very little progress has ever been made in the cultivation of any of the arts and sciences, without a previous knowledge of writing: and accordingly we find that the Chinese, in the most remote periods to which their historians can direct us, were engaged in devising signs to express and give permanency to their ideas. They were successful; and a written medium was formed: at that crisis, "the heavens, the earth, and the gods were all agitated. The inhabitants of hades wept at night; and the heavens, as an expression of joy, rained down ripe grain. From the invention of writing, the machinations of the human heart began to operate; stories false and erroneous daily increased; litigations and imprisonments sprung up; hence, also, specious and artful language, which causes so much confusion in the world. It was for these reasons that the shades of the departed wept at night. But from the invention of writing, polite intercourse and music proceeded; reason and justice were made manifest; the relations of social life were illustrated; and laws became fixed. Governors had rules to refer to; scholars had authorities to venerate; and hence, the heavens, delighted, rained down ripe grain. The classical scholar, the historian, the mathematician, and the astronomer, can none of them do without writing: were there

no written language to afford proof of passing events, the shades might weep at noonday, and the heavens rain down blood." (Morrison's Dictionary, introduction.) Such is one of the fables concerning the early origin and progress of the Chinese language.

In modern times, its improvements have been few and unimportant. Perhaps we ought to say that it has deteriorated; since its difficulties have been greatly increased by the addition of many arbitrary and complicated characters. It has beauties and excellencies; and is capable of conveying thought with great precision and force. Still, the number and variety of the characters of the language are so great, that very much time must be occupied in merely learning their sounds and forms: this points to the necessity of either simplifying the existing language, or of adopting another in its stead. The experiment which is now making in India, to express the various languages and dialects of that country in the Roman character, will eventually, we doubt not, be adopted in China. A great deal more time is required for a youth to learn to read the Chinese language, than is required to gain the same knowledge of any of the languages of Europe; or than would be required for the Chinese, if it were expressed in a more simple character. Perhaps one half of the time might be saved; or if the child was allowed to be at school the same number of years as now, he would be able to make double the proficiency.

Astronomy began to be cultivated by the Chinese soon after they reached the country which they now inhabit. The courses of the sun, moon, and stars, were carefully observed and marked down. In process of time, a mathematical board was appointed, for the purpose of observing and recording all the extraordinary phenomena of the heavens. Time was measured by the clepsydra. The passage of the stars on the meridian, the shadow of the gnomon at the solstices, and so forth, were all carefully noticed. To aid in these pursuits, astronomical instruments were invented. The science was speedily carried to a great degree of perfection; and astronomy was made the basis of state rites and ceremonies. Hence, the celestial empire is an exact representation of the heavens, where all is perfect order and unclouded glory.

In modern times, however, the history of astronomy in China, is almost a perfect blank. And there are those, among the Chinese themselves, who do not hesitate to call in question the correctness of their early accounts. A distinguished writer of the thirteenth century, affirmed that in his time the business of observing the heavens had been long neglected. During the period of one hundred and sixty years, between A. D. 420 and 580, when China was divided into two empires, each having its own astronomical board, historians, &c., two separate records were kept, one of the north, and one of the south. In describing phenomena so distinct as the eclipses of the sun, the greatest care and accuracy might be expected. "But," says Ma Twanlin, the writer just referred to, "we find mentioned in the histories of the south only thirty-six eclipses of the sun, and seventy-

nine in that of the north. Of these eclipses, only twenty-nine correspond together; in some, the years agree, but not the month. Now as there are not two suns in the heavens, it is plain that to the negligence and ignorance of the historians, we must attribute these errors and contradictions. The greatest spectacle which the heavens present to us, is unquestionably that of the sun and moon, which are visible everywhere; and accordingly, if there were so many mistakes made in observing the eclipses of these luminaries, what reliance can be placed on the observations of the motions of the stars, their often obscure and occasionally retrograde courses, and the irregularities which happened among them?" (Asiatic Journal, No. 28. N. S.)

In ancient times, geography was also cultivated among the Chinese. The ancient monarch Yu, 'of glorious memory,' after he had drained the waters of the deluge, and divided all within the four seas into nine grand departments, and these again into seventeen hundred and seventy-three kingdoms, caused their boundaries, with all their subdivisions and statistical details, to be delineated on nine large vases, appropriating one vase to each of the grand departments. By this simple process, the boundaries of the kingdoms and of the nations of the empire became fixed and permanent as the everlasting hills. And all beyond these were regarded as 'outside nations,' remote, and uncivilized, which ought to be separated and 'cut off' from those who occupied the central and flowery land.

In later times, which come more clearly within the limits of authentic history, we find the Chinese, ignorant of the first principles of geography, determining the position of places by means of divination. This was their practice during the reign of the Chow dynasty, which fell more than two hundred years before our era. Under the Han dynasty, several geographical works were prepared; but all of these must have been very defective and inaccurate. When the Mongols overrun China, they brought in their train many scientific men, who made extensive and accurate surveys. These men came from Balkh, Samarcand, Bukharia, Persia, Arabia, and Constantinople. By their aid some of the Chinese became familiar with the true principles of the science. More recently they derived additional information from the Jesuits.

In both ancient and modern times, state ceremonies have, to a great extent, occupied the place of morals and religion in China. These ceremonies were early divided into two classes, "each of which comprehended three hundred different rites." Many of these, however, have been lost; and others changed and modified. The great sage, 'the teacher of ten thousand generations,' introduced nothing new to the attention of his countrymen: he merely collected and transmitted what existed anterior to his time; and succeeding ages have been contented with following in the footsteps of their master. For the long period of more than two thousand years, there seems not to have been among the Chinese any wish for improvements; and to advocate the possibility of advancing beyond the an-

cients, in any species of learning, would be heresy. The whole testimony of modern writers goes to show that the ceremonies of the nation, including its morals and religions, have for many centuries been constantly deteriorating; and that bad example and bad education acting jointly, have almost annihilated correct principle and good conduct. Such is the natural result of the course in which the nation is trained, and but little if any improvement can be expected until that course is changed.

In ancient times, the Chinese placed a very high value on the art of music; and even in the degenerate ages of modern dynasties it has not failed to receive a due share of attention. According to the notions of the Chinese, the knowledge of sounds is so closely connected with the science of government, that those only who understand the science of music are fit to perform the duties of rulers. Viewed in this light it has always been deemed worthy of the patronage of the imperial government, which has appointed and maintained masters for the sole purpose of supporting and improving the 'national airs.' Confucius, on one occasion, was so ravished with the sounds of music, that for three months he never perceived the relish of food, declaring, "I did not conceive that music could attain such perfection as this." About the commencement of our era, according to a native historian, the use of really good music was abolished, and that of elegant music was introduced in its stead. In more recent times the forms and the names of music have been continued; and this is nearly all that has been done. "Our modern sages," says Ma Twanlin, "would by all means discourse about music, investigate the sound of the instruments, distinguish by clear and obscure notes good music from that which is like the cries of children; and if they discover some old instrument, corroded with rust, mutilated, or broken, would deduce from it proofs of what they assert; now all such I must compare to blind and ignorant persons, and avow that I cannot place any confidence in their reasonings." This witness is true.

The cursory survey which we have now taken of some of the branches of education, as it existed in former times, prepares the way for a few remarks on its present state. The accounts which have been published on this subject have not always been correct; and those which have been free from error, have never been sufficiently extended to answer the demands of the case. The man who would give to the world a full and complete history of the literature of the Chinese and their systems of education, would not only remove the mistaken views which now prevail in regard to the intellectual condition of this nation, but would greatly aid in liberating its inhabitants from the legions of old and absurd customs which now hold them in bondage. There have been those, among the learned men of the west, who have been able to identify the ancient worthies of this nation with those whose names are recorded in sacred history. According to their views, Hwangte was Adam; Fuhhe was Abel; Shinnung, Seth; Shaouhaou, "under whom troubles

and idolatry were excited," was Cain; Chuenkuh, "who appeased those troubles and restored the ceremonies of divine worship," was Enos; Tekuh and Methuselah were one and the same person; as were also Yaou and Lamech; and Shun, under whose reign the deluge happened, was Noah. The people of the Heä dynasty were the Elamites, &c. [Paravey, as quoted in Asi. Jour. No. 17.]

These conjectures accord well with that opinion which makes the ancestors of this nation perfect in every department of science. Were either the one or the other correct, we should be led to expect more exhibitions of wisdom and sound knowledge in the earliest records of this country than what they now afford: and at the same time, should find it difficult to believe those well authenticated monuments which represent the ancient Chinese in the lowest state of barbarism, wild and savage as the beasts which roam the forests. But our object now is with the present state of education in China. We wish to ascertain how many of the inhabitants of this empire enjoy any means of education; and to show what those means are, and with what purposes and success they are employed. To do this, will require much time and research. In the present article we can do no more than introduce the subject with very brief remarks on the course which we propose to pursue. In order to understand thoroughly the Chinese mind,—its partialities, antipathies, and all its various associations,—it is necessary to examine minutely, and carefully analyze, the books by which that mind is formed. We design, therefore, to take up each of their standard works separately, and to follow the learner, step by step, through his whole course, watching as we pass on every turn and change in his progress, and endeavoring in this way to show what is the present state of education in the Chinese empire. We are ready to commend and extol whatever is worthy of praise; at the same time it will be our chief endeavor to detect and expose whatever is erroneous or defective, with a view to ascertain what remedies are needed, and how they may be applied.

In order to fully understand the subject of education in its most extensive relations among the Chinese, as embracing all the circumstances of time, place, and means, which serve in any degree to form the character of man, it is necessary to observe the situation and conduct of individuals through their whole lives, from the cradle to the grave. In ancient times, which, it must be remembered, were times of perfection among the Chinese, there were mothers who commenced the course of education while their children were *we sǎng*, 'not yet born.' By commencing education thus early, their offspring were far, far superior to common mortals. This subject, which is quite beyond our own sphere of observation, we recommend to the consideration of physiologists, and to those who may be able by the sure test of experiment to ascertain the truth concerning it. That far more, however, depends on early education, physical as well as moral, than is generally supposed, we have no doubt. The case of poor Casper Hauser shows to some extent what human beings would become were they confined in perfect solitude during the first years

of their lives. Under such circumstances men would grow up to be 'hoary infants,' and die as ignorant as they were born. We view with horror and indignation the conduct of the mother who lays violent hands on her own offspring. Millions there are, however, in this country whose condition is scarcely less lamentable than that of Casper Hauser, and of those who are the victims of infanticide.

In contemplating the interesting fact that vast multitudes of the Chinese people are able to read and write, it is often forgotten that vast multitudes also are left wholly uneducated, surrounded with everything that is calculated to debase and destroy the best feelings of the human heart. Admitting that only one half of the inhabitants of the Chinese empire are educated, and we do not think the number is greater than this, nine tenths of the females will probably be found among the uneducated. Now it is chiefly among these, in the capacity of mothers, nurses, and servants, that *all* the children of the nation are trained during the first and most important period of their lives. At that very time when children require special care and watchfulness, and when they are utterly unable to be their own guardians, almost wholly incapable of distinguishing between what is right and what is wrong, they are placed under the tuition of the most ignorant and vicious persons in the community. It has been said with great truth in regard to Christian lands, that "we often consign infants to the feeding of those to whose care and skill we should hardly be willing to intrust a calf! And the consequence is well known." In China this evil is carried to a much greater extent than it is in the west. If those who have the care of children only keep them from crying, and prevent their heads and arms from being broken, 'they are excellent servants,' 'charming nurses;' while perhaps at the same time they are filling the minds of their infant charge with the basest thoughts, and corrupting their imaginations by the rehearsal of stories, and the performance of acts, of the foulest character. The injury which is done in this way is incalculable. By neglecting to educate females, and to take proper care of children in the first years of their lives, the foundations of society are corrupted, and the way is prepared for all those domestic, social, and political evils, with which this land is filled. Such are some of the particulars in which education among the Chinese is defective in regard to its extent.

Equally deficient are the purposes and the means of education in this country. The only proper object of education is to prepare men for the performance of their duties as intelligent, social, and moral beings, destined to an eternal state beyond that 'bourne from whence no traveler returns.' The whole man, therefore, physical, intellectual, and moral, should be carefully trained for those high relations for which he is created. Some of these relations, it is true, are acknowledged by the Chinese: others, however, and those too of the greatest importance, are denied; and consequently some of the noblest purposes of education are neither enjoyed nor recognized by the people of this country. Many of the youth are carefully instructed in

those ceremonies which regard mere external deportment: and a large majority of boys above the age of seven or eight years are taught to read and write; and a few are made acquainted with the laws and history of their country. Anything beyond this is seldom attempted. The history and geography of the world, the various branches of the exact and natural sciences, and the polite and liberal arts, are utterly neglected. Moreover, by throwing off all allegiance to an omnipotent, omniscient, and omnipresent Deity, and substituting false gods instead of the high and lofty One, the religious systems of the Chinese are decidedly opposed to correct education and the diffusion of truth and knowledge. We doubt the correctness of those views which represent the ancient inhabitants of the empire as making great proficiency in learning. Nor does it appear true that the government has ever employed ample means for the promotion of education. Schools there have been both in ancient and moderns times, and volumes might be filled with the records of those schools. Yet they have never afforded those aids which are requisite to educate the whole or one half of the youth of the nation. In short, it seems to us that in no one particular, are the means of education commensurate with the wants of the people.

In vain, therefore, do we look for those fruits among the Chinese which proceed from a well regulated system of education. The fallow ground is not broken up; the good seed is not sown; and consequently no rich harvest is gathered in. That policy which makes a certain amount of learning a prerequisite for office in the state, induces many thousands of the people to engage in the study of the classics. But these works, notwithstanding the high estimation in which they are held by the Chinese, are poorly fitted for directing and disciplining the mind for all the various duties of life. They serve to bring upon the intellect a dark and heavy incubus, which effectually prevents it from rising to those fair fields of science, where 'the spirit of the age,' the result of experience, guided by the principles of Christianity, is teaching men how to live. Who in the western world does not exult as he views the wonderful results of the steam and the calculating engines? The revolutions which are taking place in public opinion in regard to war, slavery, intemperance, and such like, whence have they resulted? The answer cannot be mistaken nor evaded: men have begun to understand that it is alike for their interest and happiness to love their neighbors as themselves. Acting on this principle, Christian philanthropists are extending the power and dominion of truth; consequently its antagonist, the force of error, which upholds the genius of iniquity, is weakened; and as soon as the victory is complete, war, slavery, and intemperance, with all their legions of evils, will disappear.

We do not, we think, exaggerate the defects of education among the Chinese. In regard to its extent, purposes, means, and results, it is very far from supplying the wants and necessities of the nation. In no one particular is it complete; in no one essential point is it even half what it ought to be; while in many respects it is utterly

wanting All the children of the empire it leaves neglected until they are seven or eight years of age: one half of the whole population, including nine tenths of the females, it leaves neglected through life: and those to whom it does afford aid, it gives but a faint and glimmering light. Such being the condition of education in this country, the inquiry arises, What measures are necessary for its improvement? Can anything be done? Shall anything be attempted? The politico-moral system of their sages has been in operation thousands of years, and it is now acknowledged by all parties that the morals of the nation are, and for a long time have been, growing worse and worse. This is a natural and an unavoidable consequence of a system essentially defective. In moral excellence, China never has stood high. And while the present order of things continues, the nation never can rise far, if at all, above the point which it now occupies. In all the empire there is no principle or power that can effect the changes which are necessary to elevate the Chinese to that rank which is held by the most favored nations of the west. We do not believe that China is for ever to remain in the low state in which it now is. To specify one point among many: we cannot believe that females are always, or for a very long period of years, to remain crippled and debased as they now are. But the beneficial changes must be effected by some foreign agency; or at least, the first impulses which shall lead on to the contemplated results must be received from abroad. Education and schools there are here already; but of that kind which make men thinking, intelligent beings, there are none, and never can be till the barriers which obstruct the entrance of light and truth are taken away. In prosecuting our purpose we hope to make this appear evident; and making evident the fact, we hope to excite philanthropy to buckle on her armor and come to our help—help against the mightiest evils which exist among the Chinese, their self-sufficiency and proud disdain of everything that is foreign.

Though stigmatized as barbarians, and often regarded and treated as such, it is manifestly the duty of foreigners to interest themselves in behalf of this great and populous empire. In the good providence of God we are, in many respects, privileged far above the inhabitants of this land. In social, moral, civil, and religious advantages, what foreigner would be willing to change places with the Chinese? Or what parents would desire to have their sons and daughters educated in the domestic circles and schools of this country? As the avowed disciples of Him who though he was rich became poor for our sakes, we ought to act in regard to those around us as we have him for an example. And the laws of humanity also, as well as those of God, require that the uneducated multitudes of this country should receive the attention of those who have the power and the means of affording to them assistance. Moreover, there is an inexpressible delight in ministering to the mental and moral necessities of our fellow-men. Those who suffer from the many ills 'which flesh is heir to,'—the lame, the blind, the deaf, the dumb, and such like, at once

attract attention, and draw forth sympathy and aid. Are not the diseases of the mind and of the heart equally real, and far more grievous than those of the body? We pity the naked and the hungry poor, and the sight of their miseries prompts us to relieve their wants. And shall the poverty and wretchedness of the soul pass unnoticed and unrelieved by us? Nay,

> "Can we, whose souls are lighted
> With wisdom from on high,
> Can we, to men benighted,
> The lamp of life deny?"

Time was, and that recently, when all the inhabitants of Christendom seemed indifferent to the welfare of China. Could they only obtain annually a given quantity of its teas, silks, &c., they were satisfied. And even those who visited this country seem seldom to have extended their inquiries beyond the prices of the commodities which were to be bought and sold. Thus year after year passed away; and generation after generation here lived and died without that knowledge which is profitable alike for the life that now is and for that which is to come. But a change has taken place. Thousands there are now in Europe and America, and some too among those who visit these shores, who begin to inquire concerning the intellectual and moral condition of the Chinese, and are ready to recognize them as brethren of the human family, and freely to place within their reach, without money and without price, whatever treasures of science and knowledge they possess. Hundreds, we doubt not, there are, who as surgeons, and physicians, teachers, lecturers, preachers of the gospel, distributors of scientific and religious tracts and of the Holy Scriptures, would voluntarily and joyfully devote their lives to the noble service of educating the untaught millions of this empire. And ten thousands of others there are who would gladly and liberally aid in the same glorious enterprise. Is it objected that on every undertaking of this kind the supreme government of the country places its veto, and that nothing therefore can be achieved? It is true that the rulers of this land, willfully ignorant of the character and wishes of the friends of their country, would for ever exclude them from the empire, unless they come as tribute-bearers or simply as merchants. But is not their policy unreasonable and unjust? Is it not injurious to the welfare of the nation? If so, then surely the numerous friends of this country, barbarians though they may be, should take prudent but determined and active measures to convince the rulers of their errors: in the meantime, in strict accordance with their principles and professions, they should prepare themselves for their philanthropic and benevolent enterprise, and whenever and wherever it is lawful and expedient, carry it vigorously into execution

ART. II. *The Chinese government and constitution: its character and leading principles; nature of the sovereign power; political position of the people; distinctions in society; privileged classes; the nine ranks of official persons.*

THE Chinese government has been frequently a topic of praise and admiration, among those who, ignorant for the most part of its true nature, have attributed to some peculiarly good qualities existing in itself, that almost perfect control which it has obtained over its subjects. If more closely investigated, it will be seen that the leading principles of the government, by which it preserves its power over the people, consist in a system of *strict surveillance* and *universal responsibility:* and these are enforced by such a minute gradation of rank, and mutual subordination, as give it more the character of a military despotism than is perhaps to be found in any other civil government in the world. The man, who knows that it is almost impossible, except by entire seclusion, to escape from the company of secret or acknowledged emissaries of the government, will be cautious of offending the laws of the country, or the enactments (however oppressive) of the magistracy: knowing, as he must, that although he should himself escape, yet his family, his kindred, or his neighbors, will suffer for his offense; that, if unable to recompense the sufferers, it will probably be dangerous for him to return again to his home; and that, though he should be able to return, his property will, it is most likely, be found in the possession of officers of the government, or of neighbors, who feel conscious of security in plundering one whose offenses have for ever placed him under the ban of the implacable law.

As a police measure, the system of surveillance (or it may be called espionage) may perhaps be worthy of all that praise which it has so often received from foreigners; but when we consider that the administrative and the judicial functions are both exercised by one and the same person, subject to no check but that of his superior, we shrink from placing in the hands of any individual so powerful an instrument of oppression. Of the system of mutual responsibility, in the spirit and extent to which it is maintained both in the theory and the practice of China, there can be but one sentiment of unqualified disapprobation. There is another characteristic of the Chinese government, the institution of *concurrrent but independent jurisdiction* in the same place, which at first sight appears inconsistent with the system of mutual subordination above mentioned; but, as each independent power derives his authority from the emperor, and acts under immediate orders from the throne, and except in extreme cases, cannot go out of the regular routine of act at all on his own responsibility, it is therefore in appearance only that these two systems are opposed to each other.—It will be necessary to keep these

remarks in view in following out the series of official gradation detailed below.

We may compare China as a nation to a vast army, under the command of one generalissimo, the emperor. This army is divided into regiments, battalions, and companies, each arrayed under their respective leaders and subordinate officers. Every officer, whatever be his rank, and every private, is required to pay implicit obedience to the commands of his superior; he may not for a moment question the propriety of the orders which he receives, but must hasten to put them in operation by all the means in his power: were he to act otherwise, all order and discipline would speedily be at an end. Such precisely is the principle on which the government of China is conducted. By the 'transforming influence' of this principle, the government becomes a *machine*—beautiful, it may be in appearance, yet still merely a machine, all the parts of which are wholly incapable of motion except as acted upon by the fly-wheel to which the machinery is attached. This principle, by which all *moral* responsibility is supplanted, does make room for a system of blind and tacit conformity to rule and custom. But is such, we would ask, the government that should rule the minds and faculties, the genius and energies, of three hundred and sixty millions of rational and immortal beings? Can any one conscientiously think that it is? But we will proceed to lay open its character more in detail, leaving our readers to form their own judgment as to the merits of its construction. With regard to its operation, historical facts can alone afford the needful information; but of these, it is not now our province to speak.

The emperor is the sole head of the Chinese constitution and government. He is held to be the vicegerent of heaven, especially chosen to govern all nations; and is supreme in everything, holding at once the highest *legislative* and *executive* powers, without limitation or control. He is hence entitled *teën tsze*, 'the son of heaven;' and is clothed with most of the prerogatives of deity.* From him emanate all power and authority; the whole earth, it is ignorantly supposed (and it is the policy of such as are better informed to perpetuate the ignorant notion,) is subject to his sway; and from him, as the fountain of power, rank, honor, and privilege, all kings derive their sovereignty over the nations. It is in conformity with these haughty pretensions, that China ever refuses to negotiate with 'outside barbarians,' until compelled to do so by force stronger than her own; and then, even when such is the case, she always assumes the tone of a condescending superior, at least in the view of her own subjects.

The power of the sovereign is absolute, as that of a father over his children; although theoretically, he is under the control of the heavenly decrees (of which however he is himself interpreter); and practically, is in a great degree subject to the influence of public opi-

* He is also named *hwang te*, 'the august ruler;' *hwang shang*, 'the august lofty one;' *wan suy yay*, 'the lord of ten thousand years;' &c. He is even addressed, and on some occasions refers to himself, under designations which pertain exclusively to heaven.

nion, of customs, and of the enactments of his immediate ancestors and predecessors. The same absolute power which he possesses over the whole empire, he also places in the hands of those whom he deputes, to be exercised by them within the respective spheres of their jurisdiction: each being responsible only to his superior officer; and none being entitled to interfere with another in the exercise of such power, but those from whom the power is either directly or intermediately derived.

As the mere will of the emperor is law, it would be idle to attempt a specific enumeration of all the prerogatives which belong to him. A statement of a few of the peculiar rights maintained by the crown must suffice. The emperor is the head of all religion, and is alone privileged to pay adoration to heaven (or the supreme ruler of the universe). He is the source of law, and the fountain of justice. There can be no appeal from his judgment; and the gift of mercy belongs alone to him. No right can be held in opposition to his pleasure; no claim can be maintained against him; no privilege can protect from his wrath, if it be his will to set aside established rules or customs. He is the main-spring of the administration; none can act but under his authority and commission. All the forces and revenues of the empire are his; and he does with them whatsoever he pleases. He has an undisputed claim upon the services of all his people, and in particular of all males between the ages of 16 and 60: but this is a claim which it is rarely attempted to enforce. In a word, *the whole empire is his property.*

The right of *succession* to the throne is by custom hereditary in the male line; but it is always in the power of the sovereign to nominate his successor, either from among his own children, or from among any other of his subjects. The successor is frequently nominated during his father's life time, in which case he possesses several exclusive privileges, as crown prince.—It is worthy of remark, that the children of Chinese inmates of the imperial harem are, under the present dynasty, illegitimate.—The duties to be observed by the sovereign are strictly understood to consist in attention to the moral and political maxims of the ancient philosophers, Confucius and Mencius, and their most celebrated disciples, as detailed in their far-famed works, the Five Classics, and the Four Books.

The people in China are regarded as members of one great family, bound implicitly to obey the will of their *patriarch*, and possessing nothing but what has been derived from, and may be at any time reclaimed by, him who stands to them politically in the place of a father. Liberty, in the true sense of the term, is unknown; and even locomotive freedom is possessed but in part. Emigration to foreign regions is prohibited; and removal from one division of the empire to another, is subject to multiplied restraints. Inequality of rights, as well as of privileges, is a principle prevading every branch of the law and government. The distinctions of subjects and aliens, conquerors and conquered, masters and slaves, old and young, high and low, honorable and mean, are constantly encountered in all the tran-

sactions of private and of public life. Before the emperor, however, all ranks are alike trodden to the earth, as being infinitely beneath him, who acknowledges no superior except heaven, and his already deified predecessors. And all the officers of the government 'looking up to him, and embodying' the principle on which their sovereign maintains his supremacy, are, in their respective spheres, tyrants and despots; nor does one of the multitude over whom they rule, dare to assert the rights of his species, or presume to declare by his actions that he possesses an immortal spirit, accountable to One who is far above all the rulers and potentates of the earth. He is indeed nominally protected from oppression by the laws, and is allowed the right of appeal when those laws are infringed. But this right seldom avails him: where the appellant is powerless and without money, the superior officer rarely troubles himself to inquire into the conduct of his subordinate. The universal principle is, that the people must be kept down by fear. This state of things has, by a natural process, led to the destruction of mental superiority; it has annihilated every aspiration after truth; and has effectually checked the spirit of noble enterprise: but it has not broken that disposition to patient, laborious industry, which so strikingly characterizes the Chinese, and distinguishes them from every other people of Asia, the kindred race of men inhabiting Japan alone excepted.

To what this is to be attributed is an inquiry, on the consideration of which we are not now prepared to enter. We are indeed as yet too little acquainted with the progressive history of the Chinese principles of government, to be able to state how far, or in what way those principles and the character of the people have mutually affected each other. Suffice it to say, therefore, that the untiring industry of this people, while by raising them in the scale of civilization, it has given them a certain tone of independence inconsistent with their otherwise general servility, has also at the same time exposed them in an increased degree to grinding extortion. Yet even this has not been unattended with advantage, inasmuch as it has shielded them from entire dispossession of their lands, and has thus prevented the accumulation of extensive portions of the soil in the hands of a few individuals. Hence we see that, while the whole empire is indisputably the property of the emperor, and all grants are reclaimable by him at pleasure, property in the soil is nevertheless held on a very secure tenure. It is also very generally divided among all classes of society.

Distinction of castes does not exist in China as in India. Yet some trace of its having formerly been known here is to be found, perhaps, in the ancient division of the people into scholars, agriculturists, craftsmen, and tradesmen; and in the still latent law respecting the registration of all males, wherein it is declared that 'from generation to generation they shall remain without change.' The more modern distinctions maintained among the people of China are the following: First, those between natives and aliens, the latter including all the

yet unconquered mountaineers and other barbarous tribes spread over various portions of the empire, with several races of boat-people and fishermen in the maritime provinces, &c., and also foreigners residing in the country; all of whom are subject to particular laws and restrictions that do not affect natives. A second distinction is between the conquerors and the conquered. This does not consist in any very especial privileges enjoyed by the former, so much as in regulations prohibitive of free intermarriages between them and the latter, designed to prevent an entire amalgamation of the two races. A third difference is made between freemen and slaves. Under certain restrictions, every native is at liberty to purchase slaves, and to retain in slavery the children of those whom he may have purchased; and freeborn people are often rendered subject, by their crimes, to legal forfeiture of their liberty. These cannot be entitled to the rights of freemen, and have in fact hardly any acknowledged rights, but may be treated in a great degree according to their masters' pleasure. The next distinctions are those of old and young, high and low, by which are effected the various relations of father and son, husband and wife, &c., as also those of the officers and commonalty, the titled and the untitled.

In addition to the above distinctions, we have to notice a marked division of all the people into two classes, the *honorable* and the *mean;* the individuals of which classes cannot intermarry without forfeiture by the former of their native privileges. To the honorable are open all the avenues of rank and office, if only they have ability and diligence sufficient to fit them for the career of literary and political ambition; while individuals of the mean and degraded class of society are altogether shut out from the public examinations, designed, as is well known, to prepare men for the attainment of office in this highly scholastic, but unlearned, country. This mean class includes all aliens and slaves, as also criminals, executioners, the lower description of police-men, stage-players, jugglers, beggars, and all other vagrant and vile persons. And these, to gain emancipation from their state of political slavery, are in general required to pursue, for not less than three generations, some honorable and useful employment.

Privileged classes. The distinctions above enumerated extend over the whole surface of society; there are other distinctions of a more confined nature which affect only a small portion of the social body. These, as enumerated in the code of laws, are marked by the possession or absence of one or other of the following eight privileges

1. The privilege of imperial blood and connections.
2. The privilege of long service.
3. The privilege of illustrious actions.
4. The privilege of extraordinary wisdom.
5. The privilege of great abilities.
6. The privilege of zeal and assiduity
7. The privilege of nobility.
8. The privilege of birth.

Respecting these privileges, which affect the punishment of offenders who themselves possess, or any of whose near relatives possess, them, sir George Staunton, in a note to his translation of the Penal Code, correctly remarks, that "excepting the first and seventh classes, it can be scarcely supposed that this classification has any existence in practice; and, in fact, the first and seventh classes must, generally speaking, comprehend all those who have any claim to be ranked among the others." We confine ourselves therefore to stating who are the persons comprehended in these two classes. And first, of those who enjoy the privilege of imperial blood and connection: these are, all the relations of the emperor descended from the same ancestors; all those of the emperor's mother and grandmother, within four degrees; all those of the empress, within three degrees; and lastly all those of the consort of the crown prince within two degrees. The persons who possess the privilege of nobility are, "all those who possess the first rank in the empire; all those of the second who are at the same time employed in any official capacity whatsoever; and all those of the third, whose office confers any civil or military command." In this number are included all persons holding any of the five titles of feudal nobility—*kung*, *how*, *pih*, *tsze*, *nan*, which we might render by duke, count, baron, baronet, and knight; the two last, tsze and nan, being of inferior consequence, are hardly admitted into the ranks of the nobility, while the three first, kung, how, and pih, take precedence of all officers of the government who, although standing in the first of the nine ranks, may be without such titles.

The arrangement in China of all official persons and *employés* into nine ranks, or orders, each distinguished by a particular ball of stone, glass, or metal, on the top of the cap, is already well known to all who have any acquaintance with Chinese customs. But for the information of such as have not that knowledge, we subjoin a list of the distinguishing marks of each rank, to which will be hereafter added brief tables of precedences, both civil and military. It may be here mentioned that each of the nine ranks is subdivided into two classes, principals and secondaries, but without any alteration in the distinguishing balls or knobs.

For the 1st rank, the ball is of red precious stone.
For the 2d rank, the ball is of red coral.
For the 3d rank, the ball is of blue precious stone.
For the 4th rank, the ball is of dark blue or purple stone.
For the 5th rank, the ball is of crystal.
For the 6th rank, the ball is of opaque white or jade stone.
For the 7th rank, the ball is of
For the 8th rank, the ball is of } worked gold.
For the 9th rank, the ball is of

Officers who have not entered the course of the nine ranks wear the same dress as those of the ninth rank. There are other insignia of rank in addition to these balls or cap-knobs; but as they appear less conspicuously, we pass them over, and turn from these preliminary

remarks to a consideration of the means employed by the sovereign for the government of his people; which, as we have before said, are either purely executive, or of a mixed legislative nature: there is in China no *purely legislative* institution, resembling, in the remotest degree, the parliaments, congresses, senates, and houses of assembly, of western nations.

Note. In our next and subsequent numbers, we hope to continue our remarks on this subject, in two or three separate articles: the first may perhaps treat of the supreme government; imperial councils, six supreme tribunals, office for colonial affairs, the censorate, the hanlin college, &c.: the second may comprise the *local* public offices at the capital; the imperial household, officers attached thereto, &c.: and a third may comprise all the provincial and colonial governments

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ART. III. *Notices of modern China: introductory remarks on the characteristics, the present condition, and policy, of the nation; the penal code.* By R. I.

[The judicial form of trial before an impartial jury, is one of the most simple, and at the same time most efficient, modes of ascertaining the truth, which the wisdom of man has ever devised. But when witnesses cannot be brought to the constituted tribunal, it is then expedient to take their depositions, which (unless the character of the witness is known to be bad,) are always received as good testimony. Still more worthy of credit, however, are those documents which, without their authors designing that they should appear in a court of justice, were written and signed long before it was known that the subject to which they refer would be submitted to a judge or jury. Of the nature of this last kind of testimony are our correspondent's papers, which we now have the pleasure of submitting to our readers. They have been collected with much care; and afford probably the best kind of testimony, concerning the present character and condition of the Chinese, which under existing circumstances, can be adduced. We expect that his papers will be continued through several successive numbers.]

"WITH all its defects and with all its intricacy, the code of laws" (of China), says sir George Staunton in his preface to the translation of the Ta Tsing leuh le, "is generally spoken of by the natives with pride and admiration; all they seem in general to desire is, its just and impartial execution, independent of caprice, and uninfluenced by corruption. That the laws of China are, on the contrary, very frequently violated by those who are their administrators and constitutional guardians, there can unfortunately be no question; but to what extent, comparatively with the laws of other countries, must at present be very much a matter of conjecture; at the same time it may be observed, as something in favor of the Chinese system, that there are very substantial grounds for believing, that neither flagrant nor

repeated acts of injustice do, in point of fact, often, in any rank or station, ultimately escape with impunity."

The foregoing observations will serve equally well as a preface to the following papers, the object of which is to show how far the laws of China are really enforced and observed. They will, so far, form a sequel to sir George's very valuable work; but the writer has, in the present instance, the much humbler task, to compile from the translations of others, but still translations from the Chinese original documents, as often as they can be found appropriate to his design. He will, however, introduce extracts from other writings, and reflections of his own, whenever they may tend to throw light upon the manners or institutions of the Chinese, or to suggest matter for future inquiry; for whatever serves to elucidate the manners of a people is of utility in examining into the nature of their laws; and these last can only be sound and effective, when consonant with the institutions and customs of the people.

The theory of the Chinese government is undoubtedly the patriarchal. The emperor is the sire of the whole empire; his officers are the responsible elders of its provinces, hundreds, and tithings, as every father of a household is of its inmates. This may, to be sure, be the theory of all governments; but it has in China been systematized by Confucius, and acted upon more consistently, and for a longer period, than any other system of government in the world. Besides being prompted by natural instincts, this theory is inculcated by a general system of education in China, which, aided by the absence of external influences, has succeeded in introducing an extraordinary uniformity of character throughout the extensive region in which it operates. If then the theory of government be natural and good, but the practice bad, the fault is most likely to be found in its earliest springs of action,—the education of the people; for the well-being of every government depends upon the moral character of the governed. A certain conventional morality is found to be nearly the same in all civilized countries; because it is founded upon necessity; but in most countries that morality has been found insufficient of itself to support the laws and maintain their just execution, and religion has, therefore, been summoned to its aid.

China alone, of Asiatic empires, has tried the experiment of dispensing nearly with religion as a political engine. The absence of a state religion, for the ethics of Confucius can scarcely be styled religion, has probably contributed to the stability of the empire, and may have occasioned the *unimaginative* insipid character of the people; or this last may, as is more generally believed, have been the cause why the Chinese have little or no religion. Be it as it may, these two circumstances, the want of religion as an essential part of the machinery of the government, and the absence of all enthusiasm amongst the people, are the characteristics which chiefly distinguish China and its inhabitants from the other large empires of Asia. Has then the absence of a state religion and enthusiasm saved China from anarchy and bloodshed? By no means, as the

following pages will testify. She has succeeded in reducing a larger portion of territory and of population under one rule, than almost any other modern nation; and that rule, although despotic, as the amplification of paternal authority must needs be, is more mitigated than that of other Asiatic states,—which she resembles, nevertheless, in all her leading characteristics. She has attained, in a high degree, the civilization of luxury; yet her institutions are defective, her rulers corrupt, her men without honor, and her women slaves. Her moral civilization is nearly the same now as in the time of the Assyrians; it is Asiatic and not European. To how many causes soever we ascribe this distinction, we must conclude the principal one to be her want of a prevailing, or at all events of a pure, religion, and that religion, Christianity. "For Christianity is the summary of all civilization: it contains every argument which could be urged in its support, and every precept which explains its nature. Former systems of religion were in conformity with luxury; but this alone seems to have been conceived for the regions of civilization. It has flourished in Europe while it has decayed in Asia, and the most civilized nations are the most purely Christian."*

The absence of a religion of the state is, however, by no means the principal cause of the integrity and stability of the Chinese empire, whatever be its influence on the uniform and vapid character of its inhabitants: but these she owes chiefly to her isolated locality and her peculiar language, which cut her off from communication with other large empires. What was in the first instance accident, is now made a principle of safety by the government, which endeavors to introduce the character of *isolation* into all its departments; especially since the frontiers of the empire are threatened by the approach of other powerful nations. As combination of the knowledge of individuals is necessary to promote improvement amongst a community, so is the combination of nations to advance general civilization; but China, by shrinking from communication with the rest of the world, stood still, whilst Europe passed her in the career of knowledge. It is not that she has experienced no revolutions, and that each revolution has not partially reformed the abuses of the state; but she has never felt a moral renovation like that of the introduction of Christianity into the west, or of the printing press into Europe. The Mongol and Mantchou dynasties, especially the latter, have probably produced the most effectual reformations in China. It has usually been taken for granted, that the Tartars in China, like the Goths in Europe, were mere barbarians, who brought nothing but courage and energy of character into their new possessions, and that those qualities were soon merged in the character of the conquered people. This is probably a mistake with regard to both of those races. The general similitude of the Chinese form of government, with that of the Mongols in the rest of Asia, renders it probable that that people imposed their laws to a considerable extent upon the Chinese, or at all events infused their spirit

* Chenevix on National Character, vol 1, chap 4.

into the Chinese code: if indeed, they did not both imbibe their legislation and their ethics from the same source.* *Tytler's Univ. Hist. (Family Library,) vol.* 4, *p.* 80.

It is not meant by this to insinuate that the Chinese are in the same state of civilization now, with the Mongols at the time of their conquest of China, but that the former were at that time little advanced in legislation beyond their conquerors, and just as likely to receive improvement from the latter as to impart it. We must guard on the other hand against the belief that the Chinese have since that period, made any considerable progress in the science of legislation, unless what they owe to the present Mantchou dynasty, or that their moral civilization has ever been greater than at present, both of which notions the accounts of the Jesuits might lead to suppose. That they have advanced in the arts of luxury is undoubted. Modern embassies and other sources of information have gone far to correct the flattering descriptions of the Roman Catholic missionaries; but we find many Europeans arrive in China with preconceived opinions upon the country taken implicitly from Du Halde, and who, before they have landed from their ships, are ready, like the elder Staunton,† to give a description of the manners of the people which their sons will be obliged to rectify.

The descriptions of the Roman Catholic missionaries mislead, not only by their exaggeration, but because they judged China with reference to Europe, as both countries were then; whereas China has since altered her position but little, whilst Europe has risen prodigiously in the scale of civilization. They thought too, most likely, to correct the Europe of their day, by holding up China as a pattern for many virtues and for many of its institutions—and in this they only followed the example of many, if not of most, modern writers of ancient history. Rollin's history of the ancient Egyptians or Assyrians for example, and the Jesuits', or the abbé Raynal's history of China, are in many cases convertible, and whole pages might be transferred from one to the other, with a very little verbal alteration. It is not solely because there is a remarkable resemblance between the great Asiatic and Egyptian empires, which is undoubtedly the case; but also because the perpetual attempt to dignify their histories, has led each historian to imagine nearly the same theory of a perfect monarchical government for the nation which he describes. They drew their materials in part, moreover, from native historians, who, besides having the same propensity with our own, wrote in general under despotic governments, of times anterior to their own, and they flattered the dead,

* Robertson's Charles V., sect. I. "This amazing uniformity, (in the feudal system of all the states of Europe,) has induced some authors to believe that all these nations, notwithstanding so many apparent circumstances of distinction, were originally the same people. But it may be ascribed, with greater probability, to the similar state of society and manners to which they were accustomed in their native countries, and to the similar situation in which they found themselves on taking possession of their new domains."

† See that part of his account of Macartney's embassy, written at Tungchow on his way to Peking.

to curry favor or avert displeasure from the living monarch; or they took them from state documents of their own time, which were promulgated with a view to represent the government in a favorable light. Select as a specimen, the emperor's instructions to his embassador to the Tourgouths. 'In our empire, fidelity, filial piety, charity, justice, and sincerity, are our ruling principles, the objects of our veneration, and the constant guides of our conduct,' &c. *Staunton's translation.*

It is infinitely safer to deduce the character of the Chinese from that of other modern Asiatic empires which are best known; since their general resemblance is incontrovertible. This topic suggests the consideration whether it would not be advisable to choose the commissioners or consuls, who have the management of the affairs of foreigners in China, among those who have practical knowledge of Asiatic institutions and manners, to save them from the mistakes which persons who are acquainted with European civilization only, almost invariably commit in the outset of their career in Asia. "Those who landed," says Ellis in his account of lord Amherst's embassy, "with an impression that the Chinese were to be classed with the civilized nations of Europe, have no doubt seen reason to correct their opinion; those, on the contrary, who in their estimate ranged them with the other nations of Asia, will have seen very little to surprise them in the conduct, either of the government or of individuals."

The following compilation will, it is hoped, tend to correct the erroneous opinions which still exist about China. If we find, from the emperor's own confessions, that there is corruption and negligence in every department of the government; that the expenditure constantly exceeds the ordinary revenue; that famine visits the land frequently, and that its horrors are always aggravated by the rapacity of the authorities; that combinations exist in all parts of the country, which break out occasionally in open insurrection against the government; that every part of the country is infested with banditti, who are connived at, if not promoted, by the local officers; we may safely conclude that such a government is held together more by the force of habit and adventitious circumstances, than through intrinsic merit. Nor will this testimony be invalidated by the wise maxims which are put into the mouth of the emperor by sycophantic historians, nor even by the apparent wisdom of some of his laws. "It has been justly remarked that, notwithstanding the despicable character of both of these emperors," (says Gibbon,* in speaking of the emperors Arcadius and Honorius) "their laws, with few exceptions, breathe often the most admirable sentiments, and the wisest political principles; but this proves no more, than that there were some men of abilities who were employed in framing them; it was another thing to enforce their observance, and while that was neglected, as the deplorable situation of the empire too well declares, they were words without meaning, empty sounds, to which the public administration of government was a daily contradiction."

* As quoted in Tytler's Universal History. (Family Library) vol 4. p. 31.

The extracts from the Peking gazettes, of which our compilation will chiefly consist, are gleaned principally from the Indochinese Gleaner, the Malacca Observer, the Canton Register, the translations of the Royal Asiatic society, and a few translations given in the appendix to sir George Staunton's account of the embassy to the khan of the Tourgouths. Some quotations are given also from other sources, which are indicated in their proper places. As we owe our fullest descriptions of China to Roman Catholic missionaries, so do we owe the present notices chiefly to missionaries of the reformed church; for nearly all of the translations found in the first three periodicals quoted above were furnished by the late doctor Morrison, the interpreter to the British East India company's factory at Canton, whose name is a sufficient guaranty for their fidelity. The extracts commence with the first number of the Indochinese Gleaner, a work which is now nearly out of print, and are continued more or less from that date, May, 1817, to the present year. This space of time includes the three last years of the reign of Keäking and the whole of the present emperor's. A compilation gathered from such sources must necessarily be very defective and the results often inconclusive; but it is instructive nevertheless as far as it does go, because it narrates actual events, detailed by the Chinese themselves in the ordinary routine of official duty. Whilst scattered through the pages of a newspaper or magazine, as isolated facts, they command little attention and are distrusted by those who do not know how they are obtained. Collected together and classified, they confirm each other and tend to elucidate more fully the subject to which they refer.

Some account of the Peking gazette will be found in a former number of the Repository, vol. I, p. 506. For the manner in which it is compiled we are indebted to the Journal Asiatique for December, 1833. "The supreme council of the empire," we are told in that periodical, "which includes the ministers, sits in the imperial palace at Peking. Early every morning, ample extracts from the affairs decided upon or examined by the emperor the evening before, are fixed upon a board in a court of the palace. A collection of these extracts forms the annals of the government, and thence the materials for the history of the empire are drawn. The administration and the government establishments at Peking are ordered, therefore, to make a copy of the extracts every day, and to preserve them in their archives. The government officers in the provinces receive them by their *tchi tchan* (couriers), who are retained in the capital expressly for that purpose. But in order that all the inhabitants of the empire may obtain some knowledge of the progress of public affairs, the placarded extracts are, by permission of government, printed completely at Peking, without a single word being changed or omitted." The result is the Peking gazette. A court circular is issued daily at Canton also, and slips of paper are occasionally hawked about the streets like an extraordinary gazette in London, on occasions of eventful news, or sometimes to report mere trifles. Many

of the local events of Canton recorded in the Canton Register were taken perhaps by Dr. Morrison from these publications, and sometimes, as is generally stated, on common report.

The penal code. Although the despotism of the sovereign is subordinate to the despotism of established usage, we must guard against the supposition that his laws, like those of the Medes and Persians, alter not. The penal code has undergone several emendations since sir George Staunton's translation appeared. It consisted originally of the *leuh*, which for several ages comprised only 457 heads; in the fifth year of the emperor Yungching it was reduced to 436. The *le* (novellæ) or modern clauses, to limit, explain, or alter, the old statutes, were first introduced during the Ming dynasty, which preceded that now on the throne. In the first year of the present reign they amounted to 1573.*

The Criminal Board at Peking addressed the emperor in 1829 to recommend a new edition.† The late emperor ordered that a revised and corrected edition of the code should be published every five years; the first five being a slight revisal, and the next a thorough one. 'In consequence of the many alterations,' continues the Board, 'which have taken place during the present reign, the law and practice no longer correspond.' A new edition‡ was published the following year, in compliance no doubt with this request, composing 28 volumes octavo. The emperor decreed at the same time,‖ that instead of fixing ten years or any other period for the republication of the whole code, the supreme courts shall make as few alterations as possible on the last code, and that when they are obliged to do so, they shall report them immediately to receive the imperial sanction, and then promulgate them throughout the empire. The reason assigned for this rule is, that wily litigators and lawyers avail themselves of the numerous laws made by the six supreme courts at Peking, to act upon the new law or upon the old, as suits their purposes, which they are able to do, so long as the laws are not published.—It may not be out of place to notice here, that the 'orders' which have been promulgated at Canton during the last ten years, as the laws of the empire relating to foreigners, are not found in the last edition of the code, and that they have neither personal access to the Chinese courts of justice, nor that advantage of publication of the laws affecting them, which is here admitted to be due to the natives of the country. We may digress further too, to remark, that so far from usage being immutable in China, the emperor does not hesitate even to alter the characters of the language; for on his accession he decreed¶ that 寧 *ning*, 'repose,' the the name of the late emperor, his father, be hereafter sacred; and that to prevent its profanation it should be written 寧, the character 心 *sin*, 'the heart,' which enters into its composition, being changed to a horizontal line.

* Canton Register, July 2d, 1829. ‖ Canton Register, July 3d, 1830.
† Canton Register, Jan. 19th, 1830. ¶ Indochinese Gleaner, p. 108, Ap. 1821.
‡ Chinese Repository, vol. 2d, p. 11.

Although a code of laws is to a certain extent a security to a nation, it is by no means entirely so, as will be found to be the case in China, as it has in France and elsewhere. The sentiments of morality must be diffused amongst a people to insure the strict and impartial execution of laws whether written or unwritten; for without that, they will easily be wrested from their true meaning. "From the impracticability of providing for every possible contingency," says the 44th section of the Penal Code, "there may be cases to which no laws or statutes are precisely applicable; such cases may then be determined by an accurate comparison with others, which are already provided for, and which approach most nearly to those under investigation, in order to ascertain afterwards to what extent an aggravation or mitigation of the punishment would be equitable. A provisional sentence conformable thereto shall be laid before the superior magistrates, and after receiving their approbation, be submitted to the emperor's final decision. Any erroneous judgment which may be pronounced in consequence of adopting a more summary mode of proceeding, in cases of a doubtful nature, shall be punished as willful deviation from justice." This reference to the emperor is made, as was the case in the Roman empire, in writing, which is certainly according to sir W. Blackstone, "a bad method of interpretation. To interrogate the legislature to decide particular disputes, is not only endless, but affords great room for partiality and oppression. The answers of the (Roman) emperor were called his rescripts, and these had in succeeding cases the force of perpetual laws; though they ought to be carefully distinguished by every rational civilian, from those general conditions, which had only the nature of things for their guide."* A code, which, besides giving the magistrates a certain latitude on either side of any particular law in order to make it include cases which it does not specify, makes their decision again dependent upon the caprice of one man, must depend, like any other human arbitration, upon the honesty of the parties. The inefficiency of the Chinese code is further indicated by another of its own sections, the 386th, which declares: "That whoever is guilty of improper conduct, and such as is contrary to the spirit of the laws, though not a breach of any specific article, shall be punished, at the least, with forty blows; and when the *impropriety is of a serious nature*, with 80 blows."

After reading these two clauses in conjunction with the emperor's proclamation relative to the numerous new laws noticed before, we may be prepared to find many violations of its laws. A general similitude of the leuh, or original penal code of China, to that of the Visigoths or Balti in Spain, arising out of a parallel state of civilization may be remarked. But 'while the Roman emperors were enacting such sanguinary statutes, as those of Arcadius and Honorius, which declares that the children of those convicted of treason shall be perpetually infamous, incapable of all inheritance, of all office or employment; that they shall languish in want and misery, so that life

* Blackstone's Commentaries, sect. 2d.

shall be to them a burden, and death a comfort.'* The Goths enacted that, "all crimes be visited on the perpetrator alone: let the crime die with him who has committed it, and let not the heir dread any danger from the deeds of his predecessor." The Chinese, on the other hand, (although it was proposed according to Du Halde to change the law so long back as in the reign of the emperor Wănte, B. C. 151,) preserve this blot in their code, in certain cases, to the present day; for so late as 1828, the emperor decreed, as an amendment no doubt upon section 287 of the code, "that hereafter, when in any case, three, four, or more persons, in a family are murdered,† if it appears on the trial that the said family has no heir left, then the son or sons of the murderer, who may not have arrived at manhood, shall be presented to the keepers of the harem, and be emasculated; and a report be made to the emperor. Let the Criminal Board enter this among the supplementary laws, and act agreeably thereto." And this new law was applied immediately in the case of a man,‡ who having attempted the virtue of his neighbor's wife and failed, murdered the husband and two other members of the family, and left him without an heir. The emperor ordered the son of the murderer, a child of about ten years of age, to be delivered to the officers of the harem to be made an eunuch, and so by the lex talionis, to cut off the murderer's posterity also.

In September, 1832, the Criminal Board at Peking‖ expressed to the emperor a wish on their part, to alter the law,¶ which involves with a rebel all his kindred. In reply, his majesty says, that their recommendation is unsuitable. "Rebels are a virulent poison which infect a whole region; and inasmuch as they involve officers, soldiers and their families, their crime is supreme and their wickedness infinite; if then their descendants are not all exterminated, it is an act of clemency." We are told,** that in accordance with this law, the wife, daughters, and other female members of the family of an uncle of Changkihurh (Jehanguir), the rebel chieftain in Chinese Turkistan, were in 1827 or 1828 banished to the southern provinces of China and subjected to slavery; while the men of the family were separated from them, and condemned to perpetual imprisonment. In 1832,†† the families of seven Mohammedan begs of Turkistan, who had been executed for rebellion, were condemned to slavery. Three sons of the leader of the rebellion in the mountains which divide the provinces of Kwangtung, Kwangse, and Hoonan, his daughter, daughter-in-law, a brother, and two accomplices, were delivered over, in 1832, to the Criminal Board at Peking for trial: five of them were sentenced, in October, to the "slow and ignominious death of cutting to pieces," and their heads to be carried about among the multitude.‡‡

* Tytler's Universal History, (Family Library,) vol. 4, p. 80.
† Canton Register, Feb. 2d, 1829. ** Canton Register May 10th, 1829.
‡ Canton Register, May 2d, 1828. †† Canton Register, Aug. 2d, 1832.
‖ Chinese Repository, vol. 2, p. 336. ‡‡ Chinese Repository, vol. 1, pp. 381,470.
¶ See section 255, and appendix 23 of Staunton's translation.

The uncertainty and futility of a code, of which the provisions are liable to reference and change on every slight pretext, are seen in a case which occurred about the same time in Nganhwuy province, where six people were killed in an affray between two parties of salt smugglers.* One of the murderers, a Mohammedan, ripped open one of the corpses of his adversaries, plucked out the viscera, split the head, and threw the different parts of the body into the river. This man was sentenced on his trial to suffer death by decapitation after confinement, (which generally means that his life will be spared,) according to the section 290, on "killing in an affray." The emperor censures not only the judge who passed this sentence, but also the Board at Peking who referred it to him, because they did not notice the gratuitous cruelty of the murderer, and he orders *a new law to be made to apply to such cases.*

In consequence of the litigious spirit manifested by the members of the imperial clan, the emperor enacted some new laws in 1829 especially for them.† Of late, he remarks "they have constantly appeared in cases that did not immediatly concern themselves, and have employed their privileges and influence to extort money on legal pretexts." The military council of the empire, the ministers of state, the heads of the imperial household, and the supreme court of the criminal law, having assembled by order of his majesty, framed certain new laws which he confirmed. The tenor of them was, that, 'should any member, direct or collateral, of the imperial clan, appeal to any court in an affair that does not concern himself, and should it be found that this was designed to obtain money by fraudulent pretexts, he shall be sentenced to a hundred blows with the cudgel; forty of which shall be inflicted really and severely with the bamboo. If in affairs that do not concern themselves, they form a conspiracy with witnesses and others to extort money, the offenders shall be transported to Kirin (in Mantchouria), deprived of their honorary distinction, and receive a chastisement of 40 blows with the bamboo. Those who come forward to assist by their influence in these conspiracies, shall be pilloried for three months, and then transported to the frontier.' The emperor ordered these laws to be inserted in the code, and published among all the Tartar tribes both near and distant, that the law may be universally known and eternally obeyed. A case in point occurred shortly afterwards, when the emperor ordered the parties to be proceeded against with the utmost rigor of the law.‡

There is a circumstance of the above law worthy of note, which is, that flogging with the bamboo is awarded to Tartars, of the imperial blood too, whereas section 9 of the code enacts that, "all the subjects of the empire who are enrolled under the Tartarian banners, when found guilty of committing any offenses which render them liable by the laws in general to a corporeal punishment, shall receive the whole number of blows specified; but the chastisement shall be

* Canton Register. May 2d, 1829.
† Canton Register. July 2d, 1829
‡ Canton Register. Aug. 17th, 1829

inflicted with the *whip* instead of the *bamboo*." This clause in the code must have been abrogated or allowed to fall into disuse before, however; for we find the emperor expressing his severe displeasure, in the 88th number of the Peking gazette for 1828,* against Nganseu, a Tartar nobleman who is an hereditary officer, and had recently been a lord in waiting at the imperial gate Keëntsing. This nobleman thrashed his servant to death, and *instead of telling the emperor*, as he ought to have done, he endeavored to conceal it. The emperor heard of it, however, and ordered a court of inquiry. The court, fearing Nganseu, delayed to send in their report for twenty days, for which the emperor delivered them over to the Criminal Board. The nobleman was ordered to the gate of audience and there punished with twenty 'heavy blows' with the flat bamboo on the seat of honor: he was banished moreover from court; but allowed to retain his *hereditary honors*.—Another case of reference to the emperor upon a doubtful case with regard to the code will be found in the Repository vol. 2, p. 287.

Besides the laws made by the emperor or by the six boards at Peking with his sanction, the orders of the officers of the provincial governments have the force of laws, or at all events they stretch the laws at convenience without reference to the emperor;† but if referred to and sanctioned by him, they become laws, but are not always made a part of the code as we have stated to be the case with the orders relating to foreigners. To alter or modify these local laws, the governors of provinces generally invite the coöperation of the fooyuen, judge, and treasurer, &c., to share the responsibility. Some of these precepts even affect life. The governor and fooyuen of Canton issued a joint proclamation in 1830,‡ directed against banditti, who under the disguise of custom-house searchers, plunder boats upon the river. The principle is laid down that no boat is to be searched in transit, but only at a custom-house, and any who attempt it may be seized, bound, and carried before a magistrate; and if he resist he may be killed, under the law which authorizes to resist armed banditti. The proclamation cautions traders not to abuse this sanction, by making it auxiliary to smuggling.

The only law that we find in the code upon this head is that under the 388th section, which affects criminals who resist police-officers, which says: "if the criminal who resists, is armed with any weapons of defense, and the police-officers kill him in endeavoring to secure his person; or if the criminal escapes from their custody or from prison, and is killed upon a renewal of the pursuit, the police-officers shall in nowise be answerable for his death. On the other hand, if a police-officer at any time kills or severely wounds a criminal, who is not capitally punishable, and who had surrendered without resistance, either immediately or as soon as overtaken, such police-officer shall be punished according to the law against killing or wounding in an affray." Considering the clauses in sections 141

* Malacca Observer Jan. 27th, 1829.
† Canton Register, Feb. 15th, 1830
‡ Canton Register, July 2d 1829

and 146 of the code which award, in the case of smuggled salt, the whole of it to an informer or to the seizer, and in the case of other goods, three tenths to the informer, and considering further that clause of section 310, concerning "all persons resisting and striking those who, under the authority of any public office or officer of government, are employed in collecting duties;" we can scarcely imagine a case to occur in which the governor might not decide on either side as suited him, or in which his decision might not be reversed, with the colorable pretext of law. A case did occur in 1833,* when the governor was true to his interpretation of the law. It was rumored that a passage-boat going from Canton to Chaouking foo, a distance of 70 miles, had smuggled opium on board. A custom-house boat set off in pursuit and overtook her late in the evening. The boat was hailed and ordered to stop to be searched; but the master refused and threatened to fire on the custom-house officers if they attempted it. The attempt was made and the threat fulfilled; and the custom-house boat was obliged to return to Canton with four men killed and twelve wounded. Meanwhile the passage-boat pursued her way, and the master reported at the first custom-house he reached, the circumstances of the affray; and stated that the custom-house boat had acted contrary to the governor's late edict, and that he, the master, could not tell whether she was really what she appeared, or a pirate boat. He made the same report on his return to Canton, and the governor in his reply to a complaint on the part of the custom-house officers, justified the master of the passage-boat on the ground that his orders had been violated, not to attempt to search boats between custom-house stations. Four men of the wounded officers of the customs had by this time died. This little history will go some way towards explaining the open violation of the numerous imperial and viceregal edicts against the contraband trade in opium.

An imperial edict of 1824 enacts,† that for the people to have firearms in their possession is contrary to law, and orders have already been issued to each provincial government to fix a period within which all matchlocks belonging to individuals should be bought up at a valuation; and again in 1831,‡ firearms, with the exception of *fowling-pieces*, are interdicted and ordered to be delivered up within six months. The magistrate of the district of Nanhae in Canton took upon himself, nevertheless, in 1830, to issue a proclamation permitting the inhabitants to consider all people as thieves whom they might see on the tops of the houses after the second watch of the night, and fire at them. He did not permit them, however, to fire with ball or shot, but only grains of paddy; 'because,' adds he, 'whilst I would detect thieves, I would save lives.' Two months afterwards he partially revoked the order and declared firearms to be illegal, or that nothing but the most urgent cases can excuse their use. He

* Canton Register, July 15th, 1833.
† Transactions of the Royal Asiatic society, vol. I. p. 386
‡ Canton Register. March 24th, 1831

still permits them in such cases,* when it is certain that the man on the housetop is a thief and they cannot catch him; but there is to be no firing on mere suspicion, which rather aids the thief than hinders him. His first order was, he admitted, abused, and the inhabitants are disturbed by the popping of guns all night. In his first edict, he says that he has caught a great many thieves, but has seldom received the stolen property, whence he infers that the receivers of stolen goods must be numerous. He orders, therefore, for the purpose of intimidating the receivers and to make the inhabitants look after their tenants, that "all houses whether large or small, in which stolen goods are found, shall be *given to the informer.*"

In addition to all these rescripts and by-laws it appears, according to the Canton Register, that villages have their unwritten usages, to which a general council of old men and gentry compel individuals to submit, and in this, it is said, the government supports them.

Nor does the manufacture of laws end here, for occasionally, there are forged edicts promulgated, which, as they are punishable by section 355 of the code with death, must sometimes be found to answer, or they would not be attempted. The governor of Peking apprehended one of the clerks of the Board of Revenue in 1827,† who with accomplices, had forged an official edict with a view to extort money; one of his accomplices kept a clothier's shop. Some others in the same office were sentenced a few months afterwards to carry the cangue or wooden collar‡ for two months at Peking, and then to be transported to an unwholesome region, meaning Yunnan or Canton provinces, there to be given as slaves to the soldiers, and be again exposed in the cangue for three months more. Another case of forgery occured in 1829, when the offender was sentenced by a judge to transportation only, on the ground, that the forged document was never published. The court of appeal condemned the sentence, however, and was supported by the emperor; because the document was handed about and shown to people who talked of it publicly and praised it. The judge was ordered before a court of inquiry.

In 1831,‖ a document appeared in Canton which purported to be an edict of the fooyuen, and contained a minute specification of the names of the compradors and other servants of the foreign factories, insinuating that they combined treasonably with the foreigners, &c., with a view to extort money. From some peculiarity about it, one of the compradors doubted its authenticity, and reference being made to the principal hong merchant, it was discovered to be a forgery. A plan was immediately laid to entrap the perpetrators, and it was resolved to invite them to a repast in order to arrange the matter amicably. The invitation was accepted and the parties went, when they were seized by the police. They bought themselves off probably, for we hear nothing more about them.

* Canton Register, July 3d, 1830.
† Canton Register, Feb. 18th, 1828
‡ Canton Register, May 31st, 1828.
‖ Canton Register, Sept. 2d, 1831

ART IV. *Fire insurance in Canton: nature and character of the risk; fire of* 1822; *the situation of property here; the degrees of risk; how mitigated, &c.* From a CORRESPONDENT.

FIRE Insurance has been lately more or less spoken of in Canton, and as much diversity of opinion appears to prevail on the subject, a short examination of the nature and character of the risk, that would obtain on the establishment of a fire insurance society may not be useless. Such an inquiry may tend, perhaps, to methodize our ideas, and enable us to draw some general conclusions, and assist us in forming an opinion of the practicability of establishing such a society. The merits and demerits of the subject can only be ascertained by endeavoring to place in their just relative position, the arguments that can be adduced on either side. We shall often find our judgment led astray by an undue weight and importance being given to some considerations, while others of great value are entirely overlooked. If this inquiry be fairly followed in regard to the subject under consideration, it may be found to be not only of a practicable nature, but beneficial to the supporters of such a society, and highly satisfactory to our constituents at home.

The untried nature of the subject renders it one of no small difficulty. The great fire of Canton in 1822, stands athwart the subject, and threatens to overwhelm every rational notion we may be disposed to entertain, and without consideration, we are apt to conclude that that event is a panacea to every argument which can be adduced to show that the existence of the said fire has little or no weight in estimating the relative advantages or disadvantages of fire insurance in this place. The natural order of the subject seems to suggest an inquiry into the degrees of risk arising from the locality of the place. This indeed is the most formidable, and perhaps the only, objection that can be urged. The proximity of houses, the narrowness of the streets, the combustible material that is to be seen in every direction, all combine to astound the casual or careless observer. Upon these, follow the great fire above alluded to, which closes his view of the subject, and fire insurance is generally declared not practicable. These considerations alone, and they are certainly weighty ones, have induced many to form opinions averse to the question, and led them to doubt the applicability of fire insurance to Canton.

The diminution of fire risk must be deemed to consist, in the separation of one risk from another or in their divisibility, and where this is not practicable, in the prevention of the extension of fire by strong partition walls. The great divisions of risks in China cannot be formed into more than four, of which Macao would constitute one, Honam on the opposite side of the river would form a second, and Canton divided by the creek, may be considered as making two more

It must therefore be admitted that so small a number is unfavorable to the object in view. But having fully admitted this objection, there will be found, upon examination, a number of circumstances acting in mitigation; and could we only put aside the great fire of 1822, which is constantly coming before us as a knock down fact, (while all the reasons which render it a tangible object are lost sight of,) we might perhaps hope to make some converts; but in truth, we are afraid to encounter it.

We remember an anecdote of Eumenes, one of Alexander's generals, whose army insisted upon his attacking the enemy immediately and in front which he knew to be dangerous or impracticable. However, as they persisted, and to convince them of their error, he ordered a weak and lean horse, and a strong and well-fed one, to be brought in front of the army. To the tail of the weak horse, he placed a powerful man, and to that of the strong horse he placed a weak and puny man, desiring each to pull off the tail. The robust soldier pulled and tugged in vain; the weak one undertook the business more in detail, and he proceeded to pluck hair by hair until none were left. We must proceed in the same manner, hair by hair, point by point, and possibly we may show our object equally capable of attainment.

The writer of a prospectus which we have our eye upon in these observations, proposes to confine the risks to be taken to European moveable property. This limitation reduces the subject to one of considerable simplicity, and we can consider: first, what would be the degree of risk attendant upon such property; and second, how those risks may be mitigated or reduced to the level of common fire insurance risks by proper and practicable arrangements. In the following observations we shall not, however, strictly confine ourselves to this division, but allude to the one or other, as the subject may seem to suggest.

We have observed that the greatest danger of fire in Canton arises from the contiguity of the houses, and the narrowness of the streets; but the degree is different in the divisions we have pointed out. Insurances effected at Macao would not differ much from those in Europe; the houses and warehouses are generally separated from each other, and fire arising in one is not likely to be communicated to other buildings. The same may be said of Honan; but in Canton, the contiguity of houses is uniform, except in the division formed by the creek. The position of the warehouses where moveable property would be lodged, offers great facilities for the removal of it, from the fact that they are all on the river side. This will presently be shown to be a circumstance, capable of being made so useful in diminishing the risks, as to reduce it below the ordinary level. The combustible appearance of the Chinese houses, from the wood scaffoldings that are raised above them, induces us to apprehend danger in a greater degree than there is really any ground for. If this is a source of danger, it is surprising that fires occur so rarely as they do. We shall find, however, that the sources of danger are much

less in Canton, than they are in Europe, in regard to separate and distinct houses.

The existence of fires in Chinese houses is but periodical. They are lighted for culinary purposes twice a day only for a short period of time, and are extinguished when that object is fulfilled, which almost invariably occurs between sunrise and sunset. Their fireplaces, or fogongs as they are called, are detached furnaces, having no connection with the walls of the house, and are generally placed upon brick elevations erected for the purpose. Their houses and roofs are entirely built of bricks and tiles as in Europe; and the amount of wood used internally is not greater than can be found in the structure of houses elsewhere. The uses and existence of fires may therefore be considered us much less general than at home, where they are kept burning both day and night, and several in the same house, and under very irregular care and attention. Chimneys, which are the cause of many fires in England, form no part of a Chinese house; a mode of building that was probably induced by the short time fires were kept burning. At home, great stress is laid upon partition walls; but in this respect, Chinese houses are superior, as each one is built separate, and although placed in close conjunction, each has its own wall. But we do not confidently assert this, although it appears to be the general mode of building. The solidity and thickness of the roof is a most remarkable feature, and would somewhat astonish an English builder, consisting of two or three layers of well burned tiles. Such appears to be the true features of Chinese houses in relation to the influence of fire, and when these are contrasted with the nature of houses at home, the risk of fire taking place in any one, is much less in Canton than in London; and when we add to this, the many fires that are burnt in one house in one place, and the few that are kindled in the other, it ceases to be a matter of surprise that so few fires occur at Canton.

We now come to what appears to us to be of the utmost importance to a just consideration of the subject. This is the facility for removing goods from the place where the fire may occur. The writer of the prospectus proposes simply to insure foreign goods, the property of foreigners deposited in the hongs of the hong merchants, or Chinese goods marked and numbered, and unquestionably known as foreign property. In fact, it appears to be merely his intention to protect the property of foreign merchants from the consequences of fire, so long as it exists in a clear and tangible shape as such. The goods, therefore, according to his view would be deposited in the hongs or warehouses of the hong merchants. These are placed without exception on the borders of the river, and it does not appear to be a matter of difficulty to arrange some plan for a speedy removal of goods from danger. To enter into the various plans which might be adopted for this object, would too much lengthen the present notice; but a sort of fire police might certainly be formed with the assistance of the hong merchants, or even without them, with the aid of our compradors under the superintendence of Europeans and

other foreigners, who would no doubt readily devote so much of their time to the purpose in case of need as would secure a speedy removal of goods to a place of security. It has occasionally been a matter of surprise to us, that something of this kind has not been adopted before this time for the protection of the valuable property that often remains deposited where it is exposed to destruction by fire; but it does appear as if men, and coolies, and boats, might be retained, and held in readiness in cases of emergency, to act under the superintendence of Europeans for such protection. Each district or division might be marked out, and particular parties appropriated to each, and some general superintendence established for the organization of the whole. It may, however, be objected by some, who still have the fire of 1822 in their minds, that a fire, when it takes place in Canton, is so overwhelming as to render nugatory all attempts to oppose it. It will, however, be remembered by them, that the fire alluded to, owed its extension and destructiveness, not to the combustible nature of Chinese houses, but to one of the heaviest gales that has been known. They will also remember that fires have occasionally appeared since that period, without being attended with any disastrous consequences of magnitude; and also that fire engines have become numerous in Canton, and may be found in every hong. The Chinese coolies have now become expert firemen, and are well acquainted with the use of the engine, and on all occasions of fire, animated no doubt by a common sense of risk, every engine is speedily conveyed to the place of danger. At a fire that took place last year, in which thirty or forty houses are said to have been burned, no less than nine engines were counted on the spot; and most of them had arrived before any foreigners, who are sometimes quick in their attendance on such occasions. They are said to understand, and to put in practice, the European system of tearing down or sacrificing one or two houses for the preservation of those not on fire. These latter circumstances are mentioned principally to show that the Chinese have acquired a certain knowledge of those tactics, and do actually put them in execution, which are considered most effectual in retarding the progress of fire. The example of Europeans has led them to appreciate the value of fire engines, and scarcely any hongs are without one or two of them, so that the supply may be considered sufficient.

Although we have chiefly dwelt upon the facility there is for removing goods from the hongs of the hong merchants where they may be deposited, by means of the river, yet it is worth while to observe, that the ends of the hongs on the north are bounded by a street running parallel with the river; and although this street is not of so great width as to form a very effectual barrier to the progress of a fire, yet when it is combined with the circumstance of the solid brickwork with which each hong is terminated, it becomes a fact worthy of consideration. It may be remembered, in the fire of 1822, that these hongs did form a barrier to the progress of the flames, along the whole line where they came in contact with them. King-

qua and Manhop's hongs, it is true, were severely threatened, and nothing but the most strenuous exertions of Europeans could preserve them from the fire, driven as it was by a strong and powerful wind. But under other circumstances, we apprehend that this street, with the solid brickwork forming the ends of the hongs, would prove a very effectual barrier; indeed the experience gained by the above circumstance shows the probability that such would be the case.

We have said nothing of the foreign factories, because the same reasoning applies to them as to the hongs, and perhaps in a much stronger degree. It will be remembered that in the fire of 1822, but little alarm was taken by Europeans with regard to the factories until one or two hours after midnight; at least none took any practical steps for the security of their property. But when they did, a very considerable portion of it was removed. The company was the greatest sufferer; yet, if upon the first intimation of serious danger boats and men had been held in readiness under the direction of the fire-police we have named, to remove the property to the other side of the river, can any doubt be entertained that almost the whole of their valuable goods would have been saved? But the fact was,

"We stood and gazed, and as we gazed, our wonder grew,"

until the proper time for action had gone by, and we were overwhelmed before anything effectual could be done. However, some considerable quantities of goods were saved. It is not necessary to pursue this subject any further. The instances adduced will show that fire insurance may be put upon some practicable footing; and although it cannot be said that these observations have placed the matter beyond doubt, yet the candid reader will confess that some approach has been made to a better view of the subject, than has hitherto been entertained.

Frequent inquiries respecting the situation of property in Canton, with regard to the danger to which it is exposed from fire, have induced us to submit the foregoing communication to our readers. Should any of them see cause to dispute the facts or opinions advanced in it, or to advance others on the same subject, we shall be glad to give their remarks publicity. Mr. Barrow, speaking of the roofs of houses, says 'the tiles are laid on the rafters, in rows alternately concave and convex, forming ridges and furrows, luted by a cement of clay.' These tiles overlap each other, but not so as to form two complete layers. The roofs, however, are very firm and secure against fire. For the information of those who may not be acquainted with the narrative of the fire of 1822, we subjoin the following paragraphs, abridged from an account published in 1823 by Dr. Morrison, who was an eye-witness of the scene.

'During Friday evening, November 1st, 1822, about nine o'clock, a fire broke out in the suburbs of Canton, nearly a mile distant northward from the foreign factories. Engines were soon drawn to the spot; but the streets being narrow, and no well organized firemen, nor any efficient coöperation from the government, they were ill supplied with water, (the moat being dry,) and made little or no impression on the fast-spreading conflagration. The Chinese carrying away

their property, generally accompanied by a man with drawn swords or knives for its defense, filled the streets. A few foreigners endeavored to aid in extinguishing the flames, and in pulling down the houses; but they met with no assistance from the natives, while the fire rapidly increased in fury. Most of the Europeans in Canton began about midnight to prepare for removing their papers, and whatever they deemed valuable, to the boats on the river. So many boats were required that the demand for their hire became from ten to thirty-fold what was usual; and ultimately some persons were unable to procure them at all.

'About five o'clock, Saturday morning, the danger appeared every moment more imminent. Two papers written in Chinese were dispatched by Mr. Urmston, chief of the British factory, to be given to the first officers who could be found in attendance at the fire; calling in the most importunate manner upon the chief officers of government, to order the military and the police to unite in pulling down the houses around the fire, as the only possible means of extinguishing it, and of saving the houses of foreigners and natives which yet remained unconsumed. One of these was received, the other not. Afterwards a letter, written in still more importunate language, addressed to the governor himself, was sent by Messrs. Hudleston and Robinson to the city gate, joined also by Dr. Morrison and Mr. Slade. When they arrived at the gate, the officer and men in attendance struggled to keep them out, and shut the gate upon them. The letter, however, was thrust into the hands of an inferior officer, who looked at the address and then hastened with it to the governor's house. No efforts, however, were made by the government to pull down the houses; and the throng in the streets was so great that the pulling of them down by unauthorized individuals, whether natives or foreigners, must have occasioned the death of many persons.

'The whole of Saturday was spent in ineffectual struggles to arrest the progress of the flames, the wind blowing from the northeast; but the sun of that day had not set, till all hope of preserving any of the foreign factories was lost. The fire spread to the westward across the suburbs and along the edge of the river, to the distance, probably, of a mile and a half. Sunday morning dawned, and exhibited nothing but the ruins of all the foreign factories, with the exception of the American consul's (Mr. Wilcocks), Mr. Berry's, and a part of Mr. Magniac's: the English warehouse was entirely consumed; but nine suits of apartments were preserved. The factories of the hong merchants, Fatqua, Chunqua, Punkhequa, and Mowqua, were completely destroyed. Thousands of houses and shops besides, were burnt to the ground. The Kwangchow hee said, that 50,000 persons were rendered houseless by the fire.

'On Monday, the 4th, early in the morning, the company moved their treasure, amounting to 700,000 dollars, on board a chop-boat, and by previous permission sent it to Howqua's treasury: but after a part of it was landed, he altered his mind, and insisted on its being sent to Whampoa. The treasuries of most of the foreign factories

which were burnt down, the populace attempted to break open: some baffled their efforts; others not. The government sent out a party of soldiers to prevent depredations; and in fact, for the time being, put the whole populace under a sort of martial law.

'Wednesday, the 6th, the governor issued a proclamation requesting an account to be sent to the government of the number of houses destroyed, the amount of property consumed, and the number of lives lost, preparatory to his sending a report of the melancholy occurrence to the emperor. Some stated the loss of lives altogether at one hundred, and these were mostly young men. Robbers cut down those who were carrying away property; and probably some attempting to rob, were killed by those who defended it. Twenty-seven persons were trampled to death at one spot, in consequence of a scramble for dollars, which fell to the ground when a robber cut the bag on a man's back which contained them. The English sent to government a paper, in which they stated their probable loss to be about 4,000,000 of dollars. They expressed their belief in Providence; but at the same time maintained that all human efforts should be employed to avert evil; and regretted that their request on the morning of the 2d had not been attended to, for had it been, probably one half of the calamity would have been averted. They represented the danger arising from the Chinese houses being built against the walls of the foreign factories; and begged the aid of government to arrange equitably with the owners of the ground, so as to leave a space between the Chinese houses and the factories.

'Friday morning, the 8th, two incendiaries were decapitated; and two had been on each of the two preceding days. On Friday evening, a man dressed in woman's clothes, and affecting the voice of a female, begging for a night's lodging, was detected and found to be an incendiary. The governor in person, thrice visited the city gates, and evinced by his manner, that serious apprehensions for the public tranquillity filled his breast. It was said, that, on the night of the fire, in the anguish of his mind, he disrobed himself, pulled off his official cap and boots, and threw them into the flames, thereby intimating his willingness to suffer dismissal on account of his inability to extinguish the fire. During this day, the English received an answer from the governor concerning the mode of building Chinese houses apart from the factories, as suggested to him in their letter on the 6th. He commanded the hong merchants to examine the place referred to, and see if they could make such a detailed report as would enable the government to act upon it. His excellency said, he did not receive the 'petition' sent to him on the morning of the 2d; and if he had, the natives would not have submitted to have their houses pulled down to save the foreign factories. The strong gale of wind blowing direct from the north, (he said,) and the furiously rapid spread of the conflagration exceeded all anticipation, and rendered unavailing all the measures which were taken to extinguish it. Although the English had nine suits of rooms preserved, they were inaccessible on account of the rubbish and ruins. During several

nights, every individual slept wherever they could find a shelter; but on Friday, the 8th, the greater part of the factory moved into a warehouse belonging to Consequa; and on the same day resumed business. The hong merchants are generally men who have known Europeans from ten to twenty years of their lives; have had daily intercourse with them; and, in many instances, formed a kind of friendship for them; but after the foreigners were burnt out, and left quite houseless, not one of the many hong merchants who had escaped the fire, and had warehouses entire, volunteered a night's lodging, or a single meal, to the houseless *fan kwei*; it was necessary for foreigners first to solicit them. From this censure the Chinese servants must be excepted; they generally remained by their masters, and aided them honestly in saving their property. The Chinese character, as formed by paganism and despotism, exhibited on this occasion, was the opposite of generous and disinterested. No aid from the government was afforded to the suffering natives; and no voluntary subscriptions were opened by those who escaped the conflagration, for those who had been ruined by it. During the fire, a spirit of selfishness prevented those united efforts, and personal sacrifices, which, humanly speaking, would have mitigated the evil.'

Note. Since this article was in type we have sent it to one of the residents, who was here in 1822, and who thus replies: "I have looked over the paper, and see nothing to remark upon, except the misstatement as it regards the gale, and the hongs being a defense against fire. This last is contradicted by Dr. M.'s report, when he says, 'the factories of Fatqua, Chunqua, &c., were destroyed.' Kingqua and Manhop's factories were saved not so much by their formidable ends, as by their being beyond the creek. I do not believe there is any more safety from *such* a fire now, by the manner in which the hongs are constructed, than before; and insurers should not be led so to understand."

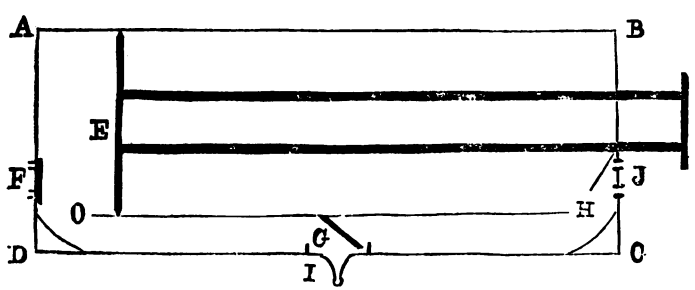
ART. V. *The economy of the Chinese illustrated by a notice of the tinkers, with a description of the bellows.*

THE economy of the Chinese is strikingly illustrated by the various ways and means in which their artisans transform their shops into moveable establishments. Some of them are fitted up with much ingenuity; and in the compass of a few cubic feet, there is often all the apparatus necessary for a variety of manipulations. There is hardly any shop which cannot be found transformed into some shape or other for the purpose of being carried about. The barber puts his washstand on one end of his bamboo pole, and the case of drawers which contains his tonsorial apparatus is fitted up as a seat for his customer, and hangs from the other end; so that at the call of a patron he can take up his shop and wait on him. The cook may be seen in the market tending the fire with which he prepares his viands; and the fruiterer, the fishmonger, and the butcher, are near at hand to aid him

in satisfying the demands of the hungry passenger. The tailor, and tailoresses too, the cobbler, the tinker, and the cooper, are also to be met, quietly waiting for customers at the corners of the streets. Besides these, there are doctors or more properly herbsellers, necromancers, money-changers, newsmongers, booksellers, and venders of small articles, as toys, pipes, seals, &c., who altogether by their presence line the sides of the narrow streets so effectually as to render them almost impassable.

Among these several classes of wayside artisans, the establishments of the tinkers are conspicuous. This extensive trade is divided into various minor handicrafts; some mend pipes, locks, and other small metallic articles; others repair broken glass ware or crockery; while a third kind deem it their province to restore pots and kettles to a sound condition; and as the particular occupation differs, so does the appearance of the apparatus. Those who mend locks and other similar articles are furnished with sundry files, pincers, and a variety of nameless implements fitted to perform as many nameless operations, and on the top of their bench is sometimes a small anvil. The anvil they employ has no sharp point, but is merely a smooth, iron block. They usually also keep a supply of those articles they repair, all of which, both tools and stock in trade, are packed up in the box on which they work. The sharpening of razors is done by the tinkers, who fasten the blade into an inclined plane, and scrape the edge with a cold chisel, after which it is ground smooth. The repairers of broken glass and crockery perform their work by means of a small drill, with which they pierce the fragments, and then fasten them together very neatly by means of small wire bent into a hook on the inside of the utensil. Although the glass is drilled while cold, the workman seldom fractures it in mending; articles of glass which were broken into several fragments, some of them not half an inch square, are repaired in this manner.

The bellows used by them is very aptly called *fung seäng*, 'wind box,' and is contained in an oblong box about two feet long, ten inches high, and six inches wide. These dimensions, however, vary according to the whim of the maker, and they occur from eight inches to four feet and more in length, and so of the width and height. The annexed profile view will give some idea of the principle upon which it is constructed.



A B C D is a box divided into two chambers at the line O H. In the upper one is the piston E, which is moved backwards and forwards by means of the handles attached to it; and is made to fit closely by means of leather or paper. The lid of the box slides upon the top, and is sufficiently thick to allow the workman to labor upon it. At F J, are two small holes each covered with a valve; and just below them, at O H, in the division of the two chambers are larger holes, for the entrance of the wind into the lower chamber. This part of the bellows is made of a thick plank, hollowed into an ovoid form, and is about an inch high. The clapper G is fastened to the back side of the box, and plays horizontally against the two stops placed near the mouth I. It is made as high as the chamber, and when forced against the stop, it entirely closes the passage of air beyond. When the piston is forced inwards, as represented in the cut, the valve at F is closed, and that at J is opened, and thus the upper chamber is constantly filled with air. The wind driven into the lower chamber by the piston urges the clapper G against the stop, and is consequently forced out at the mouth. The stream of air is uninterrupted, but not equable, though in the large ones, the inequality is hardly perceived. An iron tube is sometimes attached to the mouth which leads to the furnace, and in other cases, the mouth itself is made of iron.

ART. VI. *Literary Notices: 1. Use of the Roman alphabet in the languages of India; 2. Tibetan grammar; 3. The Ocean, a Turkish work on navigation; 4. Chinese classics, and metallic types for the Chinese language, in Paris; 5. Fauna of Japan; 6. Postage on packets from the east.*

NUMBERS of the Journal of the Asiatic society of Bengal and of the Calcutta Christian Observer, the first to December, 1834, and the second to February, 1835, have been received. No periodicals that reach China bring us more interesting articles, literary, scientific, and religious, than the two before us: their conductors have taken high ground, and seem well prepared to maintain it. From these works, and from the (London) Asiatic Journal, we select brief notices of the several topics which we have placed at the head of this article.

1. *The general use of the Roman alphabet*, to express the various languages of India, seems no longer to be problematical. "We never felt a complete assurance that our plan would be attended with success," say the editors of the Observer, "until the *ladies* had adopted it; and as there is now no doubt of this fact, we announce it to our friends in every part of India, as an important era in the history of the design." In support of the opinion that 'complete success' will attend the enterprise, they quote the testimony of ladies

and gentlemen, clergy and laymen, officers civil and military, from various and remote parts of India. From Simlah, Mrs. W. of the Female Orphan Asylum writes: "When I first saw the Roman letter works, I found the reading more difficult than the Bengálí letters; but this was *merely* at first. I have given the books to all the orphans who previously knew the Roman character, and I was most agreeably surprised to see the anxiety of the very youngest to push her way, as it were, through this new sort of difficulties." (Vol. 3, p. 565, Nov. 1834.) Similar testimony was received from Banáras, Assam, Burmah, &c. Great numbers of school books have been published in the 'Romanized style;' the Bible society has ordered an edition of Martyn's translation of the New Testament in it; 'and a proposition has been made to government by a distinguished officer, to introduce the use of the new letters into a large office in the upper provinces.' (Vol. 4. p. 97.) A correspondent of the Observer demonstrates that the advantage in favor of the Roman, in comparison with the Bengálí, will be about 68 per cent.; and remarks, 'that while the acquisition of the Bengálí or Nágarí alphabet will occupy a pupil from two to three months, another pupil of equal capacity and application will acquire the Roman alphabet in less than as many weeks.' (Vol. 3, p. 627.) To the friends of the celestial empire we would submit the inquiry, whether equal advantage would not attend the Roman character were it substituted for the Chinese?

2. *Tibetan grammar.* In a former number of the Repository, (vol. 3, p. 185,) we noticed the completion of the Tibetan Dictionary, by M. Csoma de Körös. The Journal of the Asiatic society of Bengal for December last announces the completion of the Tibetan Grammar by the same author. 'These two volumes (600 pp. quarto) have been printed at the expense of government, under the direction of the Asiatic society, aided by the immediate superintendence of the author himself.' We make the following extract, quoted from the opening remarks of his preface.

"The wide diffusion of the Budhistic religion in the eastern parts of Asia, having of late greatly excited the attention of European scholars, and it being now ascertained by several distinguished orientalists, that this faith, professed by so many millions of men in different and distant countries in the East, originated in Central or Gangetic India, it is hoped, that a Grammar and Dictionary of the Tibetan language will be favorably received by the learned public; since Tibet being considered as the head-quarters of Budhism in the present age, these elementary works may serve as keys to unlock the immense volumes, (faithful translations of the Sanskrit text,) which are still to be found in that country, on the manners, customs, opinions, knowledge, ignorance, superstition, hopes, and fears, of great part of Asia, especially of India, in former ages. There are, in modern times, three predominant religious professions in the world, each counting numerous votaries, and each possessed of a large peculiar literature:—the Christians, the Mohammedans, and the Budhists. It is not without interest to observe the coincidence of time with res-

pect to the great exertions made by several princes, for the literary establishment of each of these different religions, in the Latin, the Arabic, and in the Sanskrit languages, in the 8th and 9th centuries of the Christian era: by Charles the Great and his immediate successors, in Germany and France; by the califs Al-Mansur, Harun al-Rashid, and Al-mamun, at Bagdad; by the kings of Magadha, in India; by Khrisrong de'hu tsan, Khri de'srong tsan, and Ralpachen, in Tibet; and by the emperors of the Tang dynasty, in China. But it is to the honor of Christianity to observe, that while learning has been continually declining among the Mohammedans and the Budhists, Christianity has not only carried its own literature and science to a very advanced period of excellence, but in the true and liberal spirit of real knowledge, it distinguishes itself by its efforts in the present day towards acquiring an intimate acquaintance with the two rival religious systems, and that too, in their original languages. Hence, in the northwestern parts of Europe, in Germany, England, and France, where a thousand years ago only the Latin was studied by literary men, there are now found establishments for a critical knowledge both of the Arabic and the Sanskrit literature."

3. *The Ocean.* The November number of the Journal contains 'Extracts from the Mohít, i. e. the Ocean; a Turkish work on navigation in the Indian seas: translated by the baron Joseph Von Hammer, prof. orient. lang. Vienna.' The author of this work is 'Sídí Al Chelebi, captain of the fleet of sultán Suleimán, the legislator in the Red Sea.' The baron first 'lighted upon it (the ocean,) in the library of the Museo Borbonico at Naples, in the year 1825,' having been in pursuit of it more than twenty years; 'and after an investigation of seven years more, he was at last fortunate enough to buy at Constantinople, the manuscript serving for this notice. It is written in the fair Neskhi hand, bearing the stamp of sultán Suleimán's age, and is stated to have been copied but four years after the composition of the original, which was finished at Ahmedabád, the capital of Gujerát, in the last days of Moharrem, of the year 962, (December, 1554,) while the present copy was finished in the town of Amed or Diarbeker, in the first days of *Rabi ul Awal* of the year 966 (December, 1558). The manuscript consists of 134 leaves or 268 pages, large octavo.' According to its preface it was compiled out of no less than ten Arabic works on the geography and navigation of India, three ancient, and seven modern ones. It is divided into ten chapters; one of which treats "*of the Indian islands (situated) above and below the wind, and of America.*" Other parts of the work treat of 'those winds, limited by space and time, which are called mausim (monsoons) i. e seasons;' of 'hurricanes (tufáns);' &c. 'The monsoons are of two sorts, the western and the eastern ones: the latter are subdivided into two classes, and during the first, the Indian seas are shut.' The work contains, among other things, directions for sailing to 'Shomotora, Malacca, Siam,' &c. Further discoveries may bring to light new accounts of the navigation to the "gates of China."

4. The (London) Asiatic Journal for Oct. 1834, announces that. "The works of Confucius and Mencius are about to appear in Chinese and French, by G. Pauthier, of Paris. M. Pauthier is also preparing for publication the Taou tih king, by Laoutsze. M. Légrand, a type-founder of Paris has finished the cutting in steel of a set of matrices of Chinese characters, amounting to 2000, which can be augmented afterwards to any extent." (See Rep. vol. 3, p. 529.)

5. Again the same Journal says: "M. Siebold, the Dutch traveler in Japan, has commenced the publication of a *Fauna* of that country, in which he is assisted by MM. Temminck, Schlegel, and Hahn: two livraisons have appeared, one on the Cheloniæ, and another on the Crustaceæ."

6. *Postage on packets from the East.* "During the month," (say the conductors of the Asiatic Journal for November, 1834,) "a small parcel from China, addressed to our publishers, containing eight numbers of the Chinese Repository, (the whole not much larger than a single number of this Journal,) was charged at the post-office £4. 13*s.* 4*d.* This postage is at the rate of 11*s.* 8*d.* each number, which sells at 2*s.* in England! An application to the post-office procured immediate attention, and a remission of £3. 13*s.* 4*d.*, leaving still a tax of 2*s.* 6*d.* a number (more than the selling price) Sir F Freeling expressed his regret that his discretionary power could be carried no further." Many thanks to our friends, and to sir F., for their prompt and kind attention. Unless some way can be devised to lessen the postage, we fear we must desist from sending out work to our friends in Europe, except it be at their expense.

ART. VII. *Walks about Canton: the esplanade; the creek; the custom-houses; landing place; cupping; nuns; "Hog Lane;" guard-houses; Old China street; fortune-tellers; New China street; dress, and eatables.* Extracts from a private journal.

[To local readers, the following extracts will seem 'stale and unprofitable;' but to those who have never walked the streets of 'the celestial empire,' they will afford many details illustrative of the manners and customs of the Chinese; and it is on this account—'to show a tender regard for *distant* barbarians of the out side nations,'—that we are induced to give them a place in the Repository We give in the present number all the extracts we have in hand, but expect they will be continued from month to month; this however must depend on their suitableness for our pages.]

The esplanade. "So pestered in this pinhole here, I'll be out," said I to myself, as I sat cramped up in one of the narrow barbarian factories, "I'll be out;" and forthwith seized hat and cane, and bolted out at the front of the hong Here, as if moved by instinct, I halted,

not knowing which way to turn. The 'grand esplanade' lay in full prospect before me, and almost every foot of it seemed to be covered with a busy multitude; albeit, not having lost my determination 'to walk,' I soon found myself pacing back and forth in front of the factories, jostling my way through a crowd of idle spectators. On one part of the ground there was a long line of victualing stands, furnished with fruits, cakes, sweetmeats, soups, and such like, their keepers constantly calling out to attract the attention of customers: on another part, stood a row of red show-boxes containing marvelous pictures to amuse boys and silly people, and so catch their cash. Some scores of barbers had taken up their quarters within the area; as had also a number of old dames, with their bags of rags, needle and thread, etc. Cobblers, tinkers, and men with baskets of dogs, cats, fowls, etc., for sale, were also on the spot. These were all busy: but by far the greater part of the whole multitude, were mere loiterers, gazing at a few *fan kwei*, who like myself were trying to 'take exercise.' Among the crowd were several tall gentlemen, merchants from the northern and middle provinces; several of these had birds in their hands, perched on sticks or closed up in cages; and what was very odd, these gentlemen when warmly engaged in conversation, would squat down on their 'haunches,' four or five of them in a circle, seemingly in a most uncomfortable mode; when their debate was ended they would 'rise,' and again saunter about. I had now extended my walk several times across the esplanade; and in doing so, in one or two instances, had counted my steps, which numbered 270, from which I judged the whole length and breadth of the 'grand esplanade' from the creek to the Danish hong, and from the factories to the river, might be forty-five rods by ten. So large

The creek, or ditch, at the east extremity of the esplanade, attracted my attention, for the tide being high, it was covered with boats passing and repassing, some outward, and others inward bound. The creek is perhaps twenty-five or thirty feet wide, and so shallow that at low water it is quite dry; it extends along the whole western side of the city, ten or fifteen rods distant from the walls. Several hundred boats belong to the creek, or the creek to them, and they never leave it, whether it be wet or dry. There are on it also many that are employed for the transit of passengers, merchandise, provisions, building materials, manure, and such like: when the water is high, these are all in motion.

'*Two custom-houses*,' so called, stand on the esplanade. These are the offspring of the 'grand hoppo's' department, and are filled with his domestics, who serve him as 'long eyes' to watch the fan kwei. It was these faithful servants who reported to his excellency, last July, the arrival of 'four English devils,' viz., lord Napier, Dr. Morrison, sir George Robinson, and Mr. Davis. By the laws of the land, if I have been rightly informed, these tide-waiters are required to live on the river: and this in part they do,—one side of their houses rising out of the water, and the other standing on land. Both of these are of very good dimensions for Chinese houses, and

have grown up in due form according to old custom. The best of the two stands near the creek; first there was a small bamboo shed; next some posts: and by and by, brick walls appeared; and last year, a large mat shed came over the whole, and after a few weeks when it was removed it disclosed a neat brick house.

The Company's garden, which occupies a part of the esplanade, undertook a few years ago to expand itself in the same manner as the custom-houses have done; and it actually did encroach several feet on the river. The redoubtable fooyuen, however, got wind of this, reported the case to Peking, received his majesty's will; and one fine morning, (the 12th of May, 1831,) accompanied by the hoppo, came to the spot in great wrath, and the poor garden soon shrunk back to its former dimensions; occupying, I suppose, full ten rods by four, which is the largest and almost the only retreat for barbarians in all Canton: and even this is private ground, inherited by the heirs and executors of the late British factory.

A landing-place is built close to the garden, and extends several rods beyond it, strait out into the river, and was equally guilty with the garden, and ought to have suffered in the same way. The landing-place is for one of the many ferries between Canton and Honan, and is a good specimen of the whole. The ferry is supplied with *eighty* boats, each making one share in the proprietorship, and allowed to pass only in regular rotation. Each boat takes eight passengers at a trip, who collectively pay sixteen cash, or about two cents. An individual paying the same amount may have the whole boat for himself.

Cupping. While out this evening, I noticed a case of this, in which a bamboo was used instead of the cupping-glass. The operator had the man bent down in a triangular form, with his hands on his knees, while he himself was applying the bamboo to his back. One application had already been made; very little blood, however, seemed to have been drawn; but I could not perceive in what way the scarification was performed, or whether indeed there was any such operation; for a throng having gathered around the man as I stopped, made it necessary for me to push on and leave them. The operator seemed a mere charlatan; and the only peculiarities which I noticed about him, were his broad hat, the brim full six feet in circumference, and a roll of European newspapers.

Nuns. While returning, I saw a great many old women who had been to one of the public altars to pray for rain; among them was a nun; and as I passed by the altar, which stood by the wayside, I saw another, on her knees before an idol to which she was performing the kow tow,—literally knocking her head on the stones of the street. Nuns here do not hesitate to go abroad; and on such occasions they are usually dressed precisely like the priests of Budha, and have their heads shaved in the same manner. *Monday, May 4th.*

"*Hog lane.*" This elegant name is purely foreign, and is quite unknown to the Chinese, who call it *Tow lan*, or Green Pea street. It is a great thoroughfare, connected with the ferry and landing-

place, noticed above. Its character is indicated by 'Old Jemmy Apoo;' 'Old Good Tom, old house;' 'Jemmy Good Tom;' 'Young Tom, seller of wines of all kinds and prices;' and other signs of similar character. This street is not frequented by many foreigners, except sailors, who make it their chief place of rendezvous. Jemmy Good Tom "sells straw hats, tobacco," etc. *May 9th.*

Guard-house. Barbarians will not understand reason; therefore, it has been enacted, that when the English barbarians and others "are lodging in the factories of the hong merchants, the latter are to be held responsible for keeping up a diligent control and restraint over them; not allowing them to go in and out at their pleasure, est they should have intercourse or clandestine arrangements with traitorous natives." See the hoppo's edict, dated Taoukwang, 14th year, 6th moon, 28th day; August 3d, 1834. To make the imperial favor more impressive, it was long ago determined to add to the two custom-houses on the esplanade, a military post to aid the hong merchants in keeping up a diligent control. This guard-house stands close by the American hong, and is occupied by a detachment from the Kwang heĕ, consisting of six or eight brave soldiers. Their courage, however, is merely painted on the back of their jackets, which they seldom wear; and of course it is not always apparent. Ordinarily their accoutrements consist only of rattans, rawhides, lanterns, and a conch-shell. The latter they blow furiously in the night to let theives and robbers know that they are on their guard. *May 14th.*

Old China street is distinguished for its breadth, being twelve feet from side to side,—the widest that can be found throughout all the suburbs of Canton. Its southern entrance is close to the guard-house, protected by a strong gate, which is guarded by an old watchman on one side, and by a stone altar on the other. At the north end, it has two narrow entrances; both of which are secured by strong doors, which, as well as that on the south, are closed at night, though sometimes at a very late hour. The whole length of the street is about thirty rods.

Fortune-tellers, and such like, find this a spacious and convenient resort. Passing through the street to-day, about two o'clock P. M., I counted *twelve* of these fortune-tellers, ten medical establishments, and five money-changers. Two of the first were priests, one a Budhist, and the other of the Taou sect. They were all poor, filthy, and beggarly in their appearance; and each had gathered around him a circle of idlers of the same description.

New China street, through which I made my way home, seemed to have been modeled after the old one, from which it differs very little. Hog lane, Old and New China streets, are all within the narrow area, which is designated *sheih san hong*, 'the thirteen factories,' and to which the barbarians are restricted, *May 19th.*

The dress of the Chinese during the month has presented a medium between the winter and the summer dress. Hats and caps, (I speak of the common people,) have been laid aside; the number of jackets reduced to two or three; and the tight trowsers exchanged

for loose ones. The gentry and officials have reduced their dresses in a similar manner: while the poorest of the common people appear not only bareheaded, but with bare feet and bare backs, having but a single garment reaching from the loins to the calf of the legs.

The eatables seen in the markets during the month, are the le che, taou, sheih lew, kin kwa, suh me, yang taou, yang mei, ling keŏ, fuh show, mung kwo, se kwa, sha le, nan hwa le, poo taou, etc.; these are the native names of fruits: the kinds of fish are immerous; the following are the most common, namely, the tsin lung, keën, kwei, săng, tang sheih, lung le, hwang, tsăng pei, hwang kuh, pih fan, woo, ma tse, seun kŏ, hwa, leën, hae la, hwan, sung, ma, and tsze woo: of flesh of the animal kind, I may mention, tsaou yang, new, choo, ke, yă, ngo, ma, and kow jow: of birds there are the pih hŏ, the pih kŏ, chay koo, pan kew, ngan shun, heën yă, teën ke, shuy yu, etc. Such are some of the most common vegetables, fish, beasts, and birds, which constitute the eatables of the Chinese at this season of the year. *May 20th.*

N. B. The word 'esplanade' is not employed with strict accuracy in the preceding paragraphs; I have used it, because I could not find a better one. The same plot of ground is sometimes called the 'respondentia walk,' 'the square' and by the Chinese it is called 'the rear of the thirteen factories.'

ART. VIII. *Journal of occurrences. The priest and the chefoo; deaths by fire; rain; Mohammedans of Canton; opening of the southern gate; Mowqua; Fatqua; linguist, and pilot; gambling; literary examinations; cholera; smugglers; riot.*

May 1st. The priest and the chefoo. In our last number it was stated that, on account of the long continued drought in Canton, the chefoo of Kwangchow had issued a document requesting aid to force the dragon to send rain; and that in consequence of this, 'an extraordinary person,' a priest of the Budhistic sect, had proffered his services, and being accepted, had undertaken to procure rain in three days. A high stage or altar was erected in front of the chefoo's office; and on three successive mornings the priest, with his cymbal, wand, and sacred books, mounted it bareheaded, and continued there each day till the sun went down. But all his efforts were unavailing, and the heat and the drought have both continued. This morning, the priest offered to enter on another trial for three days, but the chefoo, already sufficiently chagrined, bid him begone. The man is a native of Szechuen, and is said to enjoy considerable celebrity for his power over the elements and for his influence with the gods of the country; and had rain fallen in this instance, no doubt it would have been attributed to his exertions.

Tuesday, 5th. Deaths by fire. The period for worshiping at the tombs terminated to-day, and the doors of the tombs, i. e. the doors which confine the *kwei* or 'spirits of the dead,' beneath the ground, were closed. On this day, it is customary for people to offer sacrifices to their ancestors, in order to secure their protection during the ensuing year. This evening, three individuals, viz., a mother and her little son and daughter, while together engaged in these acts of idolatrous veneration for the dead, accidentally set fire to their house and perished in its ruins. The house stood in the western suburbs, about half a mile

from the foreign factories. The fire broke out about eight o'clock; several engines were soon on the spot, and the flames extinguished; but not, however, until their bodies were nearly consumed. The father and master of the family, Chun Atih, a fishmonger, who seems not to have been at home when the house took fire, was seized by the police and carried before the magistrate of the district, to be examined concerning the circumstances of the fire. The accident in this instance was occasioned by the burning of paper, which was being offered to secure the *protection* of the spirits of the dead. From the manner in which offerings of paper are almost daily made in the houses of the Chinese, it is matter of surprise that accidents of this kind are not of much more frequent occurrence than they are.

Friday, 8th. Showers of rain. To-day, after an uninterrupted drought of eight or nine months, we have had copious showers. Crowds of people have almost daily, for the last three or four weeks, thronged the shrines of their gods to intercede for rain. On the 1st instant, it was supposed that not less than 20,000 persons, men, women, and children, went to worship the image of the goddess of Mercy, that inhabits a temple on the hill the north side of the city. To show their humility and contrition, the *fooyuen* and *chefoo*, and their subordinate officers, descended from their sedans and went on foot with the multitude. Yesterday, it was rumored that the fooyuen, as a last expedient, would release from the prisons of Canton all their inmates, except those who had been committed for capital offenses. Whether this report be true or not, and if true, with how much sincerity the determination has been made, are points which we shall not undertake to decide.

All the Mohammedans of Canton, it is said, have been engaged, like the other Chinese, in offering sacrifices and prayers in order to obtain rain. The sacred books of these followers of the false prophet are in Arabic, and they object to their being seen by Christians or pagans, lest they should be profaned.

The great southern gate of the city, which has been closed for the last week, was opened to-day in the presence of chefoo, which act was accompanied by an odd ceremony of burning a sow's tail. Elsewhere such a ceremony might have been attended with some danger. But it was not so here. The animal, lashed fast in a cage or basket, so as to be unable to move, was borne on mens' shoulders to a convenient spot near the gate; and then and there under the direction of the chefoo, the fire was applied to her tail. After this ceremony was completed, the poor sow was carried over the river, where she is to become an inmate for life of the famous Honan jos-house! The *rationale* of all this we are not yet able fully to comprehend. It is a grave maxim with the Chinese, that 'water quenches fire.' A knowledge of this fact, and of another equally incontrovertible, that hot winds here come from the south, suggested the idea of closing the great southern gate. It was hoped by this wise and prudent measure to repress the heat of the southern regions, and thereby cause the descent of genial showers.

Death of Mowqua. This occurred yesterday, the 7th instant, about 10 o'clock, P. M. at his residence in Honan, Æ. 49. It is not easy to determine whether the sensation produced by the announcement of this sad event, bears the strongest testimony against the individual, or the native inhabitants of Canton who were acquainted with him. From all, except his relatives and personal friends, there seems to be one universal expression of joy, that he is taken away. It is proper, no doubt, to throw the 'mantle of charity' over the misdeeds of the dead, so far as they have no connection with the living. It is possible, in the present instance, that sufficient allowance is not made for the circumstances of the individual. Being one of the senior merchants of the co-hong, he was often compelled to be the organ of the government; and in this way he sometimes drew down on himself censure when it was not due. He was, however, evidently unfriendly to the extension of the rights and privileges of foreigners in this country. He possessed nominal rank; and has, we understand, been at the capital, where he formed an early acquaintance with his excellency Loo, the present governor of this province. Great efforts are being made, by the employment of priests and nuns to secure for him an entrance into 'the temple of heaven.' The coffin in which his body is to be laid cost $370.

Fatqua, it is said, continues to urge his request for a speedy removal into banish-

ment, that 'he may not die in the midst of his troubles in Canton.' It was supposed that his family had secreted a large amount of property for private use; but his wives and daughters, six of the former and eleven of the latter, have testified before the hoppo that such is not the fact. His debts to the government, amounting to 300,000 taels and upward, of course cannot be paid.

Monday, 11th. Imprisoned linguist. When the rumor went abroad, the other day, that the prisoners of Canton were to be liberated, the friends of Hopin immediately took courage and presented a petition with money to obtain his release But the falling of rain or some other cause changed the determination of the authorities, (if indeed they had ever determined on performing such an act of justice,) and after delaying the petitioners four days, gave them a flat denial. It will be remembered that this man was imprisoned last July, on the false charge, that lord Napier came to Canton in a ship of which he was the linguist.

The pilot of the same ship, who was imprisoned at the same time, and who was also to be sent into banishment, is reported to have died on the 5th instant Reports of this kind are sometimes manufactured by the underlings in the governmental offices: they accept a certain sum of money; his death is put on record; and the man, sometimes changing his name and sometimes not, goes free.

The innocent man, who in 1833, was "persuaded to declare himself to be the person who accidentally caused the death of the Chinese native unfortunately killed at Kumsingmoon," was released last July.

Gambling, it is well known, is strictly forbidden by the penal code of China. It is equally well known that this vice pervades every part of the empire, and is not always the least prevalent among those who are in authority. Annual orders are issued interdicting the practice; and immediately a contract is made with the same authorities, and the gambling-houses remain unmolested. Such orders came out in Canton early this year; but in forming the contract to secure connivance, the parties came to a rupture; the police-runners were soon set in motion; and the consequence was that 'all the nests of gamblers in the suburbs of the city were completely broken up.' This occurred two or three months ago; and to the present time, no one has dared to open an establishment of this kind. It appears that the authorities "struck" for an increase of fees. It is expected, however, that an arrangement will soon be effected, and that the practice will proceed as usual.

Tuesday, 19th. Literary examinations, during the last week, have been held in Canton under the direction of the chefoo. The students assembled, amounting to more than six thousand in number, were from Nanhae, Pwanyu, Sinhwuy, and Tungkwan,—four of the districts which compose the department of Kwangchow. This and others, which have already been held, are preparatory to the extra, 'gracious examination,' which will commence on the 8th of the 8th moon, September 29th, of the current year.

Monday 25th. Cholera. Many cases of sickness and death have occurred in Canton and its vicinity during the last two or three months: some of these, so far as we can ascertain, are evidently cases of the epidemic or malignant cholera The death of the late Mowqua seems to have been occasioned by this disease. A few other cases, equally well defined, have occurred within the circle of our acquaintance. The scanty details which we have been able to obtain concerning the extent of the disease forbid us to say more on the object at present.

Rewards for the seizure of smugglers have been recently conferred, by imperial authority, on three of the officers of Heängshan This seizure was made last year, by Tsin Yuchang the chief military officer of Heängshan, who is now to be rewarded with a peacock's feather for his valorous deeds. The amount of opium seized, according to the report of the governor, as it appears in the Peking gazette, was fourteen hundred catties.

Riots There is a new report of disturbances in the province of Szechuen This intelligence has reached Canton by a letter direct from Szechuen; but whether the riot is the same as that to which we alluded in our last number, we are as yet unable to ascertain

There is another rumor of more serious disturbances in the province of Shanse, which are said to have broken out on the 18th of the 2d moon, March 16th; but we hear no particulars on which we can depend.

THE

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ART. I. *Political divisions of the Chinese empire: "Map of China and the adjacent countries, drawn from the latest surveys and other authentic documents."* Parbury, Allen, & Co. London, 1833.

WE have seen somewhere an account of a sagacious elephant, that was required by his master to move out of its place a boat, which had just been built upon the shore, and lay with its keel imbedded in the sand. The animal first applied his foot to the keel, and, finding that to move it in its then condition was beyond his power, looked up to his master and refused to put forth his strength. The master then commanded him to try what effect a push with his head would have; but still the elephant refused to exert himself. No sooner, however, had a quantity of sand been removed from the other end of the boat, than the animal immediately did what was required of him. This boat, if it is allowable to compare great things with small, may be regarded as a not unfit emblem of China, which now lies imbedded in ignorance and mental degradation. Until the impediments which these present to its progress have been in a great degree removed, we may in vain look for the advance of this unwieldy nation along the stream of civilization and improvement. One, and but one, other chance of altering its present condition remains. Let us suppose, that when the elephant found himself incapable of moving the vessel, the object had been given up, and the boat had been forsaken. There it would have remained, until a storm coming on, the sea would have returned and driven it from its position, carrying it away, without rudder, compass, or sails, upon the face of the mighty deep. And such may, nay *must*, be the fate of China, if its present state should fail to excite the attention, and the benevolent and wisely directed exertions, of those who, having enjoyed greater advantages, are already prepared to encounter and ride out the storms to which they may be exposed.

Such are the thoughts which naturally arose in our minds, as we glanced our eyes over the sheet on which is sketched the outline, necessarily imperfect, of a portion (though the largest and most important part, yet but *a portion)* of this extensive empire,—as we traced its varied surface, here rising into lofty mountains, there sinking into fertile plains, and everywhere copiously watered by majestic rivers, placid lakes, or gently flowing streamlets; and as, turning from the pictorial sheet to the reality, we saw the teeming and industrious population, laboriously pursuing their varied occupations, yet frequently suffering from the extremity of want or oppression; while the consideration of their ignorance and debasement, their almost total destitution of truth and honest principles, and their hopeless condition in respect of all future prospects, involuntarily forced itself upon our recollection. Nor can we disconnect from the contemplation of the vast extent, and almost inexhaustible resources, of this great empire, such thoughts regarding its moral and political condition.

Of the map itself which has given rise to these reflections we have but little to say. The Chinese, possessing no knowledge of science beyond its most simple rudiments, had hardly any acquaintance with the topography even of their own country, until Catholic missionaries visited them in the 17th century, and were employed under the enlightened reign of Kanghe, to survey the whole empire, and draw maps of the several provinces. This task was very ably performed; and it is to the zeal with which they executed it, that we are indebted for being so well able to fill up our maps of this country, while those of countries much more frequently visited by Europeans still consist of large blanks, sparingly embellished with a few celebrated names. But here the advantages that we enjoy with regard to a knowledge of Chinese geography end, if we except some valuable additions that have been made to our acquaintance with the coast, chiefly by the surveys of Ross and Maughan, under the patronage of the honorable East India company, and also by the visits of two British embassies to the northern provinces of China, by the observations of officers in the company's service in the neighborhood of Canton, and lastly by the expeditions of the Lord Amherst and other vessels to the eastern and northern ports. Not a single addition of importance has, we believe, been made to our knowledge of the *interior* of the country; and the maps of D'Anville, and the topographical summaries of Du Halde, continue to be our best authorities in all that relates to the internal geography of China.

Now if we consider the rapid advances that have been made in the arts and sciences, during the century that has elapsed since these works were published, as well as the great danger that exists of multiplied errors creeping into a series of successive copies, not merely out of one work into another, but also out of different languages; and if on the other hand we call to mind, that while the moral and political condition of China has undergone no perceptible change, her artificial divisions and extent, and the numbers of her native in-

habitants and tributaries have nevertheless been subject to various and manifold alterations; we shall find abundant reason for desiring to see a "Map of China" drawn from sources and documents more ample than the "late surveys" upon the coast, and more valuable than the "authentic documents,"—journals we presume of some of those recent expeditions to the eastern and northern ports, —upon which alone rests every pretension to novelty that the map before us can put forth.

Let us not however be misunderstood. Far be it from us to blame the publishers for having given us what they had—a map copied after the only originals that they possessed, and including all the corrections that they were able to obtain. But for this we blame them, that they have given us, under the name of a "Map of China and the adjacent countries," a map merely of that *part* of China commonly, though, as we have formerly shown, somewhat erroneously, called *China Proper*, accompanied with a bare outline of the Corean and Japanese kingdoms, to the entire exclusion of those extensive portions of the empire, the three provinces of Mantchouria, the wide spread colonial possessions in Mongolia, Soungaria, Turkestan, and of Tibet. We also blame ourselves, in common with all whose attention has been turned towards China, for having so much neglected to use our exertions for obtaining, and diffusing, a better knowledge of its geography. And above all, we blame the Chinese for having profited so little by the instructions of the Catholic missionaries, as to afford us hardly any means of extending the knowledge that we have derived from their publications. Until other and abler persons will undertake the task of supplying our deficiencies in this respect, we feel called upon ourselves to use our best endeavors to atone for past negligence.

In a former volume (I. p. 36), wherein we have sketched the extent, boundaries, and characteristics, of the Mantchou-Chinese empire, we have also mentioned some changes that have taken place in the limits of the provinces of Szechuen and Kansuh, increasing the extent of 'China Proper' in those directions. We have at the same time shown that these changes are not unimportant, inasmuch as they affect the nature of the government exercised in those districts to which they relate; the Chinese governments that exist beyond their limits being altogether of a military character, while within the 'eighteen provinces,' in which the Chinese language prevails, they have more of a civil character, intermixed however, as was mentioned in the second article of our last number, with some degree of military despotism. We will now proceed to detail, more minutely than we have yet done, the political divisions of the empire; and in future numbers we propose to lay before our readers such particulars as we can collect respecting the several divisions separately.

All the possessions of the empire may be classed under three principal divisions, viz: 1. China Proper, or the empire as it existed previous to the Mantchou conquest in 1644, but with a few additions

of minor importance. 2. Mantchou or Mantchouria, the native country of the reigning dynasty. 3. The colonial possessions of Mongolia, Soungaria, East Turkestan, and of Tibet.

China Proper, the first, is in all respects, the most important of these three divisions. It is distinguished in Chinese geography by the denomination of *sheih-pa săng*, the 'eighteen provinces,' denoting the number of its grand divisions, which have been increased since the accession of the present dynasty (the number having formerly been fifteen), not so much by additions of territory as by the subdivision of some provinces which were before disproportionate in extent. The eighteen provinces have been incorporated into eleven governments, which are usually arranged in the following order.

Northern governments.

1. Cheihle, a single province, under a governor *(tsungtuh)*.
2. Shantung, a single province, under a lieut.-governor *(fooyuen or seunfoo)*.
3. Shanse, a single province, under a lieut.-governor.
4. Honan, a single province, under a lieut.-governor.

Eastern governments.

5. Leäng Keäng, under a governor; this government includes three provinces, Keängsoo, Nganhwuy, and Keängse, each under a lieut.-governor.
6. Min Chĕ, under a governor; this government includes two provinces, Fuhkeën and Chĕkeäng, each under a lieut.-governor.

Midland government.

7. Hoo Kwang, under a governor; this was formerly one province, but is now divided into two, Hoopih and Hoonan, each of which is subject to a lieut.-governor.

Western governments.

8. Shen Kan, under a governor; this government includes the provinces of Shense and Kansuh; the former is subject to a lieut.-governor, in the latter the duties of that office are performed by the governor.
9. Szechuen, a single province, and subject to a governor.

Southern governments.

10. Leäng Kwang, under a governor; it includes two provinces, Kwangtung and Kwangse, each subject to a lieut.-governor.
11. Yun Kwei, under a governor; it also includes two provinces, Yunnan and Kweichow, each subject to a lieut.-governor.

It should be observed, that the governments of the united provinces are wholly distinct from each other, except in common subordination to one governor, and in a few other occasional and immaterial points. The names of places are seldom altogether arbitrary; however the lapse of years may, by gradual corruptions or by the changes of language, have disguised their original significations. This is more particularly the case with respect to the names of the

larger divisions of countries into provinces, in which the ancient designations are usually retained, than with respect to the more modern and smaller divisions of districts and townships. The language of China having been so little altered by the invasions of foreigners, the meanings of names are preserved here, it is probable, in a much greater number of instances than in any other ancient country. To assist the memory, therefore, in retaining sounds which to the untaught ear must appear barbarous and unmeaning, we subjoin here the significations of the names of provinces above given.—Cheihle denotes the province from which the supreme power emanates, and under the 'direct rule' of which all the rest of the empire is placed. The word *pih*, north, was formerly prefixed to distinguish it from the province of Keängnan, in which the seat of government had sometimes been; and hence it is that we meet in the books and maps of the Catholic missionaries with the name Petchelee (Pih Cheihle). Shantung signifies 'east,' and Shanse, 'west, of the hills,' viz., of a branch of the northwestern mountainous range, running up between Shanse and Cheihle.* The name of Honan denotes its position, 'south of the (Yellow) river.' The government of Leäng Keäng, 'the two Keängs,' obtained its name previous to the subdivision of Keängnan, when that province and Keängse formed the two parts of the government: Keängnan denotes 'south,' and Keängse 'west, of the river,' the Yangtsze keäng: a cursory glance at the map will suffice to show that the boundaries of these two provinces have very greatly altered since these names were first given to them. Keängsoo and Nganhwuy, the modern subdivisions of Keängnan, derive their names from three of the principal cities which are comprised within their borders, viz., Keängning or (Nanking) the 'tranquil city on the river' Yangtsze keäng, and Soochow, 'the blissful region,' which two give name to Keängsoo; and the 'peaceful' Hwuychow, or 'region of excellence,' which gives its name to Nganhwuy. The government of Min Chĕ is named from its two parts, the province of the river Min (more commonly called Fuhkeën, 'the happy settled region,' a name indicative of the difficulty with which it has been brought into subjection), and Chĕkeäng, the province of 'the river Chĕ.' Hoo Kwang, the 'broad region of the lakes,' comprises the provinces of Hoopih, 'north,' and Hoonan, 'south, of the lakes.' Shen Kan is named, like most of the other united governments, from its two parts, Shense, 'the western defiles,' and Kansuh, 'the voluntarily reverential' (being a modern offset from Shense, which has been, since its disunion, greatly increased by the annexation of submitted tribes). Szechuen denotes literally the 'four streams,' but the name is, we believe, intended to refer to four tribes of mountaineers called Kinchuen, who were at great expense and trouble subdued by the emperor Keënlung. The government of Leäng Kwang 'the two wide spreading' provinces, comprises the 'eastern' and the 'western, broad provinces,' Kwangtung and Kwang-

* See the brief remarks as to the chief mountainous characteristics of the country, in our first volume, page 41

se. Lastly, Yunnan, 'the cloudy south,' and Kweichow, 'the noble region,' form the government of Yun Kwei, so designated from the initial syllables of the two names.

Of the above provinces, Keängsoo and Nganhwuy were formerly united under the name of Keängnan; Hoopih and Hoonan were together denominated Hookwang; and Kansuh formed part of the province of Shense. These have been separated under the present dynasty; while on the other hand, additions have been made to the extent of some;—to Cheihle and Shanse, by the annexation of small portions of Inner Mongolia; to Fuhkeën, of the western half of the island of Formosa; to Kansuh, of territory beyond the desert of Cobi, bordering on Soungaria, and of the sources of the Yellow river on the borders of Tibet; and to Szechuen, of some barbarous tribes which formerly separated it from Tibet, with which country it is now conterminous on its western frontier.

The eighteen provinces are divided into *foo*, *ting*, *chow*, and *heën*. A *foo* is a large portion or department of a province, under the general control of one civil officer immediately subordinate to the heads of the provincial government. A *ting* is a division of a province smaller than a foo, and either like it governed by an officer immediately subject to the heads of the provincial government, or else forming a subordinate part of a foo. In the former case it is called *cheih le*, under the 'direct rule' of the provincial government; in the latter case it is simply called ting. A *chow* is a division similar to a ting, and like it either independent of any other division, or forming part of a foo. The difference between the two consists in the government of a ting resembling that of a foo more nearly than that of a chow does: that of the chow is a less expensive form of government. The ting and chow of the class to which the term *cheih le* is attached, we may denominate, in common with the foo, *departments;* and the term cheih le we may render by the word *independent*. The subordinate ting and chow may be called *districts*. A *heën*, which we may also call a *district*, is a small division or subordinate part of a department, whether of a foo, or of an independent chow or ting.

Each foo, ting, chow, and heën, possesses at least one walled town, the seat of its government, which bears the same name as the department or district to which it pertains. Thus Heängshan is the chief town of the district Heängshan heën; and Shaouking, that of the department Shaouking foo. By European writers, the chief towns of the foo or departments have been called cities of the first order; those of the chow, cities of the second order; and those of the heen, cities of the third order. The division called ting, being more rarely met with, has been left out of the arrangement—an arrangement not recognized in China. It must be observed that the chief town of a foo is always also the chief town of a heën district; and sometimes, when of considerable size and importance, it and the country around are divided into two heën districts, both of which have the seat of their government within the same walls: but this is not the case with the *ting* and *chow*

departments. A district is not always subdivided; instances may occur of a whole district possessing but one important town. But as there are often large, and even walled towns not included in the number of chief or of district towns, consequently not the seat of a *regular* chow or heën magistracy, a subdivision of a district is therefore frequently rendered necessary; and for the better government of such towns and the country surrounding them, magistrates are appointed to them, secondary to the magistrates of the departments or the districts in which they are comprised. Thus Fuhshan is a very large commercial town in the district of Nanhae, of the department of Kwangchow, situated about twelve miles distant from Canton. The chief officer of the department has therefore an assistant residing there, and the town is partly under his government, and partly under that of the Nanhae magistrate, within whose district it is included, but who resides at Canton. Macao affords another instance: being a place of some importance, both from its size, and as the residence of foreigners, an assistant to the heën magistrate is placed over it, and it is also under the control of an assistant to the chief magistrate of the foo. Of these assistant magistrates, there are two ranks secondary to the chief magistrate of a foo, two secondary to the magistrate of a chow, and two also secondary to the magistrate of a heën. The places under the rule of these assistant magistrates are called by various names, most frequently *chin* and *so*, and sometimes also *chae* and *wei*. These names do not appear to have reference to any particular form of municipal government existing in them; but the chae and the wei are often military posts; and sometimes a place is with respect to its civil government the chief city of a foo, while with respect to its military position it is called *wei*. There are other towns of still smaller importance; these are under the government of inferior magistrates who are called *seun keën:* a division of country under such a magistrate is called a *sze*. The town of Whampoa and country around it form one such division, called Keaoutang sze, belonging to the district of Pwanyu, in the department of Kwangchow.

In the mountainous districts of Kwangse, Yunnan, Kweichow, and Szechuen, and in some other places, there are districts called *too sze*. Among these, the same distinctions of foo, chow, and heën exist, together with the minor division sze. The magistrates of these departments and districts are hereditary in their succession.

There is a larger division than any of the above, but as it does not prevail universally we have not mentioned it in the first instance. It is called *taou*, 'course,' or as we may more intelligibly render it, *circuit*, and comprises two or more departments of a province, whether foo, or independent ting or chow. These circuits are subject to the government of officers who often combine with political and judicial powers a military authority, and various duties relating to the territory or to the revenue. To illustrate these, as well as the other terms, we will take the province of Kwangtung or Canton, the divisions of which are the following:

First circuit. The officer at the head of this circuit possesses certain political and judicial powers, united with military authority and the direction of the water ways; his authority extends over five departments, viz:

Kwangchow foo, comprising 14 heën.
Leën chow, an independent chow, comprising 2 heën.
Leyaou ting, an independent ting, having no subordinate districts.
Shaouchow foo, comprising 6 heën.
Nanheung chow, an independent chow, comprising 1 heën.

Second circuit. The officer at the head of it possesses political and judicial authority, combined with military powers; he governs four departments, viz:

Hwuychow foo, comprising 1 chow and 9 heën.
Fuhkang ting, an independent ting.
Chaouchow foo, comprising 1 ting and 9 heën.
Keäying chow, an independent chow, comprising 4 heën.

Third circuit. The officer at the head of it possesses civil authority, without military powers, over 2 departments, viz:

Shaouking foo, comprising 1 chow and 12 heën.
Loting chow, an independent chow, comprising 2 heën.

Fourth circuit. The officer of this circuit has civil and military authority over two departments, viz:

Kaouchow foo, comprising 1 chow and 5 heën.
Leënchow foo, comprising 1 chow and 2 heën.

Fifth circuit. The officer of this circuit possesses civil authority, combined with military power, over two departments, viz:

Luychow foo, comprising 3 heën.
Keungchow foo, comprising 3 chow and 10 heën.

From these details, it appears that the whole province is divided into 5 circuits, comprising 15 departments; viz: 9 foo, 2 ting of the class called independent, and 4 chow of the same class; and that these departments are subdivided into 88 districts, viz., 2 ting and 7 chow of the subordinate class, and 79 heën. To the number of these, we must add the two independent ting, which are not subdivided; and also the four independent chow, which although subdivided into heën districts, yet have also a portion of their territory not under the government of heën magistrates, but directly subject to the higher magistracy of the chow. Thus Nanheung chow, though having but one heën dependent on it, yet consists of two districts, one that of the heën, and the other a district surrounding the seat of the chow magistracy, and directly subject to it, without the intervention of a heën magistrate. The total number of districts is therefore (88 and 6) 94. But we must observe that the two ting not independent, being of very small extent, and with hardly any municipal peculiarities, are often popularly regarded as parts of the much larger heën districts by whose territories they are surrounded; this however is not in point of fact the case.

With respect to the division into circuits, we must remember, however, that it does not prevail throughout the country, there being in most of the provinces, some departments not included in any circuit. The officers of the circuits have control sometimes over the collection of duties on silks, teas, &c., and over the preparation of salt and other articles of governmental monopoly.

Mantchouria contains three provinces, Shingking or Moukden, Kirin, and Tsitsihar. The Chinese system of government has been in part extended to the first; and it is therefore divided into foo, chow, ting, and heën, but it has also a military government; the other two provinces are entirely under military control. The heads of the military governments are tseängkeun, generals; subordinate to whom are foo-tootung, lieut.-generals; tsungkwan, overseers; showwei, commandants; and heĕling, assistant commanders. All military towns without distinction of size are called *ching*, with the exception, however, of a few towns in Kirin which are called *ting*. Each of the three Mantchou provinces has a tseängkeun and subordinate officers. The tseängkeun and subordinate officers exist also in some of the provinces of China; but there their authority is only over the military, and they cannot interfere in the direction of civil affairs; while in the Mantchou provinces the entire government is in their hands, except in the province of Shingking. The power also of the tseängkeun in a province of China Proper is for the most part confined to single important cities. The place of their residence, which is generally a chief city of a foo or department, they denominate *ching*. In an unrestricted sense all walled towns are called *ching*. Attached to each of the military cities of Mantchouria is a portion of territory, sometimes very extensive, under the government of the military officer who resides in the city. There are no minor subdivisions of this territory, which maintains but a small population.

The Chinese *colonies*, Mongolia, Soungaria, Eastern Turkestan or Little Bukharia, and Tibet, must each be spoken of separately.

Mongolia, the habitation of nomad tribes, averse to agriculture and commerce, possesses few large collections of houses. Small portions of it bordering on China Proper, having been peopled from thence, are now included under the government of its northern provinces. The rest is divided among various tribes, each under the rule of its respective hereditary prince. The numerical power, and consequently the territorial extent, of these several tribes are quite various; some forming only small baronies, while others constitute extensive principalities, which formerly existed as distinct and powerful nations. The few Chinese authorities that reside in Mongolia are military, and the places of their residence are denominated *ching*. The principal divisions of Mongolia are four: 1. Inner or Southern Mongolia, between the desert of Cobi and the great wall; 2. Outer Mongolia, on the north of Cobi; 3. The territory around the Kokonor, on the west of China and northwest of Tibet; and 4. Ouliasoutai, west of Outer Mongolia, on the Russian frontier.—Inner

Mongolia comprises 24 *aimak* or tribes, arranged under six *chulkan* or corps; the tribes are divided into standards of about 2000 families each; and each tribe comprises from one to six or seven standards. Outer Mongolia consists of four *loo* or provinces; the number of standards included in which is eighty-seven. In the country around the Kokonor are various tribes similarly divided into standards; the territory which they occupy forms one province under the government of a *tseängkeun*, and attached to the province of Kansuh. Of Ouliasoutai, the fourth division of Mongolia, lying on the west of the Kalkas, the population is scattered, and the government is therefore entirely military; the only recognizable division of the country is into the two provinces Kobdo and Tangnoo Oulianghai. Both tribes are entirely composed of mountain nomads, and are under a tseängkeun, at the head of an army of observation on the Russian frontier. Great care is taken with all the Mongol tribes to prevent any of them encroaching on the territory of another; but within their own territories, they seldom rest long in one place.

Ele forms one government, comprising two provinces, *Soungaria* and *Turkestan.* At the eastern extremity of each province are some districts, formerly Mongolian, which have received the Chinese form of municipal government, and been incorporated in the province of Kansuh; but a concurrent military jurisdiction, subordinate to the head government at Ele, is also exercised therein. In the rest of the two provinces, the government is entirely military; at the head of it is a tseängkeun residing at Ele; and subordinate to him are other military officers, and also civil residents with military authority. Their residences are called *ching;* the principal ching or cities, have surrounding cantons or districts, sometimes including several ching. There are three cantons in the northern province of Soungaria; and eight in the southern province of Turkestan.

Tibet is divided into two provinces; the eastern province is called Tseën Tsang, Anterior Tibet; and the western How Tsang, Ulterior Tibet. Each of these provinces was formerly subdivided into two parts; but they are now divided into cantons, Anterior Tibet containing eight, and Ulterior Tibet, seven cantons. They are under the government of two lamas whose measures are subject to the approval of two Chinese ministers. Little beyond this general description of the country is at present known.

We have thus roughly traced the several parts of this vast empire; in the system of political arrangement there are doubtless many things to admire; the machinery is good, but an exposure of the practical operation of the government for which this machinery has been arranged would display multiplied and glaring faults. It is, however, foreign to our present subject to enter on a consideration of these faults, and we must defer withdrawing the veil from them until a future period.

ART. II. *Notices of Mvaern China: duties and career of the great officers of state; Tŏtsin, Sung, Hengăn, Na Yewching, Changling, Le Heungpun, &c.*

THE duties of the officers of government, as indicated in the penal code, are so minute and often so contradictory, as to make it almost impossible to fulfill them strictly; we find accordingly, that few or none have ascended the slippery heights of promotion without frequent relapses. Degradation, when to a step or two lower only, and temporary, carries with it of course, no moral taint in a country where the punishment awarded for bribery is graduated according to the amount of bribe received,* without any reference to moral violation; where the bamboo is the standard punishment as well for error in judgment or remissness, as for crime,† only commuted to a fine in honor of official rank; where, as a distinction in favor of the imperial race, the bamboo is softened to the whip, and banishment mitigated to the pillory.‡

Our materials furnish few cases, as might be expected, of great enormity amongst the highest class of officers, to which the inquiry is at present limited. One case will suffice to show that they may continue to oppress for a long time before their misrule attracts the emperor's notice. Chang, one of the conductors of lord Amherst's embassy was banished to Tartary about the year 1818,‖ probably for incapacity and bad government in the situation which he held of judge of Shantung,§ which we are told is the second judgeship in importance in the empire.¶ His successor shared the same fate in 1820, charged with suppressing upwards of 1000 cases in his court; with having imprisoned and implicated in prosecutions, upwards of 1300 innocent people; and finally with having employed a convicted criminal with forty people under him, in the police, who distressed the guiltless by extortion and other injustice. Several instances will be mentioned hereafter of punishment of officers of the highest rank for occasioning or failing to put down insurrections; and a long catalogue of atrocities will be recorded of the lower officers and police, when they are noticed more fully. A great amount of malversation must necessarily be found in the lower departments of the government, and in this, as in all countries, especially in Asia, the weaker are often, no doubt, made to suffer for the misdemeanors of their superiors; but it is peculiar to China perhaps to acknowledge the latter principle, and incorporate it into their code. "In all cases of officers of government," according to section 28, "associated in one department or tribunal, and committing offenses against the laws as a public body, by false or erroneous decisions and investigations,

* Staunton's Penal Code, sec. 344.
† Penal Code, sec. 8.
‡ Penal Code, sec. 7.
‖ Ind. Gleaner, Oct. 1818, p. 182.
§ Ind. Gleaner, April, 1820, p. 300.
¶ Ellis' Embassy, vol. 1, p 320, 2d ed.

the *clerk* of the department or tribunal shall be punished as the *principal offender;* the punishment of the several deputies or executive officers, shall be less by one degree, that of the assessors less by another degree, and that of the *presiding magistrate* less by a third degree." We find the same principle again in sections 52 and 419.

The foregoing principle is seemingly incompatible with section 40 which declares, "all officers of government are considered by law to be responsible superintendents of such charges and departments of affairs and public justice as may be placed under their authority and control," which is nearly rendered impracticable again by the 48th section, which takes from the superintending official the power of nominating his juniors for whom he is to be responsible. These contradictory precepts render it easy to select any one member of a tribunal as may be safest and most suitable with the prevailing interests, whenever it is necessary to make an example as a check upon malversation.

The above principle is stretched to its utmost bearings, as will be frequently shown, but nowhere more than in the constitution of the security merchants and linguists, who act as police over the foreigners in Canton, and who are daily made responsible not only for the negligences or connivances of their superiors, but also for occurrences which they could not possibly foresee or control. It is to be remarked too with respect to the foreigners, that in the public edicts respecting them, they are rarely or never threatened with the penalty of the law, and never made actually amenable for smuggling or other infractions; but always some one or other of the governmental officers. "I have omitted," says Mr. Lindsay, in the report of his voyage,* "to mention that on the morning of the 10th, we heard that official orders had been received from the tsungtuh (governor of Fuhkeën), announcing the degradation and dismissal of Chin tajin, vice-admiral of Minngan, and two other naval officers on account of the entrance of the Lord Amherst; and that a successor had been appointed to Chin in the person of Lin talaouyay, who had filled the inferior office of tsantseäng at Amoy, and was one of the officers assembled to give us audience there. This circumstance in itself is very expressive, and it is difficult to feel much respect for a government which, seeing itself powerless to enforce its orders on a small merchant vessel, feels itself compelled to throw the blame of its own weakness on, and endeavor to support its credit with the public by the punishment of, its subordinate officers."

Whilst the inferior classes of officers are saddled with the blame of most of the real abuses of the empire, and often too with the penalty, the higher do not entirely escape. They, on the contrary, are harassed with trifling and unimportant complaints and penalties, whilst their real malversations, unless very flagrant, are not exhibited to the public. The prime ministers stand in China, as in all despotic governments, on a dangerous pinnacle, which is based

* Lindsay's Report, p. 42, parliamentary edition.

upon the caprice and the life of the prince. On the emperor Keäking's accession to the throne, he condemned his father's prime minister, Hokwăn, to death,* and the edict which contains the sentence cites as precedent similar condemnation of premiers by three of his ancestors out of the four within the present dynasty. The present emperor was more clement or more fortunate in the minister bequeathed by his father; for Tŏtsin, who was prime minister in the year of lord Amherst's embassy (1816), held that office until 1832. This is in itself strong presumptive evidence of his merit, which is nothing weakened perhaps by the circumstance that he seldom figures in our extracts from the Peking gazettes. Once only he is ordered to withdraw from court (in 1829)† to await the result of an inquiry into the conduct of one of his servants: neither the offense nor the result of the inquiry is stated. In 1830, he had *ten days* leave of absence accorded,‡ probably on account of his health; and a little later,‖ the emperor dispenses with his attendance on days of mere formal audience, on account of his age, which exceeded 70. A little later,§ Tŏtsin is found to be one of the select party of 16 whom his majesty banqueted, and occupying the seat of honor, that is the east side; while Changling, the present premier, was on the right, and Sung tajin held a third seat. Nothing more is heard of him until 1832, when two or three memorials from him appear in the gazettes, requesting permission to retire from office. The emperor put him off at first, by allowing short leave of absence, but finding that his health did not improve, he was permitted to retire with the title and pay of minister.¶ He was then 75 years of age, and had served under three emperors, having risen step by step from the situation of clerk in one of the offices at Peking.

The career of some of the great officers of China is both amusing and instructive, and none more so than that of Sung tajin, who has been best known by name to Europeans since the embassy of lord Macartney, to whom he acted both as a guide and a friend.** Sung is stated to have been prime minister in 1824 on the authority of a letter from Kiachta;†† but it seems doubtful if he ever altogether superseded Tŏtsin. He is however spoken of as prime minister by the emperor Keäking himself, in the year 1817, as having attributed the drought which prevailed then at Peking to the monarch's wish to visit Shingking in Mantchouria.

"To utter such language," says the emperor,‡‡ "before the thing

* Penal Code, appendix, No. viii.; Chinese Repository, vol, 3, p. 241.

† Canton Register, September 2d, 1829.

‡ Canton Register, March 17th, 1830. ‖ Canton Register, April 15th, 1830.

§ Canton Register, May 15th, 1830. ¶ Canton Register, March 17th, 1832.

** Lord Macartney speaks of him as a young man of high quality, who had just before been employed on the Russian frontier. "He possesses," adds his lordship, "an elevated mind, and during the whole time of our connection with him, has, on all occasions, conducted himself towards us in the most friendly and gentlemanlike manner. This behavior is agreeable to his natural character." Private Journal in Barrow's Life of Macartney. 1st ed. p. 345.

†† Journal Asiatique. 1826, page 59.

‡‡ Indochinese Gleaner. Feb 1818. p. 49.

spoken of takes place, and thereby agitate the minds of all, is indeed a great breach of the duties of prime minister." Consequently Sung was deprived of his situation of minister of state and other appointments and reduced to wear a button of the sixth rank, and sent to fill the office of tootung or adjutant-general to the eight standards at Chahaurh in Mongolia. "Let his name be retained in the books," adds the edict, "and if for eight years he commit no error, let him be eligible for his former situation." We find him addressing the emperor thence shortly afterwards on occasion of an attack made by a party of lama priests on a trading wagon, which they plundered, and killed one of the people. Sung's report was in the Mantchou language with a commentary in Chinese: the latter the emperor forbids for the future. He appears to have had a strong party at court all the while, for in the following year three censors made use of the same weapon with which the minister attacked the imperial superstition, and attributed, as had been already alluded to, a hurricane to the disgrace of the premier. The Mathematical Board hinted too at the same conclusion.

It is difficult to understand the object of the minister in preventing the emperor's visit to Tartary, whilst he remained at Peking. The emperor could not however screw up his courage to the journey, without putting forth a preparatory edict which ends by admitting,* "that Sung was fond of performing petty charities and acts of kindness, but that he did not understand true greatness." As to his adherents, his majesty says: "let them do what they please, I, the emperor, will not trouble myself to think about it." One of these adherents, a Tartar nobleman, who had been involved in the premier's disgrace,† was allowed to return into the presence of the emperor, when it was expected that he would acknowledge his offense and his gratitude for the leniency shown him. Instead of this, he threw himself prostrate before the emperor, burst into tears and protested his innocence in terms which reflected upon the emperor himself. He was accordingly disgraced again, and sent back to Tartary. Sung was promoted nevertheless to be captain-general in Mantchouria, but subjected again to imperial censure for his prevailing sin, "clemency beyond the laws." He had tried to obtain restitution of rank for some officers who had been dismissed the service. His benevolence, adds our authority, is said to be so great that beggars cling to his chair in the streets to supplicate alms, and the Tartars worship him. The emperor went to Tartary to visit his father's tomb: it is not said what effect this had upon the elements at Peking;‡ but it appears that he met with much delay and disappointment in consequence of the heavy rains in Tartary. He carried old Sung back with him probably, for we find him employed again in Peking in various important duties in April, 1819, and receiving moreover a royal present of ten taels of ginseng.‖

The emperor shortly finds himself again in trammels, and thwarted

* Ind. Gleaner, Oct. 1818, p 178.
† Ind. Gleaner, Oct. 1818, p. 178.
‡ Ind. Gleaner, July. 1819, p 117
‖ Ind. Gleaner, Jan. 1820, p. 229

moreover in his wish to revisit his patrimony in Mantchouria. A Peking gazette of Oct., 1819,* expresses the emperor's dissatisfaction with the Tartar noblemen around him. He complains of their setting spies over him, "who watch every person whom he calls to an audience; and who during his absence from Peking made daily minutes of all his proceedings." He insists on visiting Mantchouria, whatever may be the consequence; whether Sung tajin or the elements oppose, he must still go, and he reiterates a mandate of his father, that "if any minister of state in China shall presume to advise his master *not to visit Tartary*, it shall be considered treason, and punished with immediate death." It is probable that Sung either continued to thwart the emperor's wish, or else that he desired to accompany him; for we find a proclamation† on the 13th of November, 1819 to the effect that, 'Sung tajin is inadequate to the duties of minister of the imperial presence; because although he formerly officiated as a minister of the imperial presence, he is now upwards of seventy years of age, and *rides very badly on horseback*.' He is sent back to Mantchouria, therefore, to await a vacancy in his old employment of tseängkeun or commander-in-chief, and his sons are allowed to accompany him as a mark of favor. Sung was, however, summoned to another audience, when one son was, at his own request, allowed to remain at court. "The old man," says the emperor, "is yet in robust health, and does not require the pious services of his sons, but he must in case of declining health, be sure to report it, and then send for his son to wait on him."

We find the ex-minister in command in Mantchouria in the following year;‡ but he falls again at that fatal period in his career, the announcement of the emperor's annual visit to the tombs, and that still more ominous era in a prime minister's life, the accession of a new emperor;‖ for it is Taoukwang who now degrades him, Keäking having died a month previous. The Peking gazette of October 3d, 1820, informs us, that a short time before the late emperor's departure for Jĕho, where he died, the long trial about the loss of the *traveling seal of the Military Board* was brought to a close, and implicated a number of statesmen who were connected with that Board. Duke Ho (the emperor's brother-in-law, who is immortalized in the transactions of lord Amherst's embassy) was degraded from all his offices, and commanded to superintend the imperial kitchen. Sung was deprived of his command in Tartary and directed to retire to his own tribe; some officers were banished, and others sentenced to the cangue or pillory. It came out that the seal had been lost many months ago, during the last imperial trip to Tartary; and that the persons in charge of it locked up the empty box, and brought it back to Peking, attended with the usual formalities, as though the seal were in it. This inexplicable history of the seal was probably a part of the intrigues attending Keäking's visits to Moukden, which denote perhaps a struggle of parties in that

* Ind. Gleaner, April, 1820, p. 289.
† Ind. Gleaner, July, 1820, p. 346.
‡ Ind. Gleaner, Oct 1820. p 412
‖ Ind Gleaner. Jan. 1821. p. 50.

emperor's declining years, for the favor of his successor.* Sung falls, however, but to rise again, for we find him announced on the 29th of December, 1820,† as *tootung* at Jĕho, after having officiated for a month as one of the presidents of the yushe or censorate. Upon this one of the privy council remonstrates upon Sung's banishment from the emperor's councils, and states boldly that it augurs very unfavorably of his majesty's regard for those upright men, who dare to speak the truth. He declares that Sung is the delight of the court and of the country. His majesty tells him that he talks nonsense and scandal, and orders him to be punished for his presumption.

Sung tajin now turned author, and presented to the emperor a book upon the recently acquired territory in Tartary;‡ and we find nothing more about him until March, 1824, when he is reappointed president of the censors; but ordered‖ "to attend to the established routine of his office, instead of wildly confusing and puzzling himself with a multiplicity of extraneous matters. (His majesty must have had one eye to the book.) If he treads in his former track, he will involve himself in criminality." In the seventh moon of 1826, he is dispatched on a commission to the province of Shanse, his office of president being filled by a substitute in the interim.

He is next found at dinner with the emperor on new year's day of 1827;§ then traveling tutor to the heir-apparent to the throne;¶ then at the head of the Board of Rites;** next appointed to inspect the victims for a sacrifice at which the emperor was to assist;†† and then back to his command at Jĕho.‡‡ Thence he memorializes in 1829 to this effect:|||| that 28 years ago, he incurred a public debt to the imperial treasury of about 40,000 taels, which he was to repay in four years. Since that time he has been twice commander-in-chief and governor at Ele; governor of Keängnan, of Canton, &c.; but has never saved money enough to pay off the 40,000 taels; he proposes, therefore, that the whole allowance in his present situation, 700 *taels a year*, may go towards the liquidation of the debt. The emperor says in reply, that he is well aware of Sung's pure official character, and therefore remits the claim. He is shortly afterwards§§ appointed governor of Peking; a month later, president of the Military Board, and ordered at the same time to proceed with all haste across the desert of Cobi to Kopooto at the northwest extremity of the empire, to investigate some affair of importance which had occurred there. He returns to Peking early in the following year,¶¶ and resumes his post of president of the Military Board, and is shortly after appointed to examine the students of the Russian college.***

* Tŏtsin was probably the instigator, for he is spoken of in the report upon literary examinations of 1822, and referred to as Sung's accuser. Malacca Observer, June, 1827.

† Ind. Gleaner, July, 1821, p. 178.
‡ Ind. Gleaner, Jan. 1822, p. 274.
‖ Transactions of the Royal Asiatic Society, vol. I, p. 388.
§ Malacca Ob., Sept. 25th, 1827.
¶ Malacca Ob., Nov. 20th, 1827.
** Malacca Ob., Feb. 12th, 1828.
†† Malacca Ob., April 8th, 1828.
‡‡ Canton Register, May 10th, 1828.
|||| Malacca Ob., March 10th, 1829.
§§ Canton Register, Sept. 2d, 1829.
¶¶ Canton Register, March 17th, 1830.
*** Canton Register, May 15th, 1830.

In 1831,* he is, we are told, acting as secretary for foreign affairs, probably president of the Foreign Board; immediately afterwards he is appointed lord of the three treasuries,† but is soon obliged to resign from ill health,‡ but in less than a month, we find him soliciting employment again.‖ "Sung informed us lately," says the emperor, "that in consequence of his great age, his back and feet were weak, his eyes would no longer fulfill their functions, his hand trembled when he signed documents, and his memory was perceptibly weakened; he requested therefore to retire from service to seek repose, which was granted him. To our surprise," continues the emperor, "we have within these few days received a fresh report from the said Sung, in which he solicits employment. Although we have attended to this last report also, and have appointed him commander of the blue banner of the Mantchous, we cannot but remark with reference to his two requests, that we perceive no change in his health, nor the slightest symptom of disease. All this arises from his accustomed boldness in plaguing us with remonstrances. Sincerity ought to be the first consideration in the intercourse of a sovereign and his ministers. Faithful to this principle, we have always acted with the utmost frankness towards our servants; and have the right, therefore, to expect the same from those who enjoy our favor. Although Sung has acted with caprice, we content ourself this time with leaving him to the rebuke of his own conscience." It seems doubtful, however, if Sung left Peking; for we find him there a month or two later and apparently employed.§

The declining health of the premier Tŏtsin, who retired about this time, occasioned most likely a good deal of intrigue, in which old Sung would be sure to involve himself. We are not surprised, therefore, to find him disgraced again in the beginning of 1832, and reduced to the third degree of rank.¶ The pretense for this infliction was, that when sent on a mission to Tartary two years before, he had ordered his supplies at the public expense instead of his own. He was restored again about August of the same year,** at the solicitation of the prince of Aoukwan, one of the cities in Turkestan, which shows his popularity with those tribes, whom it was policy to soothe. The old courtier has always been supposed to owe a good deal of his influence at court to having a daughter in the harem, who was one of Keäking's inferior wives: he was now perhaps sinking beneath a similar influence; a former number of the Repository†† states a rumor that he had accused a minister of the emperor named Hengan, whose daughter was supposed to be the favorite concubine of the reigning prince, of having usurped all the power at court, deceived the emperor, and taken his own daughter away at midnight This intrigue is probably connected with the anonymous communication already referred to, and found in the same number of the Repository.

* Canton Register, Oct. 15th, 1831.
† Canton Register, Dec 1st, 1831.
‡ Canton Register, Dec. 19th, 1831
‖ Jour. Asiatique for 1833, vol. 12, p 569
§ Canton Register, Feb. 16th, 1832
¶ Canton Register, June 15th, 1832.
** Canton Register, Nov. 2d, 1832.
†† Chinese Repository vol 1 p 471

Our notices of the poor old minister decrease with his influence, and we hear nothing more of him until the triennial exposition of qualifications of officers in 1833, or the beginning of the following year, when Sung is mentioned last in the list, as being upwards of eighty years of age, and of weakened strength and spirits: he is ordered, therefore, to retire* with the rank of tootung (adjutant-general).

The emperor's father-in-law, Hengăn, is probably destined to play an important part, one day or other, in the events of the present reign, but his name does not occur very frequently at present. He is a descendant of Towseängto, who headed the Tartar troops which subjugated the Ming dynasty.†

The emperor has been greatly incensed against Hengăn, together with three other ministers, for having broken in upon his retirement and mourning on occasion of the death of his late empress, in order to request improper and unprecedented amendments in the mourning ceremonies which the Board of Rites had previously directed. The emperor concluded a long series of documents which were promulgated upon the occasion, by the following sentence:‡ "Let Meënhae be deprived of the freedom of the inner court of the palace, and of the rank of general, and of ten years' salary as wang (prince); the said mulct being extended through 20 years, that he may receive one half of his salary annually to live upon. Let Hengăn be deprived of the offices of minister of the imperial presence, and of president of the tribunal of war; and let him also deliver up the keys and seals of controller of the imperial household. Wanking (a third offender) has attained office through the college of Hanlin. Now if he is ignorant of two expressions in the books of *Yu*, which set the point of ceremony in a perfectly clear light, his learning must be very slight. If he knew them and did not set the ministers right, and so stop the representation at the commencement, he has indeed acted very improperly. Let him, therefore, be deprived of the rank of lieut.-general, and wear the insignia of the third rank only. Let Yuching be deprived of the situation of commander of the guards, and let him retire from the palace gate of Heavenly Purity." "And for what," adds the translator of these documents, "is all this ire manifested? Shall we be believed when we say, it is because these ministers wished to extend the period of mourning, by *not shaving* for one hundred days, instead of one month!" Now, begging the translator's pardon, we think that a long beard is quite sufficient offense in Asia in an officer who has the "freedom of the inner court of the palace," or in the father of the emperor's favorite wife, who takes away his daughter at midnight.

Be this as it may, Hengăn did not attain the premiership if he indeed aimed at it, but Changling who has far better claims, succeeded Tetsin,‖ and still maintains his post. He was the successful commander-in-chief in the war in Turkestan in 1826, in speaking of which he will again be alluded to.

* Chinese Repository, vol. 3, p. 96
† Canton Register, Feb. 3d, 1830
‡ Canton Register, Oct. 24th, 1833
‖ Canton Register, March 25th, 1834

Changling was appointed one of the two assistant ministers of state, when he was acting as governor of Shense and Kansuh in 1821,* and in 1826,† the *ninth recess* (the emperor, who dwells in the ninth court within the palace,) appointed him commander-in-chief of the army to act against the insurgents in little Bukharia or Turkestan. His success there brought him into high favor on his return, which he seems to have enjoyed ever since.‡ He is said to have been upwards of 70 years of age in 1832.

The great officers whose career has been hitherto shown, have all perhaps owed their suceess to their personal influence at court, where they were most often employed. Let us now follow the fortunes of another Tartar nobleman who sat out in life under similar auspices, but whose subsequent ups and downs seem to have been consequent on his management, and the chances in the employments imposed on him. Na Yewching, a Mantchou Tartar, notwithstanding his three names,‖ "possesses," says the Peking gazette of July 20th, 1800, "some talents in outward appearance, but is deficient in judgment, and tardy and indecisive when matters of importance are laid before him; yet does he not attend to the words of others, but is satisfied of the propriety of his own opinions. The few good qualities which he may be allowed to possess are insufficient to cover his misdeeds. He ought, therefore, to be banished; but in consideration of his being the only relative of Akwei,§ an ancient and faithful minister, who is not already banished, he is merely deprived of his offices, except that of vice-president of the imperial college."

Na got into favor again, however, in 1805, and was made governor of Canton, but was disgraced again in 1808,¶ in consequence of admiral Drury's expedition up the Canton river, which the governor could not possibly have prevented, and which was far more disgraceful to the admiral for jeopardizing both parties without any definite object in view. He was afterwards made governor of Cheihle; and dismissed and confined again in 1816 for an excess of expenditure of 20,000 taels of the public money without the sanction of the tribunals.** In 1824,†† we find him memorializing the emperor in quality of governor of Shense and Kansuh. He was appointed governor of Cashgar in 1827,‡‡ being at the time governor of Peking, and in consequece of his supposed good management in repairing the effects of the late Tartar rebellion, he was raised to high honors in 1828,‖‖ and received an imperial present of double eyed peacock's feathers, fox skin jackets, a purple bridle, purses and rings.

* Indochinese Cleaner, 1822, page 312.
† Malacca Observer, Jan. 16, 1826. ‡ Canton Register, Nov. 16th, 1832
‖ An order of Keäking's was republished in 1828, forbidding Tartars to employ three characters to express their names, because it confounded them with Chinese names. Malacca Observer, June 3d, 1828.
§ See Mémoires sur la Chine, for an account of this minister, tom. 3. p 389.
¶ Canton Register, June 18th, 1831.
** Ellis' Journal of the embassy, vol. 1, page 101, 2d ed.
†† Transactions of the Royal Asiatic Society, vol. 1, page 405.
‡‡ Canton Register, March 15th, 1828. ‖‖ Canton Register, Feb 19th, 1829

A few months afterwards, he is occupying the post of governor of Cheihle, and having shown his abilities in settling affairs of importance, he now exhibits his versatility of talent in minor affairs. The governor addresses a long document to the emperor about an inferior military officer, who married a prostitute. The lady got into a squabble with another woman about a gambling debt, and the *officer chastised the offending party.** "This is a specimen," adds the translator "of many of the papers which appear in the Peking imperial gazette."

In the meantime, another insurrection, had broken out in Turkestan, and Changling was dispatched to subdue it. In his report to the emperor concerning the cause of it, he accuses Na Yewching of having, whilst governor of that country, searched the peoples' houses, and drove away the inhabitants and traders. He interdicted also the export of tea and rhubarb, in consequence of which they formed connections with the surrounding tribes and commenced hostilities. As soon as his majesty received this report, he degraded Na Yewching from the titular rank of 'guardian of the heir-apparent,'† and deprived him of the double eyed peacock's feather and the purple bridle. He was then subjected to a court of inquiry, which sentenced him to dismissal from service, which the emperor confirmed. His son too was, for the father's fault, expelled from the inner apartment of the imperial palace, and degraded to the rank of a third rate guard's man, to stand sentry at the palace gate.

A few months afterwards,‡ the emperor took into consideration Na's services to the state and those of his father, and put him into one of the vacancies occasioned by Sung tajin's feigned illness. Scarcely had he resumed office, however, when another memorial of Changling concerning Na's mismanagement in Tartary aroused the imperial choler anew, and he was again dismissed. Finally, he dies in disgrace in the beginning of 1831,‖ when the emperor, mindful of his former services, drops a tear of sorrow to his memory, and restores all his honors.

A son of Na Yewching, whether the same spoken of above or not, does not appear, was still more unfortunate than his father. He had been resident in Cashgar in 1830 or 1831, when the Bouriats of Audzijan made an irruption into the Cashgar territory, in consequence of which Yungan, (the name of the son,) had been brought to a court of inquiry for weakness, dilatoriness, and cowardice.§ He was sentenced to decapitation, but the emperor, in consideration of his grandfather and father's services, commuted the sentence to banishment and hard labor for life at Kirin in Mantchouria. He was permitted, however, to return from banishment on the death of his father,¶ but ordered to keep within doors and to ponder on his misdeeds. We find a brother too of Na Yewching, the Man-

* Canton Register, Dec. 12th, 1829
† Canton Register, June 18th, 1831
‡ Canton Register, Dec. 19th, 1831
‖ Canton Register, July 15th, 1833
§ Canton Register, Oct. 17th, 1832
¶ Canton Register, July 15th, 1833

tchou general in Szechuen in 1833, but nothing more is known of him.*

All the great officers spoken of above were Mantchou Tartars, to which circumstance they owed perhaps many of their honors and some of their indulgences in disgrace. The career of some of the Chinese dignitaries is, however, little less checkered. Le, who has been so well known by name to foreigners, was fooyuen of Canton in 1824,† afterwards governor of Hoo Kwang, and then sent back to Canton as governor of the two provinces in September, 1826, being at the same time a member of the Military Board, and censor.‡ After coming safely out of a collision with the East India company's factory, in 1829, he was equally successful in quelling an insurrection in the island of Hainan and then returned to Peking. Unhappily for him, the fooyuen who governed in Canton in his absence brought the foreigners upon him, and old Le was dispatched back to set matters to right again. He succeeded in this, and had a narrow escape from a British admiral; but a fresh insurrection broke out among the mountain tribes in the northern part of the province. We shall have occasion to refer to this hereafter; Le failed, was disgraced, and banished to Oroumtsi in Mongolia.‖ He was recalled again, however, last year, and may be yet doomed to a third visit to Canton.

The honors of which these great officers are deprived during their life, are occasionally bestowed on them again after death. We have an instance of this in 1827,§ when the commandant of Hangchow, who died at his seat of command, has funeral rites proper to his rank ordered, and 300 taels to defray the expenses. It is ordered too that on the arrival of the deceased at the city gate,¶ the coffin shall be permitted to enter, and he is restored to every official honor from which he might have been degraded in his lifetime.

It may not be out of place to contrast with this some of his majesty's bounties to his living officers of merit. We find him sending, in 1828, the word "happiness," and a haunch of venison all the way from Peking to the fooyuen of Canton,** and shortly after a box of pills, called "purple golden ingots" to the governor.†† In 1830, he presented two image-gods to the governor of Kansuh and his wife, both of whom were 70 years of age; besides the words 'prosperity and longevity,' precious stones, silks, &c.‡‡

The great age to which the officers of government continue in their employments is very remarkable. Independently of those already mentioned, we find the emperor dispensing with visits of ceremony

* Chinese Repository, vol. 2, p. 144.
† Malacca Obs., Dec. 19th, 1826. ‡ Malacca Observer, Jan. 16th, 1827
‖ Chinese Repository, vol. 1, p. 423. § Canton Register, Feb. 11th, 1828.
¶ A note added, that no corpse is allowed to enter the gates of Peking without an imperial order; because a rebel is said to have entered in a coffin during the reign of Keënlung. Even at Canton, and in other cities of the empire, no corpse is permitted to enter at the southern gate, because the emperor sits with his face to the south.
** Canton Register, March 29th, 1828. †† Canton Register, July 12th, 1828
‡‡ Canton Register, April 15th, 1830

in 1820, on the part of his ministers Ming Leäng, aged 86, and Honing aged 80, at the same time that he excused old Sung.* Ming Leäng is permitted to retire the following year, enjoying a title of nobility, and the whole of his emoluments, both sight and hearing having now failed him.† The emperor is reported this year, to have written out, with his own hand, a list of civilians about the court and in the provinces, who were declared unfit for service from age. In 1824,‡ She Chekwang, late one of the presidents of the Board of Censors, presents a memorial in which he says: "reflecting within myself, that notwithstanding the decay of my strength, it has still pleased the imperial goodness to employ me in a high office instead of rejecting and discarding me at once, I have been most anxious to effect a cure (of sickness) in order that, a weak old horse as I am, it might be still in my power, by the exertion of my whole strength, to recompense a ten thousandth part of the benevolence which restored me to life." He therefore requests permission to retire.

In 1827,‖ the president of the Board of Revenue, being in his 70th year, and having "walked in the inner palace for 27 years," requests leave to retire on account of old age and the lumbago. The next year, we find the minister for foreign affairs retained in office,§ although 80 years of age, as he is still strong and competent to the duties of his office. Another minister, who is between 70 and 80, and always sickly, is dismissed. In 1829, ten pages of the 104th Peking gazette¶ were occupied by a letter of thanks from an old servant in his 80th year, who had served three emperors. In 1830,** a censor remonstrated against the governors of provinces sending their old and infirm officers to Peking, to be employed in the tribunals there. By this practice, he says, the public offices at court, where business of the first importance is transacted, are filled with imbecile old men. "Indeed," adds the translator, "the feeling is now rather severe against old officers: they are subject daily to an order to retire from the service." The late governor of Szechuen, being upwards of 70 years of age, is directed to go home, with his rank and emoluments. But another old officer who is discharged, has sent in a petition to the emperor, praying to be allowed half-pay, as his family is so poor that he has not the means of subsistence. His official friend who writes for him, says he is covered with wounds which he has received in fighting the emperor's battles.

Some officers are dismissed again the following year, on account of age and imbecility,†† many of them without any provision for the future, while others get half-pay, or the whole of their allowances. The language used is often harsh, and governors are told to compel the old imbeciles to retire. At the same time that old Sung tajin's retirement last year is mentioned;‡‡ we find one cabinet mi-

* Ind. Gleaner, Oct. 1820, p. 413. † Ind. Gleaner, April, 1822, p. 309.
‡ Transactions of the Royal Asiatic Society, vol. 1, page 393.
‖ Malacca Obs., April 10th, 1827. § Canton Register, May 17th, 1828
¶ Canton Register, Jan. 19th, 1830. ** Canton Register, Sep. 18th, 1830
†† Canton Register, June 18th, 1831. ‡‡ Chinese Repository, vol 3, p. 96

nister to be upwards of 80 years of age, and still enjoying his usual good spirits and strength, but who has since died in his 87th year,* and another of 86, whose spirits are rather good, but who has also died since. Another statesmen, who has served 40 years, begs leave to retire this year.† He says he was originally short sighted and now can see nothing distinctly, and he is apprehensive of receiving his allowances, without being able to do the duties of his office, and that he shall be made responsible for what may occur on this account.

Neither the privileges of long service nor the emperor's beneficence‖ will account satisfactorily for men of rank continuing to expose themselves in advanced age to such caprices of favor and fortune as have been exhibited in the foregoing sheets; unless indeed, and there is little room to doubt it, that the emperor will not allow them to retire until their energies mental and physical are extinct. Avarice will account for many of the octogenarians clinging to situations of profit as long as they are permitted; because they are, in the first place, continuing to make money; and in the next, they retain the privileges and influence, which under a despotism are necessary to retain it. But what can be the emperor's inducement to keep men in situations which they are confessedly inadequate to fill? No instance appears of a retired servant having a larger allowance than his nominal full pay, which we have seen to be, in the case of Sung tajin and others, very small; the whole dead weight of the empire must therefore be too trifling to have material effect upon even an ill replenished exchequer. We must rather, perhaps, consider it to be another and a powerful check, which the emperor holds upon the officers of his government. Acting upon the principle of *isolation*, he keeps the patriarch of five generations at court,§ whilst the male members of his family are scattered through the empire, and none can hold offices of trust in the same district where his patrimony lies. The old minister is also perhaps, an excellent spunge to imbibe the exactions of the younger officers of the provinces, and render back its suctions on the slightest pressure of imperial authority. Nor do these patriarchs imbibe solely from their own progeny, but from their clients also;¶ for the clientela exists in China as in ancient Rome, or amongst the Gauls and Franks, being indicative perhaps of a certain stage in the progress of good government and civilization.

The second minister of state and the principal Chinese member of the cabinet at present is Yuen Yuen, who was governor of Canton province from the end of 1817 or beginning of the following year, until, we believe, relieved by Le in 1826.** A sketch of his life is

*. Chinese Repository, vol. 3, page 578. † Evangelist, May 21st, 1833.

‖ Staunton's Penal Code, sec. 8.

§ "Let there be an inquiry made in all the provinces for those families in which there are five generations alive, and those who have seen seven generations, and rewards be conferred in addition to the usual honorary tablets conferred by law." Emperor's coronation act of grace. Indochinese Gleaner, vol. 3, page 45.

¶ Chinese Repository, vol. 1, page 423.

** Indochinese Gleaner, Aug. 1818. page 137

already given in the Repository,* where he is stated to have reached his 80th year in 1833, and we learn elsewhere,† that he had attained considerable rank as early as in the reign of Keënlung. Besides his statesmanlike qualities, his literary talents are said to be of the highest order, and he is married, moreover, to a descendant of Confucius. Yuen was governor of Canton in 1821, when an affray took place between the crew of his Britannic majesty's frigate Topaze, and the inhabitants of Lintin island, which occasioned a suspension of the trade at Canton, followed by a negotiation upon the subject with the East India company's factory, which lasted two or three years. The governor's conduct on the occasion was both firm and conciliatory, and his memorials were admired by foreigners for their polite and dignified style, as compared with similar productions of his predecessors.

There is then in the imperial cabinet at Peking, one minister of the highest talent and character, who has resided several years at Canton, and who has been in actual collision with the foreigners here. This knowledge is of value during the present state of affairs between the British and Chinese authorities. We may presume from this circumstance that the policy of the imperial government with respect to the foreign trade, is adopted advisedly and deliberately, and that it will not be readily changed or abandoned. It may be well, therefore, for the British government, which has had abundant experience to prove how much easier it is to upset Asiatic governments than to reconstruct them, to weigh the above circumstance well, before they attack a policy which may be interwoven with the very existence of the Chinese government. If the barrier which that policy has established against foreigners, must, however, be violently and suddenly removed, it requires at least to be assailed with more effective weapons that inconsiderate demands and empty threats.

[Note. We omitted to state in the proper place, that these 'Notices' are continued by our correspondent, R. I. The name of governor Le should be written Hungpin, and not Heungpun.]

ART. III. *Memorandum of an excursion to the tea hills, which produce the description of tea known in commerce under the designation of Ankoy (Nganke) tea.* By G. J. GORDON, Esq.

[We postpone two articles which were designed for the present number, one on the government and the other a translation, &c., of one of the school books of the Chinese, in order to make room for accounts of two excursions in the province of Fuhkeën. The article which we here introduce is taken from the

* Chinese Repository, vol. 2. page 192. † Ind. Gleaner, Aug 1818. page 137

'Journal of the Asiatic Society of Bengal,' for February, 1835, to which it was 'communicated by Dr. N. Wallich, secy. com. tea culture.' Mr. Gordon, who is in Canton at the time this goes to press, has very obligingly furnished us, at our request, with a list of the errata in the article as it appeared in the Journal. Toä-be, Koĕ-boĕ, and Ao-e, are in the local dialect.]

"HAVING been disappointed in my expectations of being enabled to visit the Bohea hills, I was particularly anxious to have an opportunity of personally inspecting the tea plantations in the black tea district of the next greatest celebrity, in order to satisfy myself regarding several points relative to the cultivation, on which the information afforded by different individuals was imperfect or discordant.

"Mr. Gutzlaff accordingly took considerable pains to ascertain for me, from the persons who visited the ship, the most eligible place for landing with the view of visiting the Ankoy hills; and Hwuytow bay was at length fixed upon as the most safe and convenient, both from its being out of the way of observation of any high Chinese functionaries who might be desirous of thwarting our project, and from its being equally near the tea hills as any other part of the coast at which we could land. As laid down in the map of the Jesuits, there is a small river which falls into the head of this bay, by which we were told we should be able to proceed a good part of our way into the interior. We should of course have preferred proceeding by the Ankoy river, which is represented in the same map as having its source to the west of Nganke heen and falling into the river which washes Tseuenchow foo, were it not for the apprehension of being impeded or altogether intercepted by the public functionaries of that city. In order to make ourselves as independent as possible of assistance from the people, we resolved to dispense with every article of equipment which was not necessary for health and safety. The weather had for some days been comparatively cool, the thermometer falling to 55° at sunrise, and not getting higher than 66° during the day, so that warm clothing not only became agreeable, but could not be dispensed with during the nights; arms for our defense against violence from *any* quarter, formed likewise a part of our equipments, and trusting to money, and to Mr. Gutzlaff's intimate knowledge of the language and of the people for the rest, we left the ship on the morning of Monday, November 10th, proceeding in the ship's long-boat towards the head of the bay, where the town of Hwuytow is situated.

"The party in the boat consisted of Mr. Gutzlaff, Mr. Ryder (second officer of the Colonel Young), Mr. Nicholson, late quarter-master of the Water Witch, whom I had engaged for the projected Woo-e journey, and myself, one native servant, and eight Lascars. The wind being unfavorable, we made rather slow progress by rowing, but taking for our guidance the masts of some of the junks which we observed lying behind a point of land, we pulled to get under it, in order to avoid the strength of the ebb tide, which was now setting against us. In attempting to round the point, however, we grounded, and soon found that it was impossible to get into the

river on that side, on account of sand banks which were merely covered at high water, and that it was necessary to make a considerable circuit seaward to be able to enter. This we accomplished, but not till 1 A. M. At this time a light breeze fortunately springing up, we got on very well for sometime, but were again obliged to anchor at ½ past 2, from want of water. As the tide rose, we gradually advanced towards the town of Hwuytow, till we came to one of those bridges of which there are several along the coast, that extend over wide sand flats that are formed at the mouths of the rivers. These bridges are constructed of stone piers with slabs of stone laid from pier to pier, some extending over a space of 25 feet and upwards, and others being from 15 to 20 feet span. As the length of this bridge cannot be less than three quarters of a mile, the whole is very striking as a work of great labor, if not exhibiting either much skill or beauty. We were informed by some boat people that we should not find water to carry us beyond the bridge, but observing some tall masts on the other side, we resolved on making the experiment and pushing on as far as we could. It was almost dark when we passed under the bridge, and we had not proceeded far when we were again aground. This, however, we attributed to our unacquaintance with the channel, and as the tide floated us off, we continued advancing, notwithstanding the warning of a friendly voice from the bridge that entreated us to return to the town, promising us comfortable quarters, and a guide, &c. Being rather distrustful of the motives of this advice, however, we proceeded for some time longer, but at length found it impossible to proceed farther, the ebb having at the same time commenced. We therefore spread an awning, and prepared to make ourselves as comfortable as possible for the night. The day had been the warmest we had experienced for a month past, but the night was very cold, and our boat, as may be imagined, far from commodious for so many people. At daylight, we found that there was not six inches of water in any part of the channel, and from the boat we stepped at once upon dry sand. The survey from the bank showed plainly that it would be impossible to proceed any further by water. We accordingly prepared to march on foot, taking with us three Lascars who might relieve each other in carrying our cloke-bag of blankets and great coats, as well as some cold meat. We ordered the people to prepare a meal as fast as possible, intending to make a long stretch at first starting, and Mr. Nicholson was directed to remain in charge of the boat with five Lascars, to move her down under the bridge on the return of the flood, and there to await our return for four or five days. Crowds of people now began to gather around the boat, moved by mere curiosity. Mr. Gutzlaff induced some of them to get ducks and fowls for the use of the boat's crew, and strange to say, prevailed on one man to become our guide, and on two others to undertake to carry our baggage, as soon as we should be a little farther off from the town, and out of the way of observation.

"Soon after, an old gentleman made his appearance in a chair, who proved to be the headman of the town: he inquired whence we came,

and whither we were going, which we freely told him. With these answers he seemed perfectly satisfied, probably from finding them correspond with what he had been already told by some of the people with whom we had communicated on the subject in seeking information and assistance. He measured our boat with his arms, but offered us no obstruction nor even remonstrance. We observed him, however, after he had interrogated us, sending off two or three messengers in different directions, which made us the more anxious to be off. It was however past 9 o'clock, before Mr. Ryder had completed his arrangements for the boat's crew, and the sun was already powerful. We were soon joined by our guide and the coolies, and our cavalcade, winding along the footpaths which are the only roads to be met with, made an imposing appearance. Mr. Gutzlaff and the guide led the way, followed by a Lascar with a boarding pike; next came the baggage, attended by a Lascar similarly armed. I followed with pistols, and attended by a Lascar armed with a cutlas, and Mr. Ryder, carrying a fowling-piece and pistols, brought up the rear. Skirting the town of Hwuytow, we proceeded in a N.N.E. direction at a moderate pace for an hour and a half, when we stopped at a temple, and refreshed ourselves with tea. Nothing could be more kind or more civil than the manners of the people towards us hitherto, and if we could have procured conveyances here so as to have escaped walking in the heat of the day, loaded as we were with heavy woolen clothes, we should have had nothing farther to desire; as it was, my feet already began to feel uncomfortable from swelling, and after another hour's marching, I was obliged to propose a halt till the cool of the evening. Fortunately we found, however, that chairs were procurable at the place, and we accordingly engaged them at half a dollar each. They were formed in the slightest manner, and carried on bamboo poles, having a cross bar at the extremities which rested on the back of the bearer's neck, apparently a most insecure as well as inconvenient position; but as the poles were at the same time grasped by the hands, the danger of a false step was lessened. We had not advanced above a mile and a half before the bearers declared they must eat, and to enable them to do so, they must get more money. With this impudent demand we thought it best to comply, giving them an additional real each. After an hour's further progress, we were set down at a town near the foot of the first pass which we had to cross. There the bearers clamorously insisted on an additional payment before they would carry us any further. This we resisted, and by Mr. Gutzlaff's eloquence gained the whole of the villagers, who crowded around us, to join in exclaiming against the attempted extortion. Seeing this the rogues submitted and again took us up. Mr. G. mentioned that while we were passing through another village, the people of which begged the bearers to set us down that they might have a look at us, they demanded 100 cash as the condition of compliance. The country through which we passed swarmed with inhabitants, and exhibited the highest degree of cultivation, though it was only in a few spots that we saw any soil which would be deemed in Bengal tolerably

good; rice, the sweet potato, and sugar-cane, were the principal articles of culture. We had now to ascend a barren and rugged mountain, which seemed destined by nature to set the hand of man at defiance; yet even here, there was not a spot where a vegetable would take root, that was not occupied by at least a dwarf pine planted for the purpose of yielding firewood, and a kind of turpentine; and wherever a nook presented an opportunity of gaining a few square yards of level ground by terracing, no labor seems to have been spared to redeem such spots for the purpose of rice cultivation. In ascending the pass we soon came to places where it was difficult for our bearers to find a footing, and where they had consequently to pick out their steps as they advanced. To assist themselves, they gave the chair a swinging motion with which they kept time in raising their feet. This was far from agreeable, and the first impression was that it was done merely to annoy, but we very soon saw that the object was different. The highest point of the pass I should conjecture to be about 1200 feet above the plain, and the descent on the north side to be nearly equal to the ascent from the south, say 1000 feet. At half past four we arrived at a rather romantic valley, which was to be our halting place for the day. We proposed to the bearers to carry us on another stage next day, but for this they had the impudence to ask five dollars per chair. This of course we would not listen to for a moment, and were afterwards happy that we got rid of such rascals, as good bearers and on moderate terms were procurable at the place. The name of this village is Lingtszekeŏ. It seems once to have been a place of greater importance than now, exhibiting marks of dilapidation and decay. Even the footpath over the pass must have been at one time an object of attention, as we found in several places the remains of a sort of pavement, and of bridges which were now nearly destroyed. The inn at which we stopped afforded as few and mean accommodations as could well be imagined, but we were able to get some fowls deliciously grilled, on which, with the aid of sweet potatoes, and of the salt beef which we brought with us, we made a most hearty repast. Among the people who came to see us at the inn was a very respectable looking young man, a student, who won Mr. Gutzlaff's heart by asking him for instruction in religion. Unfortunately, the whole contents of a box of religious tracts, and other books had been distributed in the morning, and Mr. G. was unable to supply him with any. The request was no doubt prompted by the report of the people who had accompanied us, and who had themselves partaken of Mr. G.'s liberality before they volunteered their services. This young man strongly recommended us to alter our course, magnifying the distance of Toä-be to which we were bound to 100 *le* or 30 miles, and telling us that at the distance of 40 *le* or 12 miles to S.W. we should find tea plantations of a very superior description. The exaggeration of the distance led me to suspect the accuracy of the information in other respects, and I had heard enough of contradictory evidence already, not to be swayed by it in the present instance.

"*Nov.* 12*th*. Got into our chairs at a quarter past six A. M. and proceeded along a narrow rugged dell towards Koë-boë. Several nice looking hamlets were seen on the way. The people were engaged in reaping the rice, which seemed heavy and well filled in the ear. In several places I observed that they had taken the pains to tie clumps of rice together for mutual support. Sugar-cane is bound in the same way, and for additional security, the outside canes are mutually supported by diagonal leaves, which serve at the same time to form them into a kind of fence. The leaves are not tied up round the stalks as in Bengal; the cane is slender, white, hard, and by no means juicy or rich; yet, abating the black fungus powder which is very prevalent, the surface is healthy, and close growing in a remarkable degree. We arrived at Koë-boë at 8 o'clock, and finding we could get water conveyance for part of the way on which we were proceeding, we engaged a boat for that purpose. After a hearty breakfast, we embarked at 10 A. M. amidst crowds of people who covered the banks of the river at the ghât. On inquiry we found that the river on which we were proceeding in a W.N.W. course, was the same which passed Nganke heën, and flowed to Tseuenchow foo. The boat was large, but light, and being flat bottomed drew very little water. The stream was so shallow, that it was only by tracing the deepest part of the channel from side to side of its bed that we were able to advance at all. This was done by poling; in several places the stream was deepened by throwing up little banks of sand so as to confine its course within a channel merely wide enough for the boats to pass through. I estimated the width from bank to bank at 200 yards, and should judge from the height at which sugar is cultivated above the level of the present surface, that the greatest depth in the rainy season does not exceed 10 feet. Being entirely fed by mountain torrents its rise must be often very sudden, but I did not observe any traces of devastation in its course. Its name, Nganke or 'peaceful stream,' is probably derived from this circumstance; the valley on each side seemed well cultivated, the banks being principally occupied by sugar-cane. At every village the people poured out as usual to see us, vying with each other in marks of civility and kindness. The day, however, becoming very hot, we took shelter from the sun under the roof of the boat, to the disappointment of many who waded into the water to gratify themselves with a sight of the strangers. Coming at last to a high bank close to a populous town, they actually offered the boatmen 400 cash if he would bring us to; and on his refusal, the boys began pelting the boat with clods and stones. On this, Mr. Gutzlaff went on deck to remonstrate, and Mr. Ryder to intimidate with his gun. Betwixt both, the effect was instantaneous, and the seniors of the crowd apologized for the rude manner in which the boys had attempted to enforce the gratification of their curiosity. We had been in vain looking out all yesterday and to-day for a glimpse of tea plantations on some of the rugged and black looking hills close in view, though at almost every place where we halted we were assured that such were to be found hard by. At three P. M. we arrived at a town near the foot of

the pass by which we were to reach Toä-be, the place of our destination. Here we proposed selling our gold, which for the sake of lightness I had brought with me in preference to silver, not doubting that I should find little difficulty in exchanging it at its proper relative value whenever required. In this, however, we had been disappointed at our last abode, and we were therefore much vexed at learning from our conductors that the inhabitants of this place were of such a character that the less we had to do with them and the shorter our stay amongst them the better. Some proof of the soundness of this advice we had as we were stepping on shore, being for the first time rudely questioned as to our destination and object, and why we had come armed; our reply to the latter query being that we had armed ourselves with the resolution of resisting violence should it be offered by robbers or others, we were allowed to pass quietly on. The hill we had now to ascend was more rugged, and in some places more abrupt, than that over which we were first carried; and though we set out at three o'clock, the sun had set long before we came to the end of our journey. The moon was unfortunately obscured by clouds, so that nothing could be more unpleasant than the unfortunate *hits* our toes were constantly making against stones, and the equally unfortunate *misses* where an unexpected step downwards made us with a sudden jerk throw our weight on one leg. At length we reached a village at the further end of the pass, the inhabitants of which were so kind as to light us on the remainder of our way, by burning bundles of grass, to the imminent danger of setting fire to their rice fields now ripe for the sickle. Arrived at Toä-be, we were hospitably received by the family of our guide, and soon surrounded by wondering visitors.

"Mr. Gutzlaff speedily selected one or two of the most intelligent of them, and obtained from them ready answers to a variety of questions regarding the cultivation of the tea plant. They informed him that the seed now used for propagating the plant was all produced on the spot, though the original stock of this part of the country was brought from *Woo-e shan;* that it ripened in the 10th or 11th month, and was immediately put into the ground where it was intended to grow, several being put together into one hole, as the greater part was always abortive; that the sprouts appeared in the 3d month after the seeds were put into the ground; that the hole into which the seeds are thrown is from three to four inches deep, and as the plants grow, the earth is gathered up a little around the root; that leaves are taken from the plants when they are three years old, and that there are from most plants four pluckings in the year. No manure is used, nor is goodness of soil considered of consequence; neither are the plants *irrigated.* Each shrub may yield about a *tael* of *dry* tea annually (about the 12th of a pound). A *mow* of ground may contain 300 or 400 plants. The land tax is 300 cash (720 to a dollar,) per mow. The cultivation and gathering of the leaves being performed by families without the assistance of hired laborers, no rate of wages can be specified; but as the curing of the leaf is an art that

requires some skill, persons are employed for that particular purpose, who are paid at the rate of one dollar per pecul of fresh leaves, equal to five dollars per pecul of dry tea. The fireplace used is only temporary, and all the utensils as well as fuel are furnished by the curer of the tea. They stated that the leaves are heated and rolled seven or eight times. The green leaf yields one fifth of its weight of dry tea. The best tea fetches on the spot 23 dollars per pecul (133⅓ lbs.), and the principal part of the produce is consumed within the province, or exported in baskets to Formosa. That the prevailing winds are northwesterly. The easterly winds are the only winds injurious to the plants. Hoar frost is common during the winter months, and snow falls occasionally, but does not lie long, nor to a greater depth than three or four inches. The plant is never injured by excessive cold, and thrives from 10 to 20 years. It is sometimes destroyed by a worm that eats up the pith and converts both stem and branches into tubes, and by a gray lichen which principally attacks very old plants. The period of growth is limited to six or seven years, when the plant has attained its greatest size. The spots where the tea is planted are scattered over great part of the country, but there are no hills appropriated entirely to its culture. No ground in fact is formed into a tea plantation that is fit for any other species of cultivation, except perhaps that of the dwarf pine already alluded to, or the *Camellia oleifera*. Mr. Gutzlaff understood them to say that the plant blossoms twice a year, in the eighth moon or September, and again in winter, but that the latter flowering is abortive. In this I apprehend there was some misunderstanding, as full sized seeds, though not ripe, were proffered to me in considerable quantities early in September, and none were found on the plants which we saw. I suspect that the people meant to say that the seeds take eight months to ripen, which accords with other accounts. We wished much to have spent the following day (the 13th,) in prosecuting our inquiries and observations at Toä-be and its neighborhood, but this was rendered impracticable by the state of our finances. We had plenty of gold, but no one could be found who would purchase it with silver at any price. We therefore resolved on making the most of our time by an early excursion in the morning previous to setting out on our return.

"We accordingly got up at daybreak, and proceeded to visit the spot where the plants were cultivated. We were much struck with the variety of the appearance of the plants; some of the shrubs scarcely rose to the height of a cubit above the ground, and those were so very bushy that the hand could not be thrust between the branches. They were also very thickly covered with leaves, but these were very small, scarcely above ¾ of an inch long. In the same bed were other plants with stems four feet high, far less branchy, and with leaves 1½ to 2 inches in length. The produce of great and small was said to be equal. The distance from centre to centre of the plants was about 4½ feet, and the plants seemed to average about two feet in diameter. Though the ground was not terraced, it was formed into beds that were partly leveled. These were perfectly

well dressed as in garden cultivation, and each little plantation was surrounded by a low stone fence, and a trench. There was no shade, but the places selected for the cultivation were generally in the hollows of hills, where there was a good deal of shelter on two sides, and the slope comparatively easy. I should reckon the site of the highest plantations we visited to be about 700 feet above the plain, but those we saw at half that height and even less appeared more thriving, probably from having somewhat better soil, though the best is little more than mere sand. I have taken specimens from three or four gardens. Contrary to what we had been told the preceding night, I found that each garden had its little nursery where the plants were growing to the height of four or five inches, as closely set as they could stand; from which I conceive that the plant requires absolutely a *free* soil, *not wet* and *not clayey*, but of a texture that will retain moisture; and the best site is one not so low as that at which water is apt to spring from the sides of a hill, nor so high as to be exposed to the violence of stormy weather. There is no use in attempting to cultivate the plant on an easterly exposure, though it is sufficiently hardy to bear almost any degree of dry cold.

"By half-past ten A. M., we set out on our return in chairs which we were fortunate enough to procure at this village, and reached the banks of the river at Ao-e a little before one o'clock. In the first part of our way we passed by some more tea plantations on very sterile ground. One, in a very bleak situation, with nothing but coarse red sand by way of soil, seemed to be abandoned. Our reception at Ao-e was much more civil than it had been the preceding day; the people suggested that we should remain there till a boat could be procured. The day, however, being tolerably cool, we crossed the river, and proceeded on foot along its banks to Koë-boë, where we arrived about four P. M. On the road, a man, who had seen us endeavoring to sell our gold the day before, told us he believed he could find us a purchaser. Mr. Gutzlaff accordingly accompanied him to the house of a farmer, who after having agreed to give eighteen dollars for thirty dollars' worth of gold, suddenly changed his mind, and said he would only give weight for weight. At Koë-boë, however, we were more successful, procuring eighteen dollars for the same thirty dollars' worth of gold. On the road, the villages poured forth their population as we moved along. At one place, they were actually overheard by Mr. Gutzlaff thanking our guides for having conducted us by that road, and proposing to raise a subscription to reward them. At Koë-boë we learned that some petty officers had been inquiring after us, which frightened our guides, and made us desirous to hasten our return. Having procured chairs we pushed on accordingly to Lingtszekeŏ, our first resting place, where we arrived about seven P. M. and halted for the night. Next morning, the 14th, we mounted our chairs before daybreak, but after going a little way, the bearers set us down to wait for the daylight, and we took the opportunity of going to look at a Chinese play which was in the course of performance hard by. There were only two actors but several singers,

whose music to our barbarian ears was far from enchanting. Crossing the pass we met great numbers of people carrying salt in baskets hung on bangies, as in Bengal, and a few with baskets full of the small muscle reared on the mud flats near the place of our landing. After getting into the plain, we took a more direct road for Hwuytow than that by which we had left it. The people forsook their work in the fields, and emptied their numerous villages to gaze at us. As the morning was cold I wore a pair of dark worsted gloves, which I found excited a good deal of speculation. The general opinion was, that I was a hairy animal, and that under my clothes my skin was covered with the same sort of fur as my hands. In China gloves are never worn. At length, one more sceptical than the rest resolved to examine the *paw*, and his doubt being thus further strengthened, he requested me to turn up the sleeve of my coat. I did so, at the same time pulling off a glove to the admiration of the multitude, who immediately set up a shout of laughter at those who had pronounced the strangers a race half man and half baboon. We met some officers in chairs attended by soldiers, but they offered us no interruption, not even communicating with us. Our bearers, however, easily prevailed on theirs to exchange burdens, each party being thus enabled to direct their course to their respective homes. We arrived at Hwuytow before noon, and immediately embarked for the ship, which we reached at three P. M. We learned from Mr. Nicholson that after our departure, and while the boat was still aground, a number of mandarins came down, and carried off almost everything that was on board, but the whole was returned after the boat was floated down below the bridge. As we had no explanation of the matter, we concluded that this proceeding might have been intended for the protection of the property from plunder by the people of the town. We found that one of the seed contractors had dispatched a quantity of Bohea seeds, which arrived during our absence, with a letter stating his expectation of being able to send a further supply and to procure cultivators, who would join the ship in the 11th or 12th month. On the same evening I embarked in the Fairy, and reached Lintin on Monday, November 17th, with my tea seeds, just one week after our landing at Hwuytow to explore the tea hills.—I have been more minute in my details of this little expedition, than may at first sight appear needful, with the view of showing the precise degree and kind of danger and difficulty attending such attempts. Our expectation was, at leaving the ship, that we should reach the head of the bay by nine or ten o'clock A. M. and attain a considerable distance from Hwuytow the same day, and thus have a chance of passing without attracting the notice of any of the kwanfoo or governmental officers. Had we waited to ask permission, it would of course have been refused, and we should have been directed in the most authoritative manner to return to the ship. We were not a little alarmed when aground in the morning, lest the old gentleman who measured our boat should have deemed it his duty to intercept our progress; but we took care to go on with preparations for our march, as if nothing of the kind

was apprehended. It is this sort of conduct alone that will succeed in China. Any sign of hesitation is fatal. Had we shown any marks of alarm, every one would have kept aloof for fear of being implicated in the danger which we seemed to dread; on the other hand, a confident bearing, and the testimony borne by the manner in which we were armed, that we would not passively allow ourselves to be plundered by authority, inspired the like confidence in all those with whom we had to do; for the rest of the narrative shows that from the people left to themselves we experienced nothing but marks of the utmost kindness and good nature, except indeed, where money was to be got: there the Chinese, like the people of other countries, were ready enough to take advantage of the ignorance of strangers, though with such a fluent command of the language as Mr. Gutzlaff possessed, he was able to save us from much fleecing in that way. I need scarcely add, that no good can result from an attempt to penetrate into the interior of China by a party of foreigners, unless some one of them has at least a moderate facility in expressing himself in conversation with the people."

ART. IV. *Expedition to the Bohea (Wooe) hills: arrival in the river Min; passage of the capital, Fuhchow foo; communication with a military officer; approach to Mintsing heën; assailed from an ambush; return; distribution of books.* By the Rev. EDWIN STEVENS, seamen's chaplain at the port of Canton.

[Four years have elapsed since a single foreigner, on board a Chinese junk, visited the northeast coast of China. From that to the present time, foreign ships have been almost constantly on the coast. Accounts of several of these voyages have appeared in the Repository. What is to be the result of this intercourse it is difficult to conjecture: it seems to be steadily increasing, as is evidently also a desire for its extension on the part of the people, and as is likewise the professed opposition of the local authorities. That opposition, which is not to be disregarded, was never perhaps brought out more fully to view, than in Mr. Gordon's second expedition, which was undertaken for the purpose of gaining additional information respecting the culture and manufacture of tea, &c. The vessel employed on the occasion was the brig Governor Findlay, commanded at the time by captain McKay, manned by Lascars. She left Lintin on the 14th of April, and beat her way up to the 'outer mouth' of the river Min, where she anchored May 6th, in lat. 26°6′ N., and long. 119° 53′ E. At that time the following account commences.]

THOUGH the present expedition must be regarded as a failure with respect to the main design of the enterprising mover, that of penetrating to the famous Wooe hills, yet it gave to the party at least a limited view of one province. My own design in accepting the invitation which was kindly given me to join the expedition, was chiefly

threefold; to learn the condition and disposition of the people in the interior, to test the feasibility of traversing the country, and to distribute religious books among the natives. The importance of these objects, seemed to myself and others sufficient to justify any risk or inconvenience which the most reasonable anticipated. With this view, and urged by the motives which are attached to an interesting but doubtful experiment, I committed myself to the gracious care of the Almighty, with full purpose to do all that might properly be done for the accomplishment of the objects. In order to the success of the proposed excursion, it was thought a point of prime importance to set out as early as possible, that no time might be given for spreading the news of our arrival, and for the interposition of any obstacles. All hands were accordingly employed in hoisting out and loading our boat, that advantage might be taken of the present flood tide; but before the utmost dispatch could effect this, the ebb begun and night set in, compelling us to wait another tide. The boat, which acted so conspicuous a part in this expedition, must not be passed over without a word. She was beautifully and strongly built, about twenty-six feet long and eight broad, rigged as a schooner, and fitted to be pulled with eight Chinese oars; quite open except towards the stern, which was covered with a tarpaulin, and formed a rude shelter that answered the double purpose of our eating and sleeping apartment. To avoid all delay and dependence on the Chinese, in case they should be reluctant to sell us supplies, we put into the boat several hundred pounds of rice, fish, flesh, bread, &c., besides all necessary cooking utensils. Several hundred volumes of books and tracts in Chinese were also put on board. Our crew consisted of ten men to manage the sails and oars, one of whom was an European, and the rest Lascars or Caffres and Malays; one servant, and three of us in the cabin; in all fourteen persons. Several guns, pistols, and cutlases were also taken, with the design of protecting us from insult or preventing any attack from thieves and robbers. With this equipment, and without any pilot, we set out on our excursion, with the design of penetrating into the country more than 200 miles, and with the expectation, if successful, of spending at least one month in the boat.

May 7th. On the first making of the flood tide this morning, at one o'clock, A. M., we left the brig, and steering due west, with a light but fair wind, in one hour passed Woohoo mun, the mouth of the river. Thick clouds and the overhanging hills encompassed us in deep darkness as we pursued our silent and solitary course. From the mouth we steered two points south of west, and in another hour and a half arrived at the fortress of Minngan, twelve or fourteen miles from the vessel, and about half-way up to the city of Fuhchow. Here there was visible only a long line of wall, running near the margin of the river, another rising above, and parallel with it, thus going up one platform over another, and the whole surmounted with trees. The stream here is contracted within very narrow limits by the high and bold hills on both sides. Four or five miles beyond

this fortress, we saw Pagoda island standing in the midst of the river and crowned with a pagoda. To this place it is said, the largest ships may come with safety, and smaller vessels pass ten miles further to the capital itself. Above this island, the river divides, or rather reunites with a branch that puts off from it several miles above the city. Having learned thus much from father Du Halde's map of Fuhkeen, we determined to take the left branch, with the hope, by avoiding the city, of escaping detention from the military stationed there. Leaving the proper Min therefore on our right, we entered the western river by a broad mouth, marked with extensive rice grounds. While sailing up this stream with fair wind and tide, the morning sun looked down upon us between the hills, and opened to us a most delightful prospect. A remarkable, serrated, and lofty ridge bounded our view on the west; on each hand high hills enclosed us, approached through groves of trees and various shrubbery; the hills themselves being no less verdant than all around them. On one of the highest hills under which we passed, was a small fort, which we scarcely noticed at the time, but had occasion to observe afterwards.

A village now appeared on the island upon the right hand, which we passed sufficiently near to see the ensigns of a custom-house, and the commotion excited among the common people. The boatman lay on his oar to gaze at the sudden apparition; the workman and the workwoman in the fields dropped their implements in surprise, and ran to see the strange sail so smoothly and rapidly gliding by. But not an unfriendly word or any mark of disapprobation was uttered: rather they were ready to give any information in their power, relative to the questions we proposed respecting the way. It was soon after passing this village, that we were called on to choose between two branches into which the stream divided. Much to our chagrin it was soon discovered that the branch which we had selected was at every turn sending off another branch and still another, till we were at last carried along by a rapid tide in a stream scarce thirty yards across. It was now nine o'clock A. M., and while the boat was delayed in preparing for breakfast, Mr. Gutzlaff and myself went ashore, with the double purpose of ascertaining whither the stream actually led, and of distributing books to the people who had already assembled in large numbers. The first point was soon settled by discovering that our promising stream lost itself in supplying water to the numerous ditches which served to irrigate the rice grounds. We found also that we had already ascended above the capital, and were distant from it but a short space, as the people were constantly going thither, and invited us to accompany them, not knowing that the city was just the place we wished to avoid. The books were gratefully received, and as usual in all cases of distribution among a crowd, some were so eager to possess themselves of a book that they scarcely waited for the slow process of distribution.

The falling tide effectually prevented our returning, and at two o'clock P. M. the boat was aground, there to lie during the next four or five hours. Mr. Gutzlaff and myself again took another excur-

sion on shore, having the same purposes as before, but a larger supply of books. Yet we found it impossible to keep any of them till we had reached the end of our walk. This was the more regretted, because we there entered a house to obtain some water, and found the whole family assembled, consisting of several gentlemen of respectable appearance, besides the females. The old gray-headed father said, "how could you give away all your books, and not leave even one for us?" These were intelligent persons, and from their directions, confirmed by that of others, we ascertained our proper course. It may be observed here, that the spoken dialect of the people differed so much from that of the province of Fuhkeën, as spoken abroad, that even Mr. Gutzlaff found it difficult to converse with them. Recourse was sometimes obliged to be had to writing. But after a short time, by attention to their peculiarities of tone and phraseology, he overcame the difficulty in a great measure. For example, Fuhchow foo was pronounced by them, Hochew hoo.

The people exhibited no hostility, but rather friendly feelings, and sold us geese, fowls, pork, eggs, and fruit. The only injury we suffered from them in this, or any other place, was the loss of a metal basin which a sly rogue contrived to take off unseen, though watched by a vigilant Caffre with a drawn cutlas. At seven in the evening, the tide had risen so as to float us, and after two hours' exertion in pulling and dragging the boat, we regained our lost way, and set forward again with a fresh breeze. This flattering prospect soon changed, and the frequent shoals rendering it difficult and dangerous to proceed, at 11 o'clock we anchored for the night, having advanced to-day, exclusive of all delays and retrogression, twenty-five or thirty miles.

May 8th. This morning our broad river had fallen with the tide so much that only sand banks appeared all around us, and no channel was visible by which we could hope to advance. Happily, a pilot offered himself, who assisted us to return and get into another branch; but becoming alarmed by the warnings of his friends, or moved by his own roguish disposition, he soon contrived to take off himself and a dollar of bargain money, leaving us in inextricable difficulty. Well convinced at last that we could not get through to the Min without a pilot, Mr. Gutzlaff went on shore to obtain a guide or some definite information. Much to our mutual disappointment, he soon returned with two clerks, and a military officer, who politely offered to act as pilot. He declared that he "was a man of generous feelings who understood the proprieties due to strangers, and was dispatched to aid us." Knowing that it would be impossible to procure any other guides, now that an officer was with us, we accepted his offer to take us into the Min *above the city*. It must not be supposed that we for a moment believed he would fulfill his promise; but preferring to be taken to Fuhchow, or to retrace our way, rather than to do nothing for any longer time, we condescended to let him gratify himself by conducting us out of his district. As we anticipated, he towed us back towards the pagoda, his clerks meanwhile

being busied in writing out, as we supposed, a proper description of our capture, our persons and boat, ready to be delivered at the first station to which we came, and which was just beneath the fort that crowned the hill before mentioned. But when he had landed for this purpose, and requested us to anchor, we, having no desire to do so, cast off the rope, and made our own way towards Pagoda island, entered the Min again, and ascended a short distance, when the night compelled us to anchor. Not long after, our old friend the officer came up and anchored near us. The discomforts of that tempestuous night were aggravated by discovering towards morning that the depth of water, which had been 2½ or 3 fathoms at the time of anchoring, was now less than three feet, and the boat in danger of capsizing entirely. By propping up one side, however, we succeeded in supporting her till the return of the tide again set us right.

May 9th. Notwithstanding the past untoward circumstances, all the party were quite unwilling to return to the vessel without at least making one fair trial of passing the city. Accordingly at six o'clock this morning, though the rain and strong gusts continued, yet with shortened sail and flood tide we drove on rapidly towards Fuhchow. In an hour we arrived among numerous junks, in sight of the great stone bridge. Here we anchored in three fathoms, to strike our masts that we might pass the bridge. During this time the junks were filled with people gazing at us, many boats came around, and some with the military came off to us, but no obstruction or dissatisfaction appeared. We then advanced with oars, choosing the left hand side of the river as least affected by the tide, and in a few minutes shot under the bridge safely, though a strong tide was rushing past at the time. A troop of soldiers which were drawn up on the left shore offered no opposition, though we passed them but a few yards distant. Four small boats with soldiers immediately put off after us, to whom Mr. Gutzlaff said that we had a document to deliver, and would communicate with them, if they pleased, as soon as we came to anchor. This course we had determined upon, not imagining that the passage of the great city of Fuhchow, in broad day, would be permitted without one word of remonstrance, or a command to return, or a call to stop. But so it was. In accordance with this expectation, and to suit the Chinese taste of *giving a reason for every act*, Mr. Gordon had drawn up a petition to the governor of Fuhkeën and Chĕkeäng, 'praying for permission to import rice into the harbors of those provinces on the same terms as at Canton.' One copy of this petition had been left with captain McKay in the brig, to deliver to any officer who should demand the reason of the vessel's continuing to lie there; and another copy was taken with us, to be delivered in case it should seem expedient.

But having cleared the bridge without any obstruction we were encouraged to continue our course, which we did, till we had passed the whole city and the extensive suburbs. The boat was then anchored in four and a half fathoms to reship the masts, during which

time the four boats came up near us, but did not offer to communicate, though previously invited.

Almost immediately after we had made sail again, much to our surprise another bridge similar to the first was observed just before us, apparently forming another obstacle or creating delay; but the upper part in several places was so broken down that the columns only remained, between two of which we passed safely, though not without some reasonable alarm at sight of the fallen rocks which lay near the surface. From this place we advanced rapidly with a fair wind, leaving our pursuers and all others far astern. The appearance of the country soon after we left the city became uniformly hilly, the hills often rising quite from the river's bank, and occasionally retiring a little, formed vales and plains, covered with the orange or mulberry. On our right, the rugged bank exhibited a well formed footpath for the boatmen that drag the native boats against the current. This continued for several miles above the city, and drew my attention the more, from being the first specimen of made road which I had seen in China. After running by the most moderate estimation ten or twelve miles without interruption, we ran aground and hauling off with difficulty we came to on the right shore, about noon, to make preparation for breakfast.

The shore appeared precipitous and nearly destitute of cultivation or inhabitants, but everything on board being thoroughly saturated with rain, Mr. Gutzlaff volunteered his services to search for a house and procure us fire. He ascended the hill, and approached a house, but the poor people made fast the door and fled in terror, and could not be recalled by voice or gestures. I went over the first ridge of the bank, and saw immediately before me a rich and highly cultivated valley, laid out into rice grounds; but when I drew near to the cottages, the people all locked them up and fled, the dogs ran howling after them, leaving me undisputed master of the field. Wild strawberries were growing here, most tempting to the eye but of very indifferent flavor. After returning to the boat, it was not long before the ever prevalent curiosity of the people, emboldened by their own numbers or by our inoffensiveness, drew together a crowd of spectators on the hill over us. While they stood here under a heavy rain, I had the pleasure of distributing among them one by one a small tract, which was gratefully received by all, and which served to establish confidence between us. By this time the four military boats had come up, and taken position near us, but without in any way annoying us, and to several of their people who mingled with the crowd, I gave a share of the books.

The chief officer in command sent a clerk to our boat with a note on red paper, civilly inquiring who we were; satisfied with the reply that we were English, he then asked whither we were going, what was our object, and when we proposed to return; to which it was answered, that we wished to view the beautiful scenery of the Min and see the famous tea shrub, and that we should return in a few days, merely asking on our part a supply of provisions for which we would

give fair prices. To these he courteously replied that no provisions could be procured at this place, but that we should wait a little; he further intimated that the river was rapid and difficult of navigation, but spoke no word of returning back.

From this point onward the current was constantly against us, and in a few miles more we were wholly beyond the influence of any tides. When the wind returned in sufficient strength to enable the boat to stem the current, we again made sail, and the attendant military immediately followed us. By constant sounding, and by following any boat that happened to be before us, we did not often run aground. It was now quite time to stop for the night, and for this purpose we kept on the lookout to discover a temple or solitary house where we might disembark and dry and warm the wet and shivering crew, most of whom were now nearly useless through the cold and fatigue. But though we passed a large village, yet before finding any house to our purpose night closed in upon us, and we came to anchor as we best might. I walked a great distance on the shore to find some house near the river, but though the marks of cultivation were all around me, no human dwelling was visible. By this time our satellites had come up and taken their station at a short distance from us. It was a dismal night, while we lay there exposed to wind and rain, but the party were in high spirits on account of the unexpected success in passing the capital, and advancing so far without the least opposition.

May 10th. The morning opened with continued rain, and with a temperature of 57 degrees. Soon after making sail, the war boats, then increased to five, seemed for a few minutes inclined to bear down and intercept us; but it is probable we mistook their intention, as they did not indicate any desire that we should return, nor repeat the manœuvre. A few things only worthy of notice occurred to-day; the rapidity and force of the downward current was so great, running perhaps over a rocky bottom, that for miles the whole surface of the river was covered with foam and violently agitated; but we continued our course safely. Another circumstance was first observed to-day, that most of the people to whom we spoke, either made no answer other than the expressive one of laying their finger on their lips, or else merely said that we were in the right way, but that they could not speak more. As we had now far outsailed our pursuers, this fact served to show that the news had preceded us, and that orders had been issued against holding intercourse with us. This morning also Messrs. Gordon and Gutzlaff first recognized the tea plant growing on many of the hills which we passed. It appeared to be small, scarcely exceeding one or two feet in height. In the afternoon the rain and wind ceased together, and left us to contend against the descending stream, which was so strong that oars were useless. Following the example of the native boats that were with us, we sent the men ashore with a rope, and by towing succeeded in ascending near to the town of Mintsing. Here so strong a current met us, that to relieve the crew we came to anchor

before night. The military boats on the other hand came up, and contrary to their custom, by hard labor pushed on past us to the distance of a mile, into the vicinity of the town. By estimation and by the map, we reckoned ourselves at least seventy miles from the mouth of the river.

At first, the people whom we saw on shore refused to answer any questions, or sell any provisions; but after observing that we did no injury, and hearing Mr. Gutzlaff speaking their language, and above all, after they saw us freely giving away good books, their manners were entirely changed, confidence was established, and they brought presents in return, or offered for sale such supplies as we desired. At evening, a small boat came to us with a gold buttoned officer, bearing an unsealed and unsigned note, as Mr. Gutzlaff informed me, which he desired to hand to us. He further stated that he came to protect us from the treacherous people, and that we ought to return. This being the first intimation which we had heard of such a desire, after we had been three full days in company with the military, and withal being conveyed in an unofficial manner so that it could be denied at any convenient time, it was not deemed advisable to receive the paper. He accordingly returned with it. The bystanders relieved Mr. Gutzlaff from the necessity of conversation with the officer by asserting that he only knew two or three Chinese words, just enough to ask for fowls and ducks, which they declared were all we wanted,—carefully refraining from any mention of the books which they had just received.

May 11th. From the firing of crackers and guns not far before us, it seemed probable that we might meet with difficulty in passing the town. A little boy also handed us a paper which stated that "nine thousand officers and soldiers awaited us in front, and should we even pass them, there were ten thousand more in reserve." Regarding this as the offspring of a friendly fear for us, or more probably as a trick of intimidation from the military, we returned it without remark. It had been unanimously agreed, that any resort to force on our part in order to gain a passage, was in our circumstances both unjustifiable and preposterous. So little apprehension of any occasion for it existed, that not a gun in the boat was loaded. At half past eleven, a fair and fresh wind sprung up, when we immediately set forward, ploughing the stream in fine style, and leaving some hundreds of friendly natives waving their adieus to us. In fifteen minutes we were surprised by the sound of guns and the splash of balls near us. Perceiving the firing was from both banks, but not apprehending much more than an attempt to intimidate us, we merely put the boat in the middle of the river and kept on. The lulling of the breeze just at this moment, which we hoped would soon carry us past them, gave us unwillingly an opportunity of more minutely observing the assailants. On our right, stationed in a secure ravine, were about twenty soldiers with matchlocks. These took deliberate aim at us, lying down for the purpose; and when they perceived a shot take effect, raised a shout of triumph. Many of

their balls fell short. On our left, also in a deep passage, were stationed apparently a hundred men, with matchlocks and small cannon or swivels, mounted on a low, temporary breastwork. From this place of ambush, they fired rounds with some degree of regularity, sending the balls quite across the river. When danger was seriously apprehended, we had already gone so far past the direct line of the fire, that it seemed doubtful whether it were not as safe to keep on as to return. But after we had gotten almost behind their fire, and perceived them leaving their stations to pursue us, we determined to return, well assured that it was vain to think of advancing against hostility so determined, to a recurrence of which we must be constantly liable.

The firing continued some time *after* we put about the boat; yet it is but just to say, that this may be accounted for as well by supposing them to have mistaken our intention in putting about, for a design to land and attack the party on one shore, as by any other supposition. This is the more plausible explanation from the fact, that the firing did eventually cease while we were yet directly opposite to the stations, and consequently within the range of their shot. Nineteen balls in all struck the boat and sails, yet through the overruling and gracious hand of God, no one was killed, and but two men wounded. Two shots passed through the frail cabin where Messrs. Gordon and Gutzlaff were sitting at the time; several shivered the gunwale of the boat, and many hit the oars and sides. Very providentially we had just been clearing out the boat, so that most of the crew by lying down were in a measure protected, whereas had they been sitting up as usual, several of them must have been shot by the balls which passed through the lower part of the sails. It was not through any foresight of ours that this salutary precaution had been taken. On our part not a shot was fired from first to last, but we left them, as we desired, to bear alone any imputation of barbarism which might attach to the infliction of violence on the unresisting.

May 12th. Having relinquished all thought of advancing further, it only remained to secure a safe retreat. During all of yesterday, therefore we beat down stream, till we were again near the capital, where we could not be quite certain of a friendly reception after the rude sort of greeting which had been given us at Mintsing heën. But happily, though unfortunately as we then esteemed it, this question was put beyond our reach, by the boat running aground in the night, and remaining immoveable. On awaking this morning, we found ourselves high in a field, and no water within many yards of us. Compelled to await the return of the tide, we bought of the friendly people, kids, fish, and fowls, in plenty; and though they saw the shattered condition of the boat with shot still adhering to the sides, they were no less ready to oblige us, and to traffic, than they had been three days ago. In the midst of this pleasant intercouse, we were rudely interrupted by the arrival of two boats filled with military, one party of whom drew up on the shore at a little distance, and

the other approached us. The people were speedily but reluctantly dispersed, some exclaiming, "we shall now get no books." By some means or other a soldier and an officer stepped into our boat, from which the former was speedily ejected, and the latter was about to be handed down noways gently, when Mr. Gutzlaff begged that a parley might be allowed.

Another officer also was permitted to come on board, and they commenced in an angry and rude manner, demanding who we were, &c. Mr. Gutzlaff told them that we had come on important business, that we now wished to return, and were willing to receive their assistance, but to submit to no mark of submission or insult whatever. Mr. Gordon then handed to one of them the sealed petition to the governor, and requested him to deliver it. He looked on it with evident surprize, observing "the superscription is quite right," and promised to forward it accordingly. When Mr. Gutzlaff charged them with cowardice and treachery in employing such deadly force on a few unresisting men, and showed them the means of defense which we possessed, they were greatly crestfallen: at first knew nothing of the occurrence, and finally denied having any share in the transaction themselves. Nor did these poor lieutenants, nor any other officer whom we afterwards met, attempt to utter one justifying word; nay, they allowed and regretted its impropriety.

It was evidently the business of these officers to see that we were safely beyond their jurisdiction, and we therefore accepted their doubtful aid in towing our boat, being always ready to cast off the rope when we pleased. They took us by the same unfortunate western branch, which we had so long vainly sought to ascend, by which means we did not repass the capital. It was not long before the officers were on good terms with us, and were particularly confidential in their intercourse with Mr. Gutzlaff. One of the soldiers even ventured on board and submitted himself to Mr. G.'s medical skill The elder officer had seen service in the Formosan rebellion of 1832, and there had won laurels. He stated of his own accord, that his son was now an officer on the Tsungngan station, that he himself had been there; and that it would have been quite impossible for our boat to ascend the river so high. The wind and rain increasing, they were desirous to stop at the village which we had noticed on the first morning; but at our remonstrance took us to another convenient anchorage for the night. Here Mr. Gordon respectfully but firmly demanded that they should leave our boat, to which they consented with evident reluctance; and in consequence of their courteous behavior in general, he sent them a present of printed handkerchiefs. They also purchased some provisions for us, at double price however.

May 13th. At one o'clock this morning, we weighed anchor, at the first ebb, and proceeded down the river to Minngan, towed by our friend of yesterday. The fleet of war boats, which now amounted to about a dozen, each bearing a lantern over the stern, and the commodore's junk carrying three, formed a beautiful sight as they

beat down the narrow stream with such unfailing order and precision that no difficulty once occurred. Arrived at Minngan about two o clock, the officer landed, bid us anchor under the fortress, and determined to come into our boat; but when he sent soldiers to enforce the order, Mr. Gordon firmly declared that he would shoot the first man that stepped on board the boat. All was now changed at once, and the same officer said aloud, "Why do you stop these men? Let them proceed by all means." Casting off the rope therefore, we continued our course alone, which was occasionally illuminated by rockets thrown from Minngan, and answered by similar signals from war boats before us. As though destined to try all wrong ways, in the darkness of night we mistook the river and passed quite out to sea by the western entrance; and in beating back into the Min, encountered such a storm as nearly filled our boat, and compelled us to anchor. But a war junk which was near, was hired by Mr. Gutzlaff to pilot us down to the brig; they also readily admitted our men to come on board their boat and prepare our breakfast, which it was quite impossible to do in our half-swamped boat. When we came in sight of the vessel, however, our pilots influenced probably by fear refused to take us any further, and left us to pass the Woohoo mun alone. At two P. M. we arrived at the Governor Findlay, amidst grand salutes from the fort at the Bogue, the war junks, and from everything else that could burn powder. Grateful to God for his protection amidst all dangers, we were also happy to find all on board very well.

The tract of country through which this excursion led us, independent of all other considerations, is one of great interest and beauty. "The river Min, though in magnitude it may seem but insignificant in comparison with several of the vast rivers of Asia and China, yet in real utility and commercial importance will contest the palm with any of them." It drains the waters of the province from the parallel of 28° to 25° 30′ north; and in longitude extends through the whole breadth of Fuhkeën. Its northern branch rising in the province of Chěkeäng, passes southward through the very centre of the Wooe hills, joins the two western branches at the city of Yenping foo, from whence pursuing a southeast direction it reaches the ocean, after a course of above 300 miles. Besides the capital, Fuhchow, there stand on this river and its branches three cities of the foo order, and twenty-two of the heën, in all, twenty-six walled towns. Bold, high and romantic hills give a uniform, yet ever varying, aspect to the country; but it partakes so much of the mountainous character that it may be truly said, beyond the capital we saw not one plain, even of small extent. But every hill was covered with verdure from the base to the summit. The less rugged were laid out in terraces, rising above each other, sometimes to the number of thirty or forty. On these the yellow barley and wheat were waving over our heads; here and there a laborer, with a bundle of the grain which he had reaped on his shoulder, was bringing it down the hill to thrash it out. Orange, lemon, or mulberry groves, and other trees,

sometimes shaded a narrow strip along the banks, half concealing the cottages of the inhabitants. Rarely have my eyes seen so varied and lovely, and at the same time so extensive, a tract, as the valley of the Min. Neither did we in any instance receive unkind treatment from the people, nor except in the attack at Mintsing, from the military. The interesting events of that week will not be easily forgotten by those who passed so rapidly through them. And as the result is, it is peculiarly gratifying to know that among the friendly people, were left several hundred volumes of books, which may teach the way of salvation, while they remind them of the kindness of foreigners, long after the noise of the present events has died away.

The result of this expedition, taken in connection with the transactions of last summer in the river of Canton, will go to prove that the interior of China cannot be traversed with impunity by foreigners. The erection of new, and the repairing of old, forts, and the garrisoning of deserted military stations, all indicate a sort of indefinite apprehension of danger from abroad. The vigilance of the imperial officers in the interior forbids the hope that a foreigner can penetrate far without detection; and their adhesiveness when once attached to the intruder equally allows no hope of escaping from them. If the Chinese costume were adopted, this might prolong the time of detection, but would much more diminish personal safety after such a discovery. But this prevalent feeling of suspicion is not of much consequence to the merchant, who only proposes to send his vessels into the outer harbors for the sake of trade. The disposition of the people was sufficiently manifested by their readiness to seize opportunities of intercourse, and especially of trade, with us. More than once were we importuned by the villagers among whom we went on shore after our return, to drive away the fleet that was stationed to guard us. Nor need this feeling retard the zeal of the missionary, before whom lies a well inhabited seacoast of many hundred miles, to much of which access may be had in the way of transient visits at least, and where live a numerous body of our fellow-men, ready to receive from our hands religious books. The evidences of this readiness we constantly found in this short excursion.

The books which were taken on the expedition were an Address to the Chinese nation, inculcating kindness towards all men on the principles of the gospel, the Life of Christ, and a Commentary on the ten commandments. The first time we stopped in the river, Mr. Gutzlaff gave a number of books to a man who stood on shore, desiring him to distribute them among the crowd; but the applicants grew so eager and rude that the poor man was thrown down by the contending bystanders. Twice during the same day, having lost our way, Mr. Gutzlaff and myself took long walks on shore with books, which were gratefully received by the peasantry. There was no need to ask them to receive a book, for they in one instance actually took them from us by force. During all that afternoon we continued to distribute from the boat to the poor, who waded into the water and came to us, and to the richer, who stood on the bank

and sent requests for a book. The little boy who ferried us ashore, said, "I ask no money, only give me a book." On another occasion, at our anchorage near Mintsing, Mr. Gutzlaff and myself proceeded to a valley in the neighborhood, but nobody would have any communication with us. Yet after distributing among them some copies of the Address to the Chinese nation, they became friendly and ready to render any service. Next morning they assembled in greater numbers, with more earnest expressions of good-will; but it was not thought proper to attract a greater concourse by distributing tracts, and many of them went away unsupplied. On our retreat, while lying aground, the people were importunate for books, and the persons who agreed to aid in getting off the boat did it on the express stipulation of a book for each one, besides the promised reward. The arrival of the officers prevented distribution here.

But it was after our return to the vessel, that the most extensive opportunity was enjoyed of putting into circulation the various books. Through the kindness of captain McKay, during three successive days we landed and distributed them without any restraint, and to the extent which our strength permitted. On the first morning, I landed with a good supply, and with a seaman to assist in carrying them to a village one or two miles distant. As we approached, many inhabitants assembled in front of an idol temple to receive them from my hand. They then led the way through their village, and as I passed through the narrow streets, I left a book at each door. They were eagerly but properly received, and when all were gone, I was invited to enter a house and take some refreshment. The next day, Mr. Gutzlaff and myself landed at the same place with a greater quantity of books, and distributed them in the same village, and in another beyond. They were eagerly received, and the only complaint was that they were angry with Mr. Gutzlaff for taking any to the other village. On our return most of the people were in their houses reading the books. A teacher was explaining one of the hymns of Dr. Morrison's sheet tracts to the bystanders. The beautiful island of Hookeäng we visited on the third day, with a very large number of books. Mr. Gutzlaff and myself took different routes to the large village which is on it, but had scarcely entered it before the people became so pressing that to prevent being quite plundered, I was obliged to climb a wall above their reach. This did not prevent their tearing the books from each other's hands, and occasionally injuring the book by that means. Mr. Gutzlaff went through a street and distributed them as regularly as a boisterous crowd permitted. But the whole truth would not be said, if room were left to suppose that religious books and instruction were all the desire of the people. More than once when giving away the sacred word, we were surrounded by a set of miserable, pale-faced slaves of opium, importuning us to give them a morsel of their favorite narcotic; and when they ascertained that the ship actually carried it for sale, it was impossible to make them believe that I had not got some about my person, nor was it easy to escape their pressing intreaties.

These examples are sufficient, if need be, to show the willingness of the people to receive and read foreign religious books. In ordinary cases it is not possible to distribute regularly in a town or a large village; the eagerness of the crowd is so great that no man can withstand the forcible application of the people for books. But this disposition will be misunderstood, if any one attributes it in general to any extraordinary interest in religion. It seems to me neither a new nor a local feeling; but but from Kwangtung to Shantung the same spirit of curiosity generally prevails, and it would probably have been the same ten years since as at this time. Let us not suppose that it is owing to the religious sensibilities of the nation being particularly excited at the present time; but rather to the national curiosity being awakened, and finding an opportunity of being cheaply gratified. This excitement of curiosity must be chiefly attributable to the exertions which have been made upon the maritime parts of China during the last three years; and among the thousands and even millions who during that time have heard or read of the gospel, it would indeed be strange that not one inquirer should be found, who was moved by better motives, and by truly religious feelings. I do not therefore mean to exclude the opinion that there may be frequent instances of this sort; but only to say that the same eagerness exists where neither missionaries nor their books have been known.

To take advantage of this trait of the Chinese people is our duty as Christians, and thereby to introduce the knowledge of the Christian religion. While the coast is accessible to them who minister to their *depraved appetites*, it is not right that the field should be given up to that traffic. Nor is it to be supposed that a scrupulous adherence on our part to mild and equitable measures will fail of producing some good effect on the people and on the government. When the people see that we are their friends, that we do them no injury, that we heal their sick without reward, that we give them religious books and instruction without money and price, that we seek not so much "theirs as them," and that this course of benevolent action is persevered in amidst all inconveniences, there must be a sensible effect produced. The inquiry will be made, what do these things mean? As to the law against intercourse with foreigners, I acknowledge no allegiance to such law, *so far as the legitimate means of preaching the gospel are concerned.* We have a more sure mandate to preach the gospel *in all the world*, than the monarch of China can plead for his title to the throne. By what right are the millions of China excluded from the knowledge of Christianity? They are most unjustly deprived of even an opportunity to make themselves happy for time and for eternity, by an authority which is usurped, but which they cannot resist; and there they have been from age to age idolaters, and are so still, cut off without their own consent from that which makes life a blessing. Against such spiritual tyranny over men's consciences, and rebellion against high Heaven, I protest; and if we take upon ourselves the consequences of governmental ven-

geance, who will say that we do wrong to any man? It is not to the government of my own beloved country that I look for protection from danger, or redress of *such* wrongs; nor do I ask the bloody hand of war to prepare the way for the heralds of the Prince of Peace. As our commission rests on these words of our Lord, "go ye and teach all nations," so is our confidence founded on his accompanying assurance "all power is given unto me in heaven and in earth," and "lo, I am with you alway, even unto the end of the world."

ART. V. *Literary notices.* 1. *Dissolution of the library of the British factory in China;* 2. *Books presented to the Morrison Education Society;* 3. *Report of the Anglochinese college, Malacca;* 4. *Journal of the Royal Asiatic Society of Great Britain and Ireland.*

1. FROM "a catalogue of the library belonging to the English factory at Canton," it appears that the foundation of that library was laid in 1806, in consequence of the unanimous adoption by the members of the factory, of the plan contained in the following paragraph. "The utility and advantages of establishing at Canton, by subscription, a library comprising a moderate collection of works of acknowledged value and respectability; together with an annual contribution of all the most desirable new publication, which are at present, generally either not imported at all, or multiplied by unnecessary repetitions, must be obvious to most of the English residents in China. The number of private collections already made by individuals, not only affords a satisfactory ground for supposing that their respective engagements are favorable to a disposition for reading, and admit the leisure it requires, but also renders it probable, that they would be inclined to concur in laying the foundation of a library, which being accomplished by united efforts and general consent must shortly far surpass in extent, variety, and adaptation to general use, any collection that has hitherto been in possession of, or attempted to be formed by, any European in this country. The president of the select committee having been pleased to grant a very commodious room to serve as a repository for the books, in the event of the plan being carried into effect; those gentlemen who are inclined to give their sanction and support to this useful and laudable undertaking, are requested to sign their names, and state the contributions they may be pleased to make in money or in books, in order to lay a foundation for the library, exclusive of their annual subscriptions; the amount of which it is proposed to regulate and determine at the first general meeting of the subscribers, who will be invited to

attend as soon as the list is completed, for the purpose of electing a committee of managers, and decide on such other measures for the benefit of the institution, as may be then recommended to their consideration."

The catalogue before us was published in 1832, and contains the names of about sixteen hundred different works, most of them comprising two, four, five, or more volumes each, amounting probably to a total of about four thousand. Many, if not most, of these were choice, select books; and were conveniently arranged under the following subjects: 1. divinity, law, and philosophy; 2. biography, history, travels, and voyages; 3. arts, sciences, commerce, and politics; 4. classics, antiquities, translations, and philology; 5. poetry, drama, and novels; and 6. miscellanies. Such a library, if well managed and made accessible to the public, in such a place as this, must ever be regarded as of great value. Hence, we were not surprised, on the breaking up of the factory last year, when the library came into the hands of a few individuals, that efforts were made to perpetuate the institution, and to render it available to all the foreign residents in China. We regret exceedingly, as many others do, that these efforts were not successful. But 'the deed is done;' and the valuable collection is scattered, not so widely, however, we trust as to be beyond the hope of at least a partial recovery. In this hope, we are encouraged by what has already been done.

2. It is known to many of our readers that, not long after the death of the late venerable Dr. Morrison, suggestions relative to the formation of an institution, to be called the 'Morrison Education Society,' were circulated in Canton and Macao: between twenty and thirty signatures were immediately obtained, and a subscription of about five thousand dollars collected. With a view to promote the object in question, by increasing the subscription and making inquiries as to the best method of carrying into effect the proposed plan of education, a provisional committee was formed who engaged to act, until a general meeting of the subscribers in China shall be convened to form a board of trustees, "which meeting shall be held on or before the first Wednesday in March, 1836." We have been led to make these remarks by a desire to suggest to the friends of education the expediency of establishing a public library in China. This plan was brought to our notice by the following letter, (which we publish with Mr. C.'s permission,) addressed—

"To the Rev. E. C. Bridgman, corresponding secretary to the provisional committee of the Morrison Education Society.

"My dear sir,—On the dissolution of the British factory, it became necessary to make some disposition of the library belonging to the members of that establishment; and it was proposed to give the whole collection to the Morrison Education Society. The arrangement, however, not meeting with the concurrence of all the proprietors, a division of the books was determined on; and while I regret that so excellent a suggestion should not have been adopted, I am still

happy in performing with my share, what it was my anxious wish should have been done with the whole, by presenting it to that admirable institution. The very injudicious method pursued in the division of the works, has allotted to me volumes of comparatively little value. Such as they are, I present them to the Morrison Education Society; with an ardent hope that I may live to see an institution, which so distinctly marks this enlightened age, attain, under your fostering care, the full realization of its philanthropic intentions, by promoting virtue and happiness through the blessings of education. I am, My dear sir,

"Respectfully and faithfully your's,

"Macao, May 21st, 1835. T. R. Colledge."

3. *The Report of the Anglochinese college* for the year 1834, came to hand too late to be noticed in our last number. The first pages of the Report are very appropriately occupied, in giving a brief view of the life of the founder and late president of the college. By the death of Dr. Morrison, the Anglochinese college has been bereaved of its chief supporter, and an increased weight of responsibility has devolved on its surviving friends and guardians. The patrons of the college are: sir George Thomas Staunton, bart. &c. &c,; colonel Farquhar, late resident of Singapore; the hon. E. Phillips, late governor of Penang; and the hon. J. Erskine, late member of council, Penang. The trustees are: Rev. R. Morrison, D.D. (deceased); Rev. J. Clunie, L.L. D.; Rev. J. Bennett, D.D.; Rev. H. F. Burder, D.D.; Rev. J. Fletcher, D.D.; Rev. J. Morrison, D.D.; W. A. Hankey, esquire; Joshua Wilson, esquire; John Robert Morrison, esquire; and the treasurer and secretaries of the London Missionary Society, for the time being. The officers of the college are; Rev. Dr. Morrison (deceased), president; Rev. John Evans, principal; Yaou, seën säng, Chinese native teacher; Rev. John Evans, treasurer; Master Edwin Evans, librarian: the duties of professor of Chinese, which office is now vacant, are discharged by the principal, pro tempore.

"Since the publication of the last Report," say the writers of the one before us, "another change has taken place in the officers of the college. The Rev. S. Kidd left in the beginning of 1832, for the purpose of returning to England in consequence of ill health. After Mr. Kidd's removal, the Rev. J. Tomlin, then in Siam, was solicited by the president to come to Malacca, to superintend and attend to the duties of the college until, as was supposed, Mr. Kidd's return. During the intervening time of Mr. Kidd's removal and Mr. Tomlin's arrival, the Rev. J. Hughes, Malay missionary, kindly volunteered to discharge the duties in the English department, and to superintend the college. The present principal was appointed to the situation by the trustees in England, November, 1832; he arrived at his station August, 1833, and on the 1st of May, 1834, his predecessor resigned the charge into his hands. Had the Lord been pleased to spare the life of our late president a few months longer, it was his intention to lay before its friends and supporters a retrospect of the

Anglochinese college. This can be done now but in a very limited degree, not only because the present principal has not superintended the college a sufficient length of time to be acquainted with all its movements since the commencement, but because no person could be so well suited for performing such a task, as the late president and founder.

"The Anglochinese college was established in the year of our Lord, 1818, with the praiseworthy design of disseminating religious and scientific knowledge among a dark, bigoted, superstitious, but very intelligent, race of people. The college has met with considerable patronage, and with many warm supporters from the friends of religion and literature in various parts of the world. The late president and founder, was, during his lifetime, its chief supporter. The Lord has been pleased, however, to call him to himself to receive his everlasting reward. The loss which the college has sustained by his removal is irreparable. Its chief pillar has fallen, and unless some of those friends who have the rising glories of the Redeemer's kingdom at heart step forward to its support, the whole fabric must necessarily give way. An appeal is made, therefore, to Christian friends, and to the friends of literature in general, for the support of an institution which has already been, and is still calculated and likely to be, under the divine auspices, the medium of so much beneficial good to more than a third part of the human race. Such an institution established in the midst of idolaters, which has already sent forth from its nursery many accomplished youths and some *Christians*, may be truly called, the *alma mater* of China. It has been the instrument, either directly or indirectly, of converting every Chinese who has embraced the Christian faith. Not all the students sent from colleges in England are men of genuine piety,—thus it is with respect to the students of the Anglochinese college; at the same time it is pleasing to add that those youths who have not been baptized are good moral characters, and are filling respectable situations; they have renounced idolatry, and laugh at the stupidity and reprove the idolatrous superstitions of their dark, bigoted countrymen. May He, who has all the wealth of the world at his command, hear our prayers and answer them, by raising up for us a few such supporters, as the *Anglochinese college founder.*

"The total number of students that have finished their education and gone forth into public life since the commencement of the college is 40. We are often receiving reports of their conduct and it is pleasing to say, that, without exception, it is truly consistent. Part of them are sincere Christians and are active in distributing tracts, and making known the everlasting gospel to the idolatrous Chinese around them, and all are useful and respectable members of society. The education they have received has raised them far above their countrymen. It is very gratifying to know that several are employed as clerks in merchants' offices, and are said to discharge their duties in the most satisfactory manner. They are exceedingly clever in transacting commercial affairs, and are generally preferred by the merchants to fill

such situations. In consequence of most of the senior students having left the college at the termination of the last Chinese year, and those remaining being for the most part very young, and lately entered, little can be said in praise of their attainments; it is however satisfactory to say that they have made some progress.

"The number of students at present receiving instruction is thirty-five, and the routine of education pursued is in accordance with the statement given in 'the general plan of the institution.' In addition to this, the boys of the senior class daily translate portions of Chinese into English and *vice versa*, and in order to assist them in English composition, they are requested to write a theme on a subject given by the principal. The two junior classes are employed in acquiring a knowledge of Chinese and English, and arithmetic, and in furnishing their minds with divine truth. Part of them also write in English, translate Chinese into English, learn geography, English grammar, &c. Thus the principal is happy to state that something has been done during the present year; and that a considerable portion of that information, which of all others is most important, has evidently been acquired, and the young mind has been stored with those essential truths which are able to make man wise unto salvation through faith in Jesus Christ. Divine service continues to be performed morning and evening in the college hall, at which all the students with their teachers, and the whole of the Chinese printers and type-cutters attend. A Chinese Bible class composed of the teachers, senior students, printers, type-cutters, &c., meets every Tuesday and Friday evening in the college hall, from seven till eight o'clock. Preaching is performed in Chinese on the Sabbath day to a very encouraging congregation: there are also other services on the Sabbath of a religious nature, all calculated to acquaint the mind with divine truth and to impress it upon the conscience.

"It is truly pleasing to see several Chinese youths, all understanding the English language, uniting with an English congregation in divine worship in the house of God, and bowing the knee with them in prayer to the same exalted Jehovah. Among the students there are at present some very promising characters in the college, and a few candidates for baptism. Thus does the Lord continue to water the instruction given here with the dewy influence of the Spirit of his grace, and to stir up these youths while perusing his word, to inquire, 'what must I do to be saved?' Although the principle object of the Anglochinese college, in diffusing knowledge, and in making known the Savior of mankind to so great a part of the heathen world, is the instruction of the Chinese youth, it is not confined to this: there have issued from its press, since its commencement, nearly 500,000 volumes of tracts, several thousand copies of the gospels, and a few hundred copies of the Scriptures complete. These have all been distributed by different missionaries among the Chinese in various parts. Thus may we hope to meet at the right hand of the throne in glory, not only a part of those who have been, still are, and yet may be, under our own immediate care and personal instruction,

but thousands more, who, by the instruction, advice, and direction, of the silent monitors sent forth from the Anglochinese college, have learned their dangerous state as sinners, forsaken their idolatrous and evil ways, and have fled to the sinner's Friend for refuge and salvation.

"The number of Chinese who have received Christian baptism is fifteen. The greater part of these attribute the instruction they have received at the college, or from some of those who have left the college, as the means of their conversion. What greater encouragement can the supporters of this establishment expect, or have? This is sufficient to cheer their hearts, and to induce them to praise God and be thankful that their endeavors in the best and noblest causes, have been so abundantly blessed, and to stimulate them to double their efforts in aiding this glorious work.

"Our grateful thanks are presented to those kind friends who have hitherto honored the college with their patronage, and assisted its benevolent designs with their support. At the same time the principal feels necessitated, as well to remind them of his continued dependence on their liberality, (and the public in general,) as to appeal for renewed efforts, that he may not only be enabled to carry on those measures already adopted for the prosperity of the institution, but may greatly extend its usefulness, so that the original design entertained in the comprehensive mind of its benevolent founder may be fully answered, by its ultimately proving a general beneficial good, (spiritual and temporal,) to 350,000,000.

4. "The Journal of the Royal Asiatic Society of Great Britain and Ireland, No. 1, for July, 1834," has reached China. The fifth article of the number is a 'description of ancient Chinese vases, with inscriptions illustrative of the history of the Shang dynasty of Chinese sovereigns, who reigned from about 1766 to 1123, B. C.; translated from the original work, entitled *Pŏkootoo*, by P. P. Thoms, esquire.' The seventh article is 'a transcript in Roman characters, with a translation, of a manifest in the Chinese language, issued by the Triad Society: by the Rev. Robert Morrison, D.D., F.R.S., M.R.A.S., &c.' The number contains also an account of the anniversary meeting of the Society, held May 10th, 1834; from which it appears that "it had been resolved to request lord Napier to establish an auxiliary society at Canton."

ART. VI. *Walks about Canton: rats; an outcast child; the consoo house; the factory street; archery among the Chinese.* Extracts from a private journal.

RATS. *Non est disputandum de gustibus*, surely, thought I, when I saw an old man approaching me in the street, carrying on his shoulder

a long pole or bamboo, loaded with rats. My attention was attracted to him by the tinkling of little bells which he carried in his hand fastened to the end of a short stick. There were about a dozen and a half of rats; and they were suspended from the pole, which lay across the man's shoulder, precisely in the manner described in some of the old European books about China. On inquiry, I ascertained that the rats were not for sale; this indeed I suspected when the man passed me, for the animals seemed to be nothing more than rats' skins stuffed: and such I understand is the fact. The man was by profession, if I was correctly informed, a rat-catcher; and those which he carried on his shoulder were designed to point out his occupation. He and his fraternity have various methods of destroying rats, but the most usual is by poison. *May 2d*, 1835.

An outcast. Parts of the suburbs of Canton, which border on the open country, are inhabited by rich and opulent people. The houses are spacious, and the streets unfrequented by travelers. A little before sunset this evening, I passed through one of those streets into the fields beyond the suburbs. After a short excursion among the gardens, fish-ponds, &c., I turned my course homeward; and on entering another of the private streets saw a poor child which had been cast out among the rubbish from the houses of the rich men. The child was in a basket, and appeared to be about a year old. The way which I had to pass in order to reach the entrance of the street was very narrow; and the basket was so placed that I was obliged to step over it. Several individuals (natives,) had passed along just before me, and seemed not to notice the child at all; nor did I, till I was actually raising my foot over the basket. The sight shocked me, and gave me a sensation which I shall never forget. I gazed a moment at the pitiful object, and the Chinese gazed at me. They seemed as much amazed at the fan kwei, as he was at the dead child. The basket was quite small, and the child was doubled up and crowded into it, so that its head hung out over one side: the face was fair and only a little swollen. *Saturday, June 6th.*

Consoo house. At the north end of old China street stands the public hall of the hong merchants, called by foreigners the consoo house. It is not built on a very large or magnificent scale; it seems, however, to be sufficiently spacious for all the public business of the cohong, and also, occasionally, to serve for other purposes. It was here that the murderers of the crew of the Navigateur were tried in 1827. Here too on every eighth day may be seen a group of children and others assembled to be vaccinated. Such an assembly I witnessed this morning. *Tuesday, June 9th.*

The factory street, called by the Chinese *Sheih-san keae*, the 'thirteen (factory) street,' is so named because it is adjacent to the 'thirteen foreign factories,' several of them opening into the street on the north. It runs parallel to the front of the factories, but extends far beyond them towards the east and west, forming one of the longest streets, and exhibiting perhaps the greatest variety of shops, that can be found in the suburbs of the city. The traveler about

Canton will often find it convenient to take his departure from this street, and should therefore know its bearings in the outset.

Archery is inculcated by the classics, and required by the laws, of China, as a fit exercise for the soldiers of the celestial empire. This afternoon, walking across the 'sandy ground' near the river and just beyond the western suburbs of the city, I met a small party engaged in this exercise. They were Tartars, a corporal and four privates, who had been sent out on a drill. The target was placed about eigth rods distant from them. They had each a bow, strong and neatly made; and their arrows were pointed with iron and feathered. The corporal was an adept; every time he drew the bow, an arrow hit the mark. The bow and arrow were grasped at the same instant *à la Tartare;* the heels were placed together, with the body erect, the mark being off on the left. As the archer drew the bowstring, he poised on his right foot, throwing the left a little out, bending the body forward, swelling the breast, and extending the arms at full length, with the hands elevated to the level of his eyes, gave a savage grin, and let fly the arrow. *June 16th.*

ART. VII. *Journal of occurrences. Volcano; Siamese tribute-bearers; opium brokers; military reviews; public executions; disturbance in Shanse; Szechuen; local officers; Peking; sodomy.*

June 1st. Volcano. THERE is a report abroad here that a shower of sand, or ashes, or both, and accompanied with darkness, has fallen in Fuhkeën. We give publicity to this report, only to elicit further information, should any come to the notice of our readers.

Thursday, 4th. The Siamese tribute-bearers reached Canton to-day, after an absence of six or eight months They have been graciously permitted to ascend to the capital, to see the dragon's face, and to receive imperial favors with permission to return to their own country. The tribute-bearers have taken up their residence at their 'palace' in the western suburbs of the provincial city Those who wish for an exhibition of eastern splendor, may find their curiosity gratified by a visit to the palace: the buildings are in truth a good emblem of the occupants; they are little less than a pile of ruins, and in Europe would scarcely be deemed fit to give shelter to a herd of cattle.

Saturday, 6th. Opium brokers. The property of the two opium brokers who were seized last year, (see Repository, vol. 3, p. 142,) was confiscated, and is soon to be sold. An order was issued on the 29th ult. by the chehecn of Nanhae, calling on all those who had sold goods or anything else to them, to appear with proper vouchers, prove property, and take it away. Those articles which are not reclaimed speedily are to be sold.

Monday, 8th. Military reviews. Governor Loo returned yesterday morning from his tour in Kwangse, and made his entrance without any parade at a very late hour of the day. It is affirmed that his excellency has been enriched more than $50,000 by the excursion. But he has also been the dispenser of favors. At several places he caused cash, pigs, cloth, purses, short swords, &c., to be bestowed on the veteran troops; buttons were also granted to several of the military officers. Governor Loo is now 64 years of age; his health seems to have considerably improved by his excursion into the country.

Tuesday, 16th. Public executions. At a very early hour this morning, two malefactors were conducted by a guard of soldiers to the hall of judgment, and from thence to the place of execution just without the southern gate of the city, where they expired surrounded by crowds of spectators. The first was Chin Sanjun, a native of Shuntih, the district south of Canton; he was condemned for robbery, and decapitated. The second malefactor was a female, named Leaou Tsängshe; she was condemned for poisoning her husband's parents, and suffered death by the slow and painful process of being cut into pieces.

Saturday, 20th. The disturbances in Shanse, by latest accounts from Peking, were not settled. It was reported in Canton early this month, that in the district of Chaouching more than 3000 banditti surrounded the chief city of the district by night, and commenced an assault in which the cheheën was killed. The fooyuen of the province immediately dispatched soldiers to that place, and also a flying messenger to inform the great emperor; who instantly sent general Saeshangah, with 2000 troops to put down the insurrection. The Peking gazettes for the 5th and 10th ultimo, or rather extracts from them, state that the cheheën and all his family, thirteen in number, were killed, and his house and the prison of the district were burned. The magistrate was Chang Yenleäng; the leader of the malcontents was Tsaou Shun, a man who 'practiced and promulgated wicked doctrines.' The magistrate hearing of Tsaou's conduct took measures to arrest him, when Tsaou with his numerous accomplices arose and made their assault. Orders are issued to seize the rebels; and the heart of the leader is to be torn out and offered in sacrifice to appease the manes of the cheheën. The extracts before us are very unsatisfactory; they do not specify the time of the insurrection, the false doctrines which were being promulgated, the number of insurgents, or the measures taken to suppress them; we conclude therefore that 'the affair' is unsettled. A temple is to be erected to the unfortunate but faithful Chang Yenleäng, and he and his family are to be rewarded for his zeal in endeavoring to exterminate those who dared to disseminate heterodoxy.

Szechuen. It is rumored that the disturbances in that quarter have been quelled. Some notices of disturbances in the western part of the Chinese empire have reached us by the way of Bengal, but they are unsatisfactory In one of the notices, it is stated that the leader of the insurgents is a son of the famous chief Changkihurh, or more properly, Jehanguir.

Saturday, 27th. Local officers. Governor Loo, having recently sent his triennial report to the capital giving an account of himself and those under his authority, has received the imperial will, giving him permission to continue in his present station at Canton. His excellency is taking great care to watch and guard against 'crafty barbarians,' is sending out his spies to detect 'traitors' and to give notice of the approaching 'enemy,' and is pushing on with all convenient dispatch the repair of forts at the Tiger's Mouth.

Peking. The Chinese officers, Wang and Le, who conducted the Siamese tribute-bearers to Canton, and others, report that the capital was quiet when they left; and that the literary examinations had gone off with great eclat. The chief among the *tsin sze,* or 'promoted scholars,' was Chang Kingsing, a native of Chěkeäng. The whole number of promoted scholars was 264, only ten of whom belong to the province of Canton.

Sodomy. Nine full pages of the gazette for the 26th day of the 2d moon, of the current year, (March 24th,) are filled with details of a case of this abominable practice, which exists to a great extent, in almost every part of the empire, and particularly in the very officers of the 'shepherds of the people,' the guardians of the morals of the celestial empire. The sodomite was Woopaou, formerly a soldier under the Tartar banners, aged thirty-four years. "In the 12th year, 8th moon, 27th day of the reign of Taoukwang (Sept 21st. 1832), Woopaou being at the house of Mrs. Wei, where her grandson was at play, seized the lad, and binding him in a blanket (to prevent him from alarming the neighbors,) committed violence on his person. The boy then ran home crying, followed by the villain; but his grandmother was enraged, and would listen to no overtures; Woopaou therefore fled, and after an absence of two years returned, was seized, and delivered over to the criminal court for trial." What is to be the result, we have not yet learned The boy was only eleven years old.

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ART. I. *Santsze King, or Trimetrical Classic; its form, size, author, object, and style; a translation with notes; the work ill adapted to the purposes of primary education.*

STANDARD and popular works in China, as in countries of the west, are published in a great variety of forms and sizes. We have before us three different editions of the Trimetrical Classic. The first is called *Keae yuen Santsze King*, "Trimetrical Classic, by a senior graduate." The second is, *Santsze King choo sheih*, "Notes and explanations of the Trimetrical Classic." The third is, *Santsze King heun koo*, "Trimetrical Classic, elucidated and explained." The first of these three contains simply the text, which is written in large characters, thirty of which fill a page. The books of the Chinese, like those of the Hebrews, commence on the right: they are not, however, read horizontally from the right to the left hand, but from the top downwards; in the Santsze King, thus:—

Fifth.	*Fourth.*	*Third.*	*Second.*	*First.*
SEIH	KEAOU	KOW	SING	JIN
MANG	CHE	PUH	SEANG	CHE
MOO	TAOU	KEAOU	KIN	TSOO
TSIH	KWEI	SING	SEIH	SING
LIN	E	NAE	SEANG	PUN
CHOO	CHUEN	TSEEN	YUEN	SHEN

Each of these columns, it should be observed, contains two lines, each composed of three characters, and hence the name, Three Character, or Trimetrical, Classic. In quoting from Chinese books and giving the sounds of the Chinese characters, it is unnecessary and inconvenient to follow their order of arrangement; it being more easy and natural to conform to the European method. The five columns quoted above, with the accents and diacritical marks, will then appear in five double lines, thus:

1. Jin chē 'tsoō, sìng púh shèn;
2. Sìng seang kin, seih sēäng yuen.
3. Kow puh keaoù, sìng naé 'tseen;
4. Keaoù chè taoù, kwei é chuen.
5. Seih Mă'ng moó, tsih lin choo.

The Trimetrical Classic contains 178 of these double lines, making 1068 characters. Several of these characters, however, are repeated, and some of them more than once. For example, *jin*, the first character in the first line, occurs twelve times; *chē*, the second, nine times; *'tsoō*, the third, twice: so that the whole number of different characters is only about 510. With a few exceptions the text in the three editions, which we have noticed above, is the same. The edition with notes and explanations, and that with the elucidations, are very similar in their character and plan. The commentators take up one, two, or more lines separately, and by explanations and illustrations endeavor to make them intelligible to the young learners: but in this, however, they have not always succeeded; for not unfrequently the notes are as obscure and as hard to be understood as the text itself. Of these two editions, the one containing the elucidations is the most extensively used, and is the one which we shall follow, in the notes appended to the text. These elucidations were written by a man of the same family name with the author of the work, and their names are placed together on the title page, thus:

Wang Pihhow, seĕnsăng tswan;
Wang Tsinshing, seĕnsăng choo.
Written by doctor Wang Pihhow;
Notes by doctor Wang Tsinshing.

The latter prefaces his work with the following remarks: "In the time of the Sung dynasty, a scholar of the Confucian sect, doctor Wang Pihhow, wrote the Trimetrical Classic for the use of his domestic school. The language is simple, the principles important, the style perspicuous, and the reasoning clear. It embraces and combines the three great powers [celestial, terrestrial, and human, or the elements of the whole circle of knowledge]; and forms a passport into the regions of classical and historical literature. It is in truth a ford, which the youthful inquirer may readily pass, and thereby reach the fountain-head of the higher courses of learning.—Forgetting the barrenness and obtuseness of my own intellectual faculties, I have rashly attempted an elucidation of this book. This, I cannot but be

aware, will draw upon me the censures of the learned; yet, as an assistant in forming the habits of the young, it may be found perhaps in some small degree useful."

The grand object of this little hornbook is to make the youth who study it acquainted with the language of the country, and the first principles of those subjects which are afterwards to occupy their attention, by impressing them on their memory through the medium of versification. It is used in all the provinces of China Proper; and is generally the first work which is put into the hands of children when they begin to learn to read. How well, both in regard to its matter and style, it is fitted for this purpose will be better understood by the reader when he has perused the translation which we here introduce. We retain the double lines, but without any attempt to render the version metrical. The poetry of the Chinese must be reserved for a series of separate papers. The following is a translation of the Trimetrical Classic. The argument is not in the original; it contains the leading topics of the piece.

THE ARGUMENT.

The nature of man; necessity and modes of education. The importance of filial and fraternal duties. Numbers; the three great powers; the four seasons; the cardinal points; the five elements; the five constant virtues; the six kinds of grain; the six classes of domestic animals; the seven passions; the eight notes of music; the nine degrees of kindred; the ten relative duties. Course of academical studies, with a list of the books to be used. General history, with an enumeration of the successive dynasties, &c. Incitements and motives to learning drawn from the conduct of ancient sages, statesmen, and from considerations of interest and glory

Men, at their birth, are by nature radically good;
In this, all approximate, but in practice widely diverge.
If not educated, the natural character is changed;
A course of education, is made valuable by close attention.
Of old, Măng's mother selected a residence,
And when her son did not learn, cut out the [half-wove] web.
Tow of Yenshan, having adopted good regulations,
Educated five sons, who all became renowned.
To bring up and not educate, is a father's error;
To educate without rigor, shows a teacher's indolence.
That boys should not learn, is an improper thing;
For if they do not learn in youth, what will they do when old?
Gems unwrought, can form nothing useful;
So men untaught, can never know the proprieties.
Let the sons of men, while yet in early life,
With teachers and friends learn proper and decorous conduct.
Heäng in his ninth year, could warm [his parents'] bed;
Duty to parents, ought carefully to be maintained.
Yung in his fourth year, could give up his pear;
Duty to elders, ought early to be understood.

First, practice filial and fraternal duties; next, see and hear;
Understand certain numerical classifications, and certain branches of science.
Units advance to tens, tens ascend to hundreds;
Hundreds to thousands, and thousands to myriads.
There are three powers,—heaven, earth, and man.
There are three lights,—the sun, moon, and stars.
There are three bonds,—between prince and minister, justice;
Between father and son, affection; between man and wife, concord.
We speak of spring and summer, of autumn and winter;
These are four seasons, which incessantly revolve.
We speak of south and north, also of west and east;
These are four points, which tend towards the centre.
We speak of water, fire, wood, metal, and earth;
These five elements, are the sources of all classification.
Humanity, justice, propriety, wisdom, and truth,—
These five cardinal virtues are not to be confused.
Rice, millet, pulse, wheat, rye, and barley,
Are six kinds of grain on which men subsist.
The horse, cow, sheep, fowl, dog, and swine,
Are the six domestic animals which men breed.
We speak of joy and anger, of sorrow and of fear,
Of love, hatred, and desire,—these are the seven passions.
The gourd, earth, skin, wood, stone, and metal,
Silk, and bamboo, form [materials for] the eight kinds of music.
Great-grandsire's sire, great-grandsire, grandsire, sire, and myself,
My own son, together with my grandson,
Great-grandson, and great-grandson's son,
Are nine degrees of kindred, comprising the human relations.
Mutual affection of father and son, concord of man and wife,
The older brother's kindness, and the younger one's respect,
Order between seniors and juniors, friendship among associates,
On the prince's part regard, and on the minister's fidelity,—
These ten moral duties are invariably binding among men.
All teachers of youth, should give lucid explanations,
Adduce illustrations and proofs, and clearly mark the periods.
Every scholar must make a suitable beginning.
The Easy Lessons being finished, then take up the Four Books.
The Dialogues are contained in twenty sections,
In which his disciples have recorded the sage's (Confucius) words.
Măngtsze's sayings are comprised in seven sections;
He discourses on reason, virtue, benevolence, and justice.
The compiler of the Constant Medium was Tszesze:
'Medium' means not distorted; 'constant,' immutability.
The compiler of the Superior Lessons was Tsăngtsze:
From personal and domestic, he proceeds to national, government.
When Filial Duty, and the Four Books are made familiar,
Then the six classics may be forthwith commenced.
The Odes, Records, Changes, Ritual, Spring and Autumn annals,

Are called the six classics, and should be thoroughly studied.
Fuhhe's system of changes, together with that of Yente,
And that of the Chŏw dynasty, form three treatises complete.
The royal and ministerial canons, the instructions & injunctions,
The solemn vows and commands, are profound portions of the [Record.
Our princely lord of Chŏw first framed the Chŏw Ritual,
And established six offices for maintaining rule in the empire.
The elder and younger Tae commented on the Ritual,
Transmitted the sage's words, and the Ritual and Music became complete. [praises,
The national airs, the [two books of] eulogies, and the songs of
Are four sections of the Odes, which ought to be rehearsed.
The Odes having ceased, the Spring and Autumn annals were compiled, [and bad.
Which, by awarding praise and blame, marked out the good
On these annals there are three comments, that of Kungyang,
That of the Tso family, and that of Kuh Leäng.
The classics being understood, read the [works of the] wise men;
Select the most important parts, and commit them to memory.
Of these are the five wise men, to wit, Seun, and Yang,
The worthy Wănchung, with the venerable Laou, and Chwang.
When the classics and wise men are understood, commence the general history [of the nation], [ties.
Investigate the succession of ages, and the rise and fall of dynas-
Fuhhe and Shinnung, together with Hwangte,
Were the three monarchs of remote antiquity.
Tang and Yu (Yaou and Shun) were styled the two rulers;
Each meekly resigned the throne: theirs was a prosperous age.
Yu of the Heä, and Tang of the Shang dynasty, [three kings.
With Woo [Wang] son of Wăn of the Chŏw, are called the
The Heä family continued in the government of the empire
Four hundred years; then its altars were overthrown.
Tang having destroyed the Heä, named the dynasty Shang,
Which, after six hundred years, was ruined by the tyrant Chòw.
Woowang of the Chŏw dynasty, destroyed the [tyrant] Chòw,
His family ruled an unequaled period—eight hundred years:
When the court moved westward, the royal authority tottered,
The lance and spear were upraised, and demagogues stalked abroad. [contending states,
From the period of the Spring and Autumn annals to that of the
There were five powerful princes, and seven mighty warriors.
When victory declared on the side of Tsĭn, all began to unite;
But after two reigns, Tsoo and Han again strove [for supremacy];
Kaoutsoo was victorious, and established the line of Han,
Which continued to Heaouping, when Wangmang usurped the
Kwangwoo then arose, and founded the eastern dynasty, [throne.
Which, after four hundred years, ended with the emperor Heën.
Wei, Shuh, and Woo, then strove for the imperial crown;
These 'Three States' were succeeded by the two Tsin.

Sung and Tse came next, followed by Leäng and Chin;
These four southern dynasties held their court at Kinling [Nanking].
In the north were the Yuen of Wei, who separated eastward and [westward,
Together with Yuwăn of Chōw, and Kaou of Tse:
These continued till Suy joined the land in one.
In the second generation, however, the new line failed,
And Kaoutsoo, founder of Tang, raised up forces in defense of [right,
Suppressed the disorders of Suy, and founded a new dynasty.
After twenty reigns, during three hundred years,
Leäng destroyed the race of Tang, and changed the dynasty.
The [latter] Leäng, Tang, Tsìn, with Han, and Chōw,
Called the five dynasties, followed in regular succession.
The illustrious Sung next arose, and occupied Chōw's vacant [throne;
But after eighteen reigns, the north and south fell into disorder.
Seventeen histories of these various periods are extant,
Treating of rule and misrule, and of the rise and fall of dynasties.
Let him who reads history, examine these faithful records,
Till he understands ancient and modern things as if before his
Let his lips rehearse them, and his heart ponder upon them; [eyes;
Be this his morning study, and this his evening task.
Formerly Chungne had the young Heängtŏ for his teacher;
Even the sages of antiquity studied with diligence.
Chaou, a minister of state, read the Confucian dialogues,
And he too, though high in office, studied assiduously.
One copied lessons on reeds, another on slips of bamboo;
These though destitute of books eagerly sought knowledge.
[To vanquish sleep] one suspended his head [by the hair] from a beam, and another pierced his thigh with an awl;
Though destitute of instruction, these were laborious in study.
One read by light of glowworms, another by reflection of snow;
These, though their families were poor, did not omit to study.
One carrying faggots, and another with his book tied to a cow's
And while thus engaged in labor, studied with intensity. [horn,
Soo Laoutseuen, when he was twenty-seven years of age,
Commenced assiduous study, and applied his mind to books.
This man when old, grieved that he commenced so late;
You, who are young, ought early to think of these things.
Behold Leäng Haou, at the advanced age of eighty-two,
In the imperial hall among many scholars, gains the first rank;
This he accomplished, and was by all regarded as a prodigy:
You, youthful readers, should now resolve to be diligent.
Yung when only eight years old, could recite the Odes;
And Pe at the age of seven, understood the game of chess:
These displayed ability, and were by men deemed extraordinary;
And you, my youthful scholars, ought to imitate them.
Tsae Wănke could play upon stringed instruments;
Seay Taouwăn, likewise, could sing and chant:
These two, though girls, were intelligent and well informed;

You, then, my lads, should surely rouse to diligence.
Lew Ngan of Tang, when only seven years old,
Showing himself a noble lad, was employed to correct writing:
He though very young, was thus highly promoted;
You, young learners, should strive to follow his example;
And he who does so, will acquire similar honors.
Dogs watch by night; the cock announces the morning.
If any refuse to learn, how can they be esteemed men?
The silkworm spins silk; the bee gathers honey;
If men neglect to learn, they are inferior to the brutes.
He who learns in youth, and acts when of mature age,
Extends his influence to the prince, benefits the people,
Makes his name renowned, renders illustrious his parents,
Reflects glory on his ancestors, and enriches his posterity.
Some for their offspring, leave coffers filled with gold;
While I to teach children, leave but one little book.
Diligence has merit; play yields no profit;
Be ever on your guard! Rouse all your energies!

Such is the translation of the Santsze King. Most of it is intelligible without a commentary; parts of it, however, require notes and explanations. And indeed there is much more that is interesting, and that exhibits the genius of the Chinese, in the commentary than in the text. With a view to make the subject more plain, we now proceed to give a paraphrase of a few of the most important parts of the text, and will add, as we pass on from topic to topic, copious extracts from the elucidations of Wang Tsinshing. The lines have been numbered for convenience of reference in the notes: we commence with the first line.

1. 'Men, at their birth, are by nature radically good; that is, every man, at the time when he comes into the world, possesses a nature ich is radically pure, excellent, and good.' On this passage the commentator thus remarks, "This is the commencement of a course of education, and explains first principles; therefore it speaks of the original nature of man at his birth. That which heaven produces is called 'man;' that which it confers, is called 'nature;' the possession of correct moral principle is called 'goodness.' After birth, when the child begins to acquire knowledge, it first knows its mother; when learning to speak, it first calls its parents. Thus it is said by Mängtsze (Mencius), 'there is no young child who does not know that he ought to love his parents; and when grown up, there is no one who is ignorant that he ought to respect his elder brothers.' Again, Chootsze has said, 'the nature of all men is good.' Is it not even so!" The doctrine here advanced concerning the natural charater of man, has been found to be so inconsistent with his general conduct, that some Chinese moralists have denied its correctness, in its full extent, maintaining 'that there are people whose natural characters are radically good, and others whose natural characters are radically bad.' Some, however, have taken a middle

ground, affirming 'that human nature is originally neither virtuous nor vicious,' i. e. neither good nor bad! See Collie's translation of Heä Măng, page 143.

2. 'In this, their natural character, all men approximate to or nearly resemble each other; but in their habitual practice and conduct, they all diverge or differ from one another.' "This sentence," remarks the commentator, "is connected with the preceding line, and explains it. It has been said by Kungtsze (Confucius) that, 'by nature all are alike, but in habitual practice the differences are great.' This refers to man at his birth: then the wise and the simple, the upright and the vicious, all agree in their nature,—radically resembling each other, without any difference. But when their knowledge has expanded, their dispositions and endowments all vary. Those who possess genius (or quick parts), are wise; those whose understandings are dull, are simple; those who obey the dictates of reason, are good (or upright); and those who yield to passion, are vicious. Thus perverting the correct principles of their virtuous nature, do they not become wholly unlike each other! All this is in consequence of their habits and dispositions. The superior man alone has the merit of supporting rectitude; he does not allow the youthful buddings of his natural character to become vitiated."

3, 4. 'If children are not educated, their natural characters will become changed and debased; a course of education derives its chief value from close, constant, and unwearied attention to everything that can in any way affect the body or the mind of the child.' The commentary on this passage is curious, and runs thus: "Supporting rectitude—what is thus designated? It denotes the ability to educate. How can those who are not sages possess knowledge when they come into the world? Children without parents are not brought up, and without education they can never become accomplished men. If those who have children fail to educate them, then their good nature which heaven conferred on them is darkened, reason opposed, passion obeyed, and they daily advance in wickedness. What is education? In ancient times, women who were pregnant, would not, when sitting down, incline to either side; nor when sleeping would they lie on one side; when standing up, they would not rest on one foot; nor when walking, would they take irregular steps; their eyes they never fixed on any ugly or base object; they would never listen to lewd songs; would never utter improper words; nor eat things that had a noxious taste. They constantly performed the duties of fidelity, filial piety, friendship, love, kindness, and good-will. In consequence of this they always bore children of superior intelligence, surpassing the rest of mankind in their natural abilities, knowledge, goodness, and virtue. This was education given in the womb, before birth. When their children were able to eat, they taught them to use the right hand; when able to speak, they would not allow them to utter unnatural sounds; when able to walk, they made them acquainted with the four cardinal points, and with heights and depths; and when able to make a bow, they taught them politeness, and obedience to

parents. This was maternal education of the nursling. With respect to dusting and sweeping, answering and replying, advancing and retiring, together with decorum, music, archery, charioteering, writing, and arithmetic, these must be taught by the father and schoolmaster. Such are the rules for educating children; and they are rendered valuable by close and untiring attention. For if close attention is wanting, the progress of the student is difficult; or if the education is conducted in a careless manner, the pupil will receive little advantage. Such is not a good way to educate children."

5. 'In ancient times the mother of Măngtsze (Mencius) selected for her residence a place where her son would be free from the influence of bad examples.' On this passage the commentator has the following remarks: "Maternal education is characterized by affection. It is mild and winning, and ought to be first in order of time. Of all the mothers of antiquity who were able so to educate their children that they became renowned, the mother of Măngtsze was the most distinguished. Măng's name was Ko, and his literary name was Tszeyu. He was a native of Tsow, one of the contending states. He was early bereft of his father. Chang his mother lived near a butcher's stall; and her son in his youthful sports learned the cruel practice of slaughtering animals. 'It will never do for my son to live in this place,' said his mother; and she immediately removed into the country, and resided near a burying ground. But there her son learned to play bury the dead, to mourn and weep. 'This,' said his mother, 'is not a good residence for my son.' Again she removed, and dwelt near an academy. There, morning and evening, her son learned to bow, and in all his deportment in advancing and retiring to move politely. 'This,' said his mother, 'is the place for the education of my boy;' accordingly she remained there. The ancients said, 'For associates carefully select friends; and for a residence, choose a good neighborhood.' Confucius said, 'Benevolence is the most excellent thing for a neighborhood, and how can those be esteemed wise who do not select a place where it is to be found!' This is what is meant by selecting a good neighborhood."

6. 'When the boy did not learn, his mother cut from the loom the half-wove web, in order to show her son the folly of his conduct.' After giving a description of some of the parts of a loom, the commentator proceeds: "Măng's mother lived in ordinary circumstances, and gained a livelihood by spinning and weaving silk. When her son had grown to a proper age, he was sent out to follow a teacher (according to the custom of that period, in which a few celebrated individuals, traveling from place to place, led after them all those who were in search of knowledge); but becoming weary, he returned; and his mother seized her scissors and cut out the web which she was weaving. Măngtsze was frightened, and kneeling, begged to ask why she did this. His mother replied, 'My boy's learning is like my web. By an accumulation of single threads an inch is completed; by an accumulation of inches a foot is made; and inches and feet continually progressing, soon a whole piece is completed. Now my son is learn-

ing to be a philosopher; but disliking fatigue and wishing to return home, he is like my web, which while yet unfinished, I have cut from the loom.' Măng was roused at this, and went and pursued his studies in the school of Tszesze (grandson of Confucius); and thus transmitted the learning of the sage. All this was the result of maternal instruction."

7, 8. On these two lines the commentator remarks: "Paternal education is characterized by strictness. That instruction which is given in a proper manner, will not allow the slightest inattention or remissness. Of all those rigid fathers in modern times who have been able to educate their children so that they became distinguished, Tow is the most illustrious. Tow Yukeun was a native of Yew-chow, which belonged to Yen; therefore he was called Yenshan, which was the designation of his school. The etiquette maintained in his house was more rigid than that in the imperial courts. The limits between the inner and outer apartments (i. e. the male and female) were guarded by regulations which were more strict than the prohibitions of the palace. The instructions which he gave his sons were more imperative than those of the magistracy. Sheih Tsŏ, in his work called Tsochuen says, 'Parental love requires that children should be educated on a good system, and that they should have no access to what is pernicious.' Education like that of Yenshan may be considered as conducted on a good system. The five sons of Yenshan were E, Yen, Kan, Ching, and He; they flourished early in the time of the Sung dynasty, and were all great and distinguished statesmen. Generation after generation their posterity preserved their father's regulations, and maintained the honor and reputation of the family. Such is the merit of following a rigid course of paternal instruction."

9—12. We pass by the commentary on the first and second of these lines, and quote that on the other two: "There is an ancient proverb which says, 'If children are brought up without education, it is the father's fault; and if they are instructed without severity, it is because the teacher is indolent.' And again, 'say not, to-day I will not learn, another day is coming; this year I will not learn, another year is coming: thus while day follows day, and year succeeds to year, old age, alas! will soon overtake you, and who will then be found in the wrong?' This proverb shows the danger of delaying repentance till it is too late."

17, 18. The four lines immediately preceding these need no explanation. The remarks on these two will illustrate in some degree the domestic manners of the Chinese. "The first and chief of all duties," says the commentator, "is filial piety. At the commencement of his studies the scholar cannot but know this. Formerly, in the time of the Han dynasty, there lived in Keängheä one Hwang Heäng, who when only nine years old knew how to perform the duties which he owed to his parents. Always on the recurrence of a hot day in summer, he would fan his parents' bed-curtains, air and cool the pillow and mat, and drive away the musquetoes and gnats,

that they might rest and sleep quietly. And when the cold days of winter came he would then with his own body warm his parents' coverlet, pillow, and mat, that they might sleep warm. Although the child who performed the duties of a son in this manner, may be said to have a heavenly nature, yet this is the way in which all children ought to act. In the evening to wish his parents repose, in the morning to inquire after their health, in winter to warm their bed, and in summer to cool it, are what propriety requires." The curtains, which are indispensable for a guard against musquetoes; a mat, made of thin strips of bamboo; and a pillow, also made of bamboo, though sometimes covered with cloth; and a coverlet, which is usually very thick;—constitute the whole bedding of the Chinese. The bedstead is constructed on the same economical scale, and generally consists of two or three boards elevated a little above the floor; but that in use among the opulent resembles a couch or sofa.

19, 20. On these lines the commentary runs thus: "In order to give due weight to the (five) relationships, friendly offices must be highly esteemed, and the fraternal duties carefully observed. This ought to be fully understood by the youthful student. In the time of the Han dynasty, Kung Yung of Loo, when only four years old, knew how to exercise brotherly love, and to exhibit a polite and respectful deportment. On a certain occasion a basket of pears was presented to his family. His brothers all strove to obtain them. Yung alone waited (for the others); and then selecting the very smallest, took that for his part. A person asked him why he took the smallest? He replied, 'I am a little child, and therefore ought to take the smallest.' This is an example of his modest, respectful, and yielding deportment. Afterwards, when involved in the calamities of national revolution, all the brothers sought to die (or hazard their own lives), one for the other. The fame of their fraternal affection has shed forth a brilliancy of light that will illumine myriads of generations."

21, 22. To explain the meaning of these two lines the commentator remarks: "Of the duties of relationship, the filial and fraternal ones should be carried to the very utmost extent; and then the principles of all that he sees and hears should be learned by the youthful scholar. It was a saying of Confucius, 'that when one has performed his duties and still has strength left, he should employ it in study.' He should understand the classification of things, which constitutes numerical (or general) knowledge; and he should know their principles, which is scientific knowledge. In the Book of Changes it is written, 'The superior man, possessing an extensive knowledge of the sayings and conduct of the ancients, daily renews his virtue.' Again it has been said by Confucius, 'To hear about many things diminishes doubt; but if anything still remains uncertain speak of it cautiously: to see many things diminishes error, but when the consequences are yet uncertain, act cautiously.' Those who have heard much and seen many things, and whose knowledge has become pro-

found, will rarely in their discourse be guilty of error; or in their conduct, make work for repentance."

According to the division of knowledge given above, into numerical classifications or general knowledge, and into scientific investigation of principles, the author of the Trimetrical Classic now proceeds to specify the 'certain numerical classifications,' and commences with numbers themselves. See the 23d and 24th lines. The subject is carried on to the 53d. It would require many pages to elucidate all the knowledge which is 'wrapped up' in these few lines. But we must pass them at present, not however without the hope of reverting to them hereafter. The subjects are in themselves simple; but as they are treated by the Chinese, they are involved in obscurity, and closely interwoven, not only with many of the common maxims and rules of life, but also with many of their most abstruse speculations and wildest vagaries. The nine degrees of kindred or relations by blood will come under consideration when we notice the work called the Hundred Family Names. We may, however, remark here, that out of these nine degrees of consanguinity there spring 'the five relations,' and the 'ten moral duties.' The relations are those between; 1, father and son; 2, husband and wife; 3, elder and younger brother; 4, friends and associates; and, 5, prince and minister. The ten duties are; 1, paternal affection; 2, filial obedience; 3, mildness on the part of the husband; 4, submissiveness from the wife; 5, love from the elder, and 6, respect from the younger, brother; 7, kindness amongst friends, and 8, fidelity amid associates; 9, dignity on the part of a prince, and 10, constancy or uprightness on that of a minister.

54. With this line commences a summary of the second division of knowledge—the scientific investigation of principles, grounded as is all the knowledge which the Chinese possess on the moral, political, and historical writings of the ancients. The summary occupies thirty lines, in which our author marks out the 'scientific course' which he regards as most fit for the student and his teacher, and gives at the same time a succinct account of those works which ought to be studied. We need not stop to notice them particularly, for they will hereafter come under review. On some of them, however, a few remarks are necessary to render the text intelligible.

67. It will be perceived that while 'six classics' are spoken of in this line, only *five* are enumerated, namely, the Odes, Records, Changes, Ritual, together with the Spring and Autumn annals. These are the Woo King, the Five Classics, which are now extant; but when our author wrote, the Ritual occupied two distinct works, one called the Chow Le, the other the Le Ke; the former is now merged in the latter.

80. 'The national odes having ceased, the Chun Tsew, Spring and Autumn annals, were compiled.' In the feudal period of Chinese history, it was customary for the nobles to collect the popular airs of their several territories, and present them to their lord paramount, as illustrative of the prevailing character of their people; it

was also customary for the lord paramount and his nobles, at their annual assemblies, to eulogize each other in verse, and to unite in sacrificial songs of praises. A collection of these various airs, eulogies, and songs, forms the book of odes. When the paramount authority began to be disregarded, the odes also ceased to be collected. It was at this juncture that Confucius commenced his annals, which have come down to our time under the title of Chun Tsew.

84—87. These lines refer the student to a class of writings which our author thinks should immediately succeed the study of the classics, preparatory to a course in history. These are the writings of the ancient 'wise men,' and are occupied chiefly with ethical and political subjects. The original of what we have translated 'wise men' is *tsze*. Ten of these are mentioned in connection, and are called the 'sheih tsze.' They were eminent writers and teachers of antiquity. Their names are; 1, Laou, founder of the Taou sect; 2, Chwang, a writer of the same school; 3, Seun, a follower of Confucius; 4, Lee, of the Taou sect; 5, Kwan, of the 'military school,' who wrote 389 essays, chiefly on tactics; 6, Hanfei, who wrote on jurisprudence; 7, Hwaenan, a miscellaneous writer; 8, Yang, a Confucianist; 9, Wănchung, of the same school; 10, Hŏkwan, a writer of the Taou sect. For further particulars concerning these ten writers, the reader is referred to Morrison's Dictionary, vol. 1st, part 1st, page 707.

88. This and the lines which follow it to the 133d, present to the tyro a synopsis of Chinese history, but in a style which is poorly calculated to win his attention; moreover, the subject treated of is quite beyond the comprehension of those for whom the work is intended.

128. The seventeen histories spoken of in this line have been increased to twenty-one. Szema Tseën, 'the Herodotus of China,' flourished under the Han dynasty, not long after the burning of the books by the first monarch of Tsin; he wrote the She Ke, 'Historical Records,' embracing the whole of Chinese history, both written and traditional, down to his own time. Histories of the several following dynasties were successively written by various individuals. These were afterwards collected into one work and called the Seventeen Histories. Since that period other additions have increased the number to twenty-one, though the name of the Seventeen Histories is still frequently retained.

134. This and the following lines are designed to direct and encourage *boys* in their course of study. "All those who read the classics, history, and the commentaries," says doctor Wang Pihhow, "must have both the heart and the mouth reciprocally engaged. If the mouth is employed while the heart is listless, then thought will be impeded and nothing enter the mind. And if the heart is engaged while the mouth is unemployed, the attention will not be kept intensely fixed. If the subject occupies the thoughts in the morning, but not in the evening, then a part of the proper time for study will be lost, and that which is learned will be forgotten. Such a course

is not to be approved." In carrying out his plan, our author introduces a variety of examples for the imitation and encouragement of his young readers. The first of the examples is Chungne or Confucius. Although the sage possessed intuitive knowledge, yet he delighted in laborious study; and he even condescended to receive instruction from the young Heängtŏ, who was only seven years old.

In concluding our remarks on the book before us, we must express our surprise and regret that a better work has never been prepared for the children of the 'celestial empire.' A series of lessons adapted to the capacities of youthful minds would possess great advantages over the Santsze King, which from beginning to end is quite unintelligible to all except those who have made considerable proficiency in the knowledge of the language. The style is indeed perspicuous, and the language pure and chaste; but in moral sentiment and religious principles, it is sadly deficient, containing not one word to direct the child's thoughts beyond the things of time and sense. His heavenly Father, the Creator and Judge of all, together with man's immortality, are kept wholly out of view; and the student is left to grope in thick darkness as he travels onwards to eternity. 'Such surely is not a good way to educate children.' An ancient wise man has said, "Train up a child in the way he should go, and when he is old he will not depart from it." 'And is it not even so!'

ART. II. *Notices of modern China: literary examinations considered as a proof of ability to serve in the magistracy; manner in which the examinations are conducted.* By R. I.

LITERARY acquirement is, it is well known, the path to dignity and employment in the theory of the Chinese government. There are four degrees of literary rank called, beginning with the lowest, *sewtsae*, *keujin*, *tsinsze*, and *hanlin*, which must be passed through successively by Chinese, to arrive at the highest dignities in the state. Examinations for the first two degrees are held in the capitals of the several provinces, and for the others in Peking. The mode of conducting the examinations is already given in the Repository, vol. I, p. 482, and vol. II, p. 243. An instance is recorded of a student taking all the four degrees within nine months; and of another, Le,* afterwards governor of Kwangtung, who took them all before he entered on office. All who choose may be candidates at these exhibitions, excepting menials, their children, and grandchildren, police-officers, and stage-players.† This republican license seems to be

* Canton Register, June 15th, 1832.

† Morrison's View of China for Philological purposes, page 101.

attended with more than democratic licentiousness. The literary chancelor of Canton published a small pamphlet,* about 1827, containing precepts hortative and probibitory, for the benefit of the junior students. The first class of precepts enjoined on them, amongst other things, 'To establish the chief radical virtues, filial piety, paternal affection, and truth; to discriminate accurately between righteous feeling, and a money-loving spirit; and to be tranquil in poverty.' The second class cautions them against laziness, craftiness, litigation, fighting, gambling, opium smoking, and other crimes, natural and unnatural, which are said to be unusually prevalent in Canton. These caveats induce the hope that by 'junior students' we are to understand a *lower class* of students as the class of persons who are addressed.

What becomes of the rejected candidates for any of the degrees may be learned in a former paper of the Repository.† Many of them persevere, however, in trying until they attain the degree. "One of my domestics," says a writer in the Indochinese Gleaner,‡ "is this morning called away by the sudden death of his grandfather, an old man near eighty. The immediate occasion of his death was a journey of an hundred miles in order to attend a literary examination. That such a man should attend as a candidate for literary honors, after perhaps nearly sixty years of unsuccessful application, shows at least ardor in the pursuit of his object. The present case of perseverance which proved fatal, and similar attempts, are caused by a good-natured law made by the emperor Keënlung, who was a great patron of old people. He decreed that all sewtsae graduates of seventy, who would attend but once and go through the exercises after that age, should receive the next degree, called keujin, by a special act of imperial favor, without any regard to the merit of their essays. But this law, which originated in the most gracious intentions, causes annually in different parts of the country the death of several persons. The candidates at these examinations have to sit, whilst composing their essays, two days and two nights at a time, in little sentry boxes where they cannot lie down, and surrounded by the smoke caused in cooking for them; and this is repeated thrice, so that altogether they often sit up, in extremely hot weather six nights! This toil and inconvenience, not at all pleasant to young men, is frequently fatal to the old persons who attempt it. And there is another circumstance which is far from being pleasant to a Chinese mind. No dead body can be carried out at the gate of a place dedicated to the emperor, as these places and all public offices are. To do so is deemed unlucky. The only course therefore to be pursued with those who die over night in the midst of the examination, is to dig a hole in the wall and drag the corpse through it, when it is laid down outside the wall with a mat over it, till the relations come and take it away."

* Malacca Observer, July 1st, 1828.
† Chinese Repository, vol. 3, page 118
‡ Indochinese Gleaner, Oct 1820, page 107

One inducement to acquire even the lowest degree of literary rank is, that it exempts the graduate from the bamboo; but it does not appear to save them from a worse fate. The governor of the province of Chěkeäng reported to the emperor in 1820,* "an occurrence in which an officer in the situation of taouke, whilst publicly interrogating a sewtsae, inflicted torture on him, which conduct the candidate for literary honors could not submit to." The governor then enters upon a very long story by which it appears, that the sewtsae, along with two others had invented a calumny against a person with a view to extort money from him, "by accusing him of singing songs during the period he was in mourning for his parents." The libeled party laid his complaints before the magistrate, who summoned the offending sewtsae, and punished one of them by forty blows on the palm of his hand, and sending him back to the college tutors to be disgraced. The next day, however, he had them up again for further examination, when one of the three, presuming upon his literary rank, became insolent, upon which he was tortured by twisting his ears. The same magistrate had to preside shortly after at the examination of the graduates, when some ten of the latter, in resentment at the affair of the twisted ears, would not appear, and then those who did attend, seeing the example set them and who was to preside, dispersed again immediately.

A very long story ensues, which involves the truth of the allegation against the singer of songs, the twister of ears, the absentees from school, and lastly, a new party, an officer of the court, "who had not good sense enough to be guarded in his conduct, and avoid exciting contentions, but was constantly going in and out; and in consequence people talked much about him, and he produced a *great effect on the public mind.*" The governor recommended that the taouke and the other officer be degraded from their offices, and the sewtsae stripped of their academical honors. The danger of arousing the passions of the students seems to have been the topic of leading importance in the governor's mind; for the Chinese students appear to possess something of the combustibility of the German bürschen. A serious exhibition of this took place among the sewtsae of Honan province in 1821.† In consequence of one of their number having been subjected illegally to twenty blows by a magistrate, they rose in a body in open court, dashed their buttons (the marks of rank) on the ground and walked off, leaving the examiner alone.

The examination for the degree of keujin occurs at the capital of the provinces, once only in every three years. Four thousand eight hundred candidates appeared for this degree in Canton at the season in September, 1828;‡ and six thousand, in 1832.§ There is besides, an extra examination every decade, and on anniversaries, jubilees, and other extraordinary occasions.‖ Four thousand eight hundred candidates offered themselves on the fiftieth anniversary of the em-

* Indo. Gleaner, July, 1820, page 355. † Indo. Gleaner, vol 3, page 275.
‡ Canton Register, Oct. 18th, 1828. § Chinese Repository, vol. 1, page 160.
‖ Canton Register, Oct. 15th, 1831.

peror's birthday, in 1831. An extraordinary examination is ordered this year on occasion of the empress mother attaining her 60th year.* The present emperor on his accession enacted, amongst other coronation promotions and acts of grace, that "the candidates to be accepted at the literary examinations in each province be increased from ten to thirty;" and also, that the keujin graduates be permitted as a mark of honor to wear a button of the sixth degree of rank (transparent white).† But the number of successful candidates in Canton at the session of 1828 is stated at 75;‡ and in 1832, it is said to be 'as usual 72.'§

The examination occasions in general great interest and excitement in this city;‖ and lists of the keujin elect are sold to the public on the morning after the examination which consists of three sessions. A few of the principal essays are published too in one or more volumes. Seven themes are given to the students; four from the last books of Confucius, and three from some one of the *king* or classics. One theme in 1828 was,¶ "Tsăngtsze said, 'to possess ability, and yet ask of those who do not; to know much, and yet inquire of those who know little; to possess, and yet appear not to possess; to be full, and yet appear empty.'"** A second was, "he took hold of things by the two extremes, and in his treatment of the people maintained the golden medium."†† A third theme in the first examination was taken from Mencius: "a man from his youth studies eight principles, and when he arrives at manhood, he wishes to reduce them to practice."‡‡ A theme for verses of five syllables in each line was, "the sound of the oar, and the green of the hills and water." These were all for the first session, and the first theme was considered the most important of all. On the last day, interrogations were put concerning the ancient classics, interpretations of obscure passages, the history and geography of China, biography of statesmen, and of eminent men of Canton. Besides the matter of the essays, correctness and elegance in the handwriting of the characters is required, and the first quality, absolutely. A story is told of a candidate who was rejected for having written 馬 *ma*, a horse, with a horizontal line at the bottom, thus 馬, on the ground "that it was impossible for a horse to walk without its legs."§§

The following is a translation of an entire essay which obtained the keujin degree in Canton on occasion of an extra examination on account of the sixtieth anniversary of the emperor Keäking's birthday, in September, 1818. The theme taken from Tsăngtsze in the Lun-yu was, "when persons in high stations are sincere in the perform-

* Chinese Repository, vol. 3, page 578.
† Indochinese Gleaner, vol 3, page 44. ‡ Canton Register, Oct. 18th, 1828.
§ Canton Register, Nov. 16th, 1832. ‖ Canton Register, Nov. 1st, 1831.
¶ Canton Register, Oct. 18th, 1828.
** Collie's translation of the Four Books, sect 5, page 33.
†† Collie's translation of the Four Books, sect. 6, page 4.
‡‡ Collie's translation of the Four Books, sect. 9, page 29.
§§ Abbé Grosier, as quoted by Barrow in the latter's travels, 2d edition, vol 1, page 264

ance of relative and domestic duties, the people generally will be stimulated to the practice of virtue."* The essayist says:

"When the upper classes are really virtuous, the common people will inevitably become so. For, though the sincere performance of relative duties by superiors does not originate in a wish to stimulate the people, yet the people do become virtuous, which is a proof of the effect of sincerity. As benevolence is the radical principle of all good government in the world, so also benevolence is the radical principle of relative duties amongst the people. Traced back to its source, benevolent feeling refers to a first progenitor; traced forwards, it branches out to a hundred generations yet to come. The source of personal existence is one's parents, the relations which originate from heaven are most intimate; and that in which natural feeling blends is felt most deeply. That which is given by heaven and by natural feeling to all, is done without any distinction between noble or ignoble. One feeling pervades all. My thoughts now refer to him who is placed in a station of eminence, and who may be called a good man. The good man who is placed in an eminent station, ought to lead forward the practice of virtue; but the way to do so is to begin with his own relations, and perform his duties to them.

"In the middle ages of antiquity, the minds of the people were not yet dissipated—how came it that they were not humble and observant of relative duties, when they were taught the principles of the five social relations? This having been the case, makes it evident that the enlightening of the people must depend entirely on the cordial performance of immediate relative duties. The person in an eminent station who may be called a good man, is he who appears at the head of all others in illustrating by his practice the relative duties. In ages nearer to our own, the manners of the people were not far removed from the dutiful; how came it that any were disobedient to parents, and without brotherly affection, and that it was yet necessary to restrain men by inflicting the eight forms of punishment? This having been the case, shows that in the various modes of obtaining promotion in the state, there is nothing regarded of more importance than filial and fraternal duties. The person in an eminent station who may be called a good man, is he who stands forth as an example of the performance of relative duties.

"The difference between a person filling a high station, and one of the common people, consists in the department assigned them, not in their relation to heaven; it consists in a difference of rank, not in a difference of natural feeling; but the common people constantly observe the sincere performance of relative duties in people of high stations. In being at the head of a family and preserving order amongst the persons of which it is composed, there should be sincere attention to politeness and decorum. A good man placed in a high station says, 'Who of all these are not related to me, and shall I re-

* Indochinese Gleaner, January, 1819, page 23.

ceive them with mere external forms?' The elegant entertainment, the neatly arranged tables, and the exhilarating song, some men esteem mere forms, but the good man esteems that which dictates them as a divinely instilled feeling, and attends to it with a truly benevolent heart. And who of the common people does not feel a share of the delight arising from fathers, and brothers, and kindred? Is this joy resigned entirely to princes and kings?

"In favors conferred to display the benignity of a sovereign, there should be sincerity in the kindness done. The good man says, 'Are not all these persons whom I love, and shall I merely enrich them by largesses?' He gives a branch as the sceptre of authority to a delicate younger brother, and to another he gives a kingdom with his best instructions. Some men deem this as merely extraordinary good fortune, but the good man esteems it the exercise of a virtue of the first order, and the effort of inexpressible benevolence. But have the common people no regard for the spring whence the water flows, nor for the root which gives life to the tree and its branches? Have they no regard for their kindred? It is necessary both to reprehend and to urge them to exercise these feelings. The good man in a high station is sincere in the performance of relative duties, because to do so is virtuous, and not on account of the common people. But the people, without knowing whence the impulse comes, with joy and delight are influenced to act with zeal in this career of virtue; the moral distillation proceeds with rapidity, and a vast change is effected.

"The rank of men is exceedingly different; some fill the imperial throne, but every one equally wishes to do his utmost to accomplish his duty; and success depends on every individual himself. The upper classes begin and pour the wine into the rich goblet; the poor man sows his grain to maintain his parents; the men in high stations grasp the silver bowl; the poor present a pigeon: they rouse each other to unwearied cheerful efforts, and the principles implanted by heaven are moved to action. Some things are difficult to be done, except by those who possess the glory of national rule; but the kind feeling is what I myself possess, and may increase to an unlimited degree. The prince may write verses appropriate to his vine bower; the poor man can think of his gourd shelter; the prince may sing his classic odes on fraternal regards; the poor man can muse on his more simple allusions to the same subject, and asleep or awake indulge his recollections; for the feeling is instilled into his nature. When the people are aroused to relative virtues, they will be sincere; for where is there any of the common poople that does not desire to perform relative duties? But without the upper classes performing relative duties, this virtuous desire would have no point from which to originate, and therefore it is said, 'good men in high stations, as a general at the head of his armies, will lead forward the world to the practice of social virtues.'"

The third degree is conferred at the court, as is stated in a former number of the Repository before referred to, once in every three

years.* The procedure is the same as in the previous trials, except that the examiners are of higher rank. The fourth and highest is also conferred once in three years; the examination for it takes place in the royal palace at Peking in the presence of the emperor, and the candidates are those who have received the three other degrees. Nothing appears to show how the imperial examinations are conducted; but the Indochinese Gleaner in noticing the emperor Keäking's attendance in 1818,† adds, "as might be anticipated, some have been promoted, and others degraded to a very low rank." The emperor examined on this occasion his own son a lad of fourteen years of age, and was much disappointed to find that he could not make verses. He himself remembered well, "that his august father, the late emperor Keënlung, examined him when he was 13 years of age, on which occasion the verses that might be expected from such an age, were duly composed." The fault was laid, of course, to the tutors, and new ones appointed. It does not appear that his majesty conferred a degree upon the boy, although he waves the point of competency occasionally in favor of second childhood; for in 1829, he conferred literary honors on several old scholars who had continued to attend the court examinations until they were some 80 or 90 years of age.‡

The Tartars have a college for themselves exclusively, called the Kwotszekeën, distinct from the Hanlin,§ which is more properly a kind of royal society, or national institute, but nothing is found in our materials to show the nature of it. The officers of highest rank have the privilege apparently to send a son to it, since one of the emperor's acts of grace on his accession extends the privilege to officers at court of the fourth degree of rank, and in the provinces to those of the third degree.‖ The time required for residence in the college is diminished too by one month. The Tartars are permitted to contend for degrees in concurrence with the Chinese at their examinations; for a keujin graduate who had reported himself to be a Tartar at an examination in 1824, confessed afterwards that he was a Chinese by birth.¶ "But at the time of the said examination," adds the edict which reports the case, "this graduate being very young, it was his father who made a false report of him and led to the error. Now as the graduate himself has made a true representation of the case, he is less culpable than if it had been discovered and reported by the examining officer. It is directed that he retain his literary rank, but be prevented from attending at *one* examination (i. e. promotion is stopped for three years, the interval between the examinations), and that he be enrolled as a Chinese by birth. But let the head of the Tartar division who presumed to take upon himself to present the

* Chinese Repository, vol. 1, page 435.
† Indochinese Gleaner, Oct. 1818, page 182.
‡ Canton Register, Oct. 3d, 1829.
§ Morrison's View of China for Philological purposes, page 91.
‖ Indochinese Gleaner, Jan. 1821, page 44.
¶ Transactions of the Royal Asiatic Society, vol. 1, page 390.

report on the occasion, be delivered to the Criminal Board for trial." "This is a strong proof," subjoins the translator, "(if any were wanted,) that the Tartars are always favored whenever there is any competition."

Number 12 of the Appendix to sir George Staunton's translation of the Penal Code gives the emperor Keäking's answer to a proposal to establish district colleges in Tartary. He rejects it because, "though we are aware of the advantages that might result from such a measure, yet as the profession of arms is more congenial to the disposition of the inhabitants, as well as of the greatest local necessity in all those countries, it would be a matter of just regret, that too great an encouragement given to literary pursuits should ever divert the Tartar youth from the more active employments of the military and equestrian exercises. It might be reasonably apprehended that partiality and corruption would gradually insinuate themselves into examinations, which should be carried on in such remote and unfrequented stations." Whatever success may have attended the design to foster active, military habits amongst the Tartars, there is reason to doubt if the same energy prevails amongst the troops within the empire proper, judging by an edict of Keäking in 1800,* or by that against the use of sedan chairs which appeared in 1833.†

The present dynasty introduced examinations and gradations amongst the military classes, somehwat similar to those for civil eligibility to promotion.‡ "At 10 o'clock at night (of November 27th, 1832)," says the Canton Register,§ "nine guns or petards announced the moment of decision on the forty-nine fortunate candidates out of several thousands for the military honor of keujin. All the successful candidates hit the target on foot six times successively; on horseback, six times; once with the arrow they hit a ball lying on the ground as they passed it at a gallop; and they were of the first class in wielding the ironhandled battle-axe, and in lifting the stone-loaded beam. The names of the forty-nine, their ages and places of abode, were published this morning on a paper, price one piee (qu. one tseën or cash). The oldest was forty-five years of age, and the youngest, seventeen. Since they all performed the same feats, we inquired on what principle the order of one, two, three, &c. from first to last was made (for as to honor, whether a man is rated the first, or the tenth, or the twentieth, or the last, makes all the difference in the eyes of the world); we were told in reply, that the preference was given to the best looking men or to gentlemen; for the candidates are all persons of property, who find their own horses, dresses, arms, &c.; but their arrows they never get back again, they being the perquisites of the target watchers."

Mr. Ellis of lord Amherst's embassy had an opportunity of seeing one of these military examinations at Nanchang foo, the capital of

* Timkowski's Travels, vol. 2, chap. 1.
† Chinese Repository, vol. 2, page 233.
‡ Morrison's View of China for Philological purposes, page 102.
§ Canton Register, Dec. 3d, 1832.

Keängse, which he thus describes. "In a walk around the walls, I was most agreeably surprised by coming upon the place where the examination for advancement in military rank was holding. The place might be called a stadium about 200 yards in length; at the upper end a temporary hall had been erected, with an elevated throne or seat; a row of mandarins in their full dresses occupied each side, but the distance at which I stood did not enable me to ascertain whether the raised part was occupied by some mandarins, or by a representation of the imperial presence. At the extremity opposite to the hall, was a wall of masonry intended as a butt for military practice, and at a short distance in advance, a paeloo from which the candidates on horseback, armed with a bow and three arrows, started. The marks at which they fired, covered with white paper, were about the height of a man, and somewhat wider, placed at intervals of 50 yards; the object was to strike these marks successively with the arrows, the horses being kept at full speed. Although the bull's-eye was not always hit, the target was never missed: the distance was trifling, not exceeding 15 or 20 feet. It appeared to me that the most skill was displayed in changing the bow without checking the horse. The candidates were young mandarins, handsomely dressed; their horses, trimmings, and accoutrements were in good order; their arrows were merely pointed, without barbs to prevent accidents, the spectators being within a few yards of the marks."*

The emperor is present at the examination for the highest military honors,† and awards prizes, such as a cap decorated with a peacock's feather. On one of these occasions, a candidate passed with success by an imposition in the strength of his bow, in the very face of the emperor; but he was detected and forbidden to exhibit again. The officer who passed him was punished, and he who detected the cheat rewarded.‡

An imperial order of March 24th, 1834,§ says: "In the late reign, whenever an excursion was made into Tartary, it was customary to inspect the skill of the great officers of government, and of all those near the imperial person, in military exercises. In the ensuing year when we proceed on a similar expedition, it is our intention, as of old, to inspect these exercises. But from the 25th year of Keäking [1820] until now, there has been but little practice in them. Let orders be circulated for a general practice in such exercises, that next year, when the inspection takes place, every one may be perfectly adroit. Heavy penalties will be inflicted on such as prove remiss or inexpert."

The system of examinations seems to prevail in most departments. The Peking gazette of September, 1819,‖ announces that the prime minister Tŏtsin, and the statesmen who act with him, report the examination of the translators from the Russian language into the Chi-

* Journal of the Embassy, 2d edition, vol. 2, page 94.
† Indochinese Gleaner, Oct. 1818, page 181. ‡ Canton Register, Feb. 3d, 1830.
§ Transactions of the Royal Asiatic Society, vol. 1, page 390.
‖ Indochinese Gleaner, April, 1820, page 297.

nese or Tartar, and propose rewards for the best qualified; the candidates were fifteen. There were six who were classed first, eight put in the second place, and one to a third and lowest place." At a similar examination in 1830,* two Chinese literati were rewarded for translations of Russian (perhaps Latin) official documents.

There are examinations for Tartar translators, since we find a candidate convicted in 1830,† of having "obtained a victory with another man's spear;" that is, he passed his examination with the assistance of another person. He was made to rewrite his essay before the court, when the handwriting was found to differ from that which he had previously given in.

The priests, as an order, appear to occupy a very small portion of the notice of the emperor; they seem, nevertheless, to be obliged to undergo an ordeal and to take certain degrees before they receive the imperial diploma. A translation of one of these documents granted by Keäking states,‡ after a long preamble, that "a man, being desirous to leave the world and enter the priesthood, came to our altar and passed his first degree on the first day of the moon; on the fifth, he became a priest; and on the eighth, completed the circle of the great precepts of the idols; he perfectly obeys the laws of Fuh, and propagates his precepts. He has for a long time adorned, adhered to, and imparted, the instructions of his sect. * * * * Being truly apprehensive that ignorant persons will trifle with the laws, and intrude themselves into office without due examination, we have, to prevent imposition, given these written credentials, which any one who travels for the sake of increasing his knowledge may carry about his person."

It is impossible to devise a more beautiful and seemingly impartial theory for the election of a magistracy than that which is developed in the preceding pages; or one, which if it were carried into effect, would insure to the people a more consistent and concentrated talent in the management of their affairs, and to the magistracy, greater veneration and obedience on the part of the people. It is the only part, perhaps, of the Chinese government which, as a general system, is not to be paralleled in one or other of the great monarchies of past or present times, and it is the only one, perhaps, of their inventions worth preserving, which has not been adopted by other countries, and carried to greater perfection than they were equal to. The United States of North America is, however, to be excepted, as far as its military service goes, admission to which can only be obtained by students of the national academy at West Point, who have passed a certain examination. The British East India company are also to be excepted, who have adopted the principle as far as election to the civil service, and lately to the military service also, and who have generally promoted their servants according to their merits throughout their career. It is to this partial operation of the system, effected

* Canton Register, May 15th, 1830. † Canton Register, June, 15th, 1830.
‡ Malacca Observer, May 19th, 1829.

by moral and well-paid agents, that the servants of this government are more talented, and more efficient, and no less pure with reference to the temptations to be otherwise, and to extent of country and population which they control, than those of any other power on the face of the earth.* The full development in India of this Chinese invention is destined one day, perhaps, like those of gunpowder and printing, to work another great change in the *states-systems* even of Europe. It now remains to show how China has stopped short of perfection in this, as in almost all her other sciences and arts.

A state paper laid before the present emperor in February, 1822,† contains a summary of most of the causes which have operated to mar the system. The animus betrayed in the concluding paragraphs is not the least of the evils indicated in the document; for it is apparent, notwithstanding the emperor's panegyric on the authors, that they were engaged in some intrigue which was working at the time, perhaps with a view to upset Tŏtsin's administration,‡ and more anxious therefore to effect his downfall, than reformation in the system of election to the magistracy. The facts they adduce are, nevertheless, not the less instructive. The following is the "state paper:"

"Sin Tsungyih, principal of the literati in Shantung province, and Yuen Seën, censor of Yunnan province, lay the following document before the emperor.

"We have heard that the sale of the magistracy, and the vending of high offices originated under the emperors Hwan and Ling of the Han dynasty;§ but alas! the disgrace of selling office under the present dynasty is greater than theirs. And why? The revenues thus procured at the close of the Han dynasty were still appropriated to the public service, but our dynasty puts the whole of such revenues into its private purse. From this state of things it is, that the nets are thrown to get gain, and gain-getting statesmen are numerous.

"Our dynasty commenced the sale of offices in the tenth year of Teëntsung (about 1637), to supply money for the use of the state,‖ and to collect together human talent; for many of the sages and worthies of antiquity arose from the midst of fish and salt, and markets and public wells; and those who bought office made up a portion of talent unsupplied by those who obtained office by literary merit. This being the intention, it was not bad, and under these circumstances, it was provided by imperial orders that annually there should be employed eleven literary statesmen, and eight who had bought ap-

* The marquis of Hastings, in speaking of the servants of the E. I. company, says, "I could not forgive myself, were I to let slip such an opportunity of rendering to the honorable company's servants that testimony which they have proudly merited from me. No body of men, taken generally, can be more high-minded, more conscientiously zealous, or more rigidly intolerant of any turpitude among their fellows." See *Report and General Appendix on E. I. Company's affairs*, ordered by the house of Commons to be printed, August, 1833, page 111.

† Malacca Observer, June 19th, 1827.

‡ Chinese Repository, vol. 4, page 61. § A D. 190.

‖ This was before the Tartars gained complete dominion over China.

pointments, by which means there was a majority of the learned in all departments of the government. But at this moment, there are unemployed by government more than five thousand of the tsinsze graduates, and more than twenty-seven thousand of the keujin graduates; and those who are now waiting to be employed, are those made eligible eighteen examinations since (about 30 years ago). The design of his majesty's heart is to give age to their talent, and prepare them for service; but it is very well known, that before all those on the list can be employed, those made at the present day must wait 30 years. And allowing that they are thirty years of age when they obtain the degree of keujin, and go to the court examinations, and again wait 30 years, these men will be upwards of sixty years of age before they are employed, and if then appointed to office, by the time they have reached it and been there a year, the quinquennial examination may occur, and if they are not rejected as old and superannuated, they will be pointed out as feeble and stupid; and thus the sect of the learned will be entirely excluded from office.

"The buyers of office have plenty of money and are young in years, and thus they are promoted over every body's head, and are pointed out as being correct and having the talents: our former monarchs complimented the system as beautiful and the intention good, but where is the reality? Besides, the rules at the examinations are most rigorous. A candidate must state in writing his descent for three generations back; he must have five sewtsae graduates to give bonds in his favor, and he must have two other sureties to affix their mark; and there is a special investigation lest any one should write for the candidates, and lest they should be connected with prostitutes, or players, or lictors, or menial servants: and is not all this more than enough? But respecting the office-buyer, there are no such precautions; no questions are asked him about his origin; as soon as the money appears there is an office given him; governors and lieutenant-governors will become his sureties, and in one year he will actually be in office. Thus the magistrate Seängyang, a priest, prohibited by law from holding office, bought his way to one; the taoutaou of Ningpo (a high station), from being a mounted highwayman, bought his way to office; besides others of the vilest parentage, eight of whom have been accused and brought to light in a few years. Of late none have been impeached, and their numbers are unknown. But the covetousness and cruelty of this class of men are denominated purity and intelligence; they covet money and their superiors point them out as possessing talents. They are cruel, and inflict severe punishments, which make the people terrified; and their superiors point them out as possessing decision: and these are our able officers!

"We remember reading Yangching's words, and we have been unable to prevent our minds perpetually recurring to them; they were, 'In kind treatment of the people my heart can labor and toil, but in pressing hard the payment of taxes I have no talent for government.' These few words disclose a reason why his acquirements procured him a low place.

"When this document shall by us be laid before your majesty, and be sent forth to the privy council, they will no doubt make a pretext that the resources of the country are inadequate, and thereby darkly insinuate their slanderous aspersions; we have therefore made a calculation. What occurred in the reign of Keënlung and before his time, we need not bring into the account, but from the third year of Keäking, shall commence our estimate. Then the heresies of banditti in Szechuen and two other provinces caused an insurrection, and the sale of offices procured more than seventy thousand taels. During the 11th year, the mountaineers of Yunnan rebelled, and the sale of offices realized a hundred and twenty thousand taels. In the 19th year, the Hwang ho broke through its banks, and the vending of offices procured sixty thousand taels; amongst those sums there might be more or less twenty or thirty thousand taels, but the whole amount for twenty years makes but a few hundred thousand taels.

"Now if the expenses of imperial honors were once removed, it would save as much in one year, as the sale of offices have produced for ten years. For, the expense of flowers and rouge at the Fungtsaou harem is annually a hundred thousand taels. The salaries at the harem of waiting boys are a hundred and twenty thousand taels. The round splendid gardens of Yuenming cost more than two hundred thousand taels. The establishment at Jĕho cost four hundred and eighty thousand. The great officers who superintend the Yuenming gardens get in salaries a hundred and sixty thousand taels; and there are conferred in largesses on the women of those gardens, two hundred and fifty thousand taels. If these few items of expense were abolished, there would be a saving of more than a million of taels of useless expenditure; talent might be brought forward to the service of the country, and the people's wealth be secured.

"We find, on investigation, that in the provinces, from governors and lieut.-governors down to village magistrates, all combine to gain their purpose by hiding the truth from the sovereign. Thus the salt commissioners of Hookwang and Keängnan are six great officers, and the tricks of the salt merchants with these dignitaries are very many. For the salt that these merchants send to the emperor weighs sixty catties a bag, at about 500 cash per bag; but the salt they sell to the people weighs only eight catties, at about 500 cash a bag. It was on account of such nefarious conduct that the late governor Pihting was degraded, and Tŏtsin procured so much eclat. That Tŏtsin, the prime minister, who had the whole government in his hands, and who acquired such glory and such weight with his master, how did he show his gratitude? Out of undeserved tenderness, not to mention any other of his misdemeanors, take his conduct on the 25th of the 7th moon of the last year, concerning the emperor who has now gone the great journey and become a guest in heaven. Tŏtsin, in order to join in with a cabal, affirmed officially that the late emperor was born at Kwanyang; but the advents of the 'dragon princes' of the reigning family are subjects as easy to be ascertained as the most luminous object reflected in a mirror: but the late emperor,

it is well known, made his advent at Shinleaou. However, this is a specimen of the way in which Tŏtsin, the accuser of Sung tajin and Tankaou, reported to his master and deceived the emperor. But the numerous cases in which he fomented ill cannot be reckoned upon bended fingers.

"If your majesty deems what we have now stated to be right, and will act thereon in the government, you will realize the designs of the souls of your sacred ancestors; and the army, the nation, and the poor people will have cause of gladness of heart. Should we be subjected to the operation of the hatchet, or suffer death in the boiling caldron, we shall not decline it."

His majesty thus replied: "The report of Yuen Seën and his colleague is extremely lucid, and shows them to be faithful statesmen who are grieved for the state of their country, and who have the spirit of the great statesmen of antiquity. Since the days of Yun Chwang-too and Hung Leängkeën, such men have scarcely appeared."

It now remains to show that the sale of office and its consequent effects have continued to the present time. The sale of both civil and military commissions was adopted for one year in 1826, if indeed it had ever entirely ceased, in order to meet the expenses of the war which was then carrying on against the insurgents in Turkestan.* It produced about six millions of taels. It was renewed again the following year,† until the close of the 8th moon in 1828; and again in 1829,‡ in the province of Kansuh at least. The evil of the system began to be felt the next year; for whereas there was a deficiency of officers in Kansuh about the commencement of the war in 1826,§ we now find the governor of the adjoining province of Szechuen requesting the emperor to order the Board of Appointments to send him no more supernumeraries to wait for vacancies, inasmuch as he has already as many as will last him for several years.‖

The inference from the above notices is, that the first steps only in the scale of promotion are purchased; but the Canton Register of 1831 tells us,¶ that two sons of the security merchant, Howqua, find places in the Peking gazette of the 21st of January of that year. "One of them is created keujin by patent, for having, about eighteen months ago, subscribed 36,000 taels to repair the dikes of a portion of Canton river, injured by the inundation which then took place. The other son, or his father in his name, has contributed 100,000 taels towards the war in Tartary, which the emperor has 'done him the favor graciously to accept,' and ordered him to put the money immediately into the treasury. For this liberal contribution, his majesty has conferred upon the son the rank and title of 'director of the salt monopoly.'" Finally, the Peking gazette, as quoted in a former number of the Repository,** announces that the promotion scrip is

* Canton Register, Nov. 15th, 1827.
† Canton Register, March 15th, 1828.
‡ Canton Register, May 2d, 1829.
§ Malacca Observer, March 27th, 1827.
‖ Canton Register, Oct. 2d, 1830.
¶ Canton Register, April 2d, 1831.
** Chinese Repository, vol. 2, page 430.

now open for subscriptions until the 5th moon of this year (1835); for it appears that every extension of this infraction of the old system is opened for a specified term, upon different conditions, like a loan or a lottery, according as it may, no doubt, be thought best adapted to attract monied men.

When the emperor allows himself to be bribed, we cannot wonder if his officers follow the example. "The literary chancelor in the province of Keängse having sold degrees in 1828," states the Canton Register,* "a secret report was sent to the emperor, who ordered two commissioners to proceed forthwith to search his house." They found there 400,000 taels which it was considered could not have been acquired fairly. The chancelor would not risk the interpretation, at all events, but hung himself. The price of a sewtsaeship in Canton in 1830,† was said to be eight thousand dollars; but it is to be obtained on better terms, according to Ung, the chancelor of Canton in 1828,‡ who complained in a public document that there were poor scholars who lived in the neighborhood of the college or examination hall, and kept regular literary workshops where all degrees of talent were put up for sale. The rich man's son may at one price, "be ground outside and drilled before examination;" or he may at another, find a substitute who will risk the pillory and personate the youth at the examination. The cant phrase for this kind of graduate is a *horse-back sewtsae*. There is a similar complaint the next year,§ with the addition that the Grub-street sewtsae "write essays for otners." The tricks of the school-room are amply exposed in the Peking gazette of 1831,‖ in the report of a censor, and the emperor admits that it is not the first time he has heard of them.

"Wang Yunkin, member of the Tribunal of Rites, requests the imperial will on an affair. It appears that the public examinations have been established by the law of the empire, for the purpose of finding men of real talent; but of late years, the scholars examined have been men of inferior talent, and unacquainted with the classics; hence, when they proceed to the place of examination, they craftily and deceitfully carry with them miniature editions of the classics with comments, that they may be able, when examined, to copy them: and booksellers, with a view to gain profit by this means, are constantly making more and more of these books, without any limit. These are carried by the graduates in their bosoms or their sleeves; and as, when that is the case, they fear being searched, when they answer to their names, they do not walk on in regular and orderly succession, but presuming on their number, oppose all control, and push forward with noise and violence. All this is occasioned by these miniature comments; owing to which, also, the essays written are not wholly the productions of the candidates themselves, but are in part mere copies from others, so that their talents will barely attain

* Canton Register, Feb. 26th, 1828.
† Malacca Observer, Nov. 4th, 1829
§ Canton Register, Oct 3d, 1829.
‡ Canton Register, Sept. 6th, 1830.
‖ Canton Register, March 8th, 1832.

mediocrity. Besides which, multitudes imitating them, and that in a worse degree, all fear or shame is cast off. If these evil practices be not stopped, not only will the classics shortly be neglected and become useless, and no men of talent and knowledge remain, but those in office also will cease to act honestly and uprightly. The consequences of these practices are not of a light description, and to suffer them to increase, instead of eradicating them, is not the way to fulfill the imperial wishes in nourishing the people's talents.

"It is, therefore, incumbent on me to request your majesty's commands to the officers of the police footguards (of the capital), requiring them to issue strict prohibitions, and within a fixed period, to compel all booksellers to burn every work they possess of the aforesaid kind. I am told that similar practices are frequent in the provinces, and it is incumbent on me farther to request your majesty to issue edicts to all the provinces, commanding that everywhere these practices be strictly prohibited, and that at each successive examination, fresh inquiry be made and new prohibitions issued; that should any case of this nature be found to have taken place hereafter, besides the individual concerned being severely punished, the inattentive local officers shall be also subjected to a public investigation."

To this the imperial reply with the vermilion pencil was: "This description of evil and unworthy practices I have already heard of. If I stop at merely issuing prohibitions, and requiring the sellers themselves to burn the books, it will still be done in name only without the reality. As to what shall be done, and what regulations shall be enacted, with a view eternally to eradicate these illegalities, and to reform the practices of the students, let the ministers of the privy council confer with the Tribunal of Rites, and Censorate-general, and after careful and minute deliberation, memorialize. Respect this!"

The result of the inquiry is not known, but we may suppose that it suggested no remedy; for we find that the literary examinations throughout the provinces and at Peking are, in 1832,* the occasion of numerous memorials and edicts which appear in the Peking gazettes. A thousand plans are recommended to prevent fraud in the attainment of graduateships; but all to no purpose. Where there are so many essays upon such dry subjects to be criticised, we may readily believe that a great portion receive very little attention. A keujin who was a rejected candidate at Peking for the rank of tsin-sze,† printed his essay, upon the first paragraph of which the examiner had written his condemnation without reading further. One of the censors who reported the circumstance, requested that this mode of appeal to the public should be interdicted. The reply was: "if a candidate thinks that an examiner acts unjustly, he may appeal to the proper court, but he must not presume to print." The keujin was deprived of his degree, but the examiner was subjected to a court

* Canton Register, Nov. 16th, 1832

† Canton Register, Jan. 19th, 1830.

of inquiry. One of the examiners at Canton in 1832,* who had sought to clear his intellects or invigorate his nerves to the task by a pipe of opium, fell asleep with a lamp burning near him. When he awoke, he found several of the candidates' essays, which he had been examining, destroyed, by catching fire from the lamp.

That abuses should be found in the operation of any system which is applied to the government of such an unwieldy empire as China, is no more than might be expected; but when that system involves the principle upon which the harmony and efficiency of the whole machinery of the state stands, and the mainspring of the whole is allowed to corrode, and ineffective parts to be substituted, we must suppose either corruption or neglect in the controling power. That this has been the case with the system of appointments to office in China, is proved partly by the above quotations: we have now to show that corruption was allowed to exist for a series of years, not only in the provincial tribunals, but also in the office of the tribunal at Peking which confirms the literary degrees that entitle to hold office. A great part of the Peking gazettes in the latter part of 1830,† contained documents which related to the discovery of the sale of forged diplomas of literary rank by the writers employed in that division of the Board of Revenue in Nganhwuy, in which the diplomas are made out. They had carried on the traffic for four years, and forty-six persons in that province alone, were convicted of possessing the forged documents. "If," says the report of the Board of Revenue upon the subject, "there are so many in one province alone, how can the other provinces be without any transactions of the same kind?" A memorial of a censor upon similar abuses at Peking, called forth, no doubt, by the occurrences in Nganhwuy, represents the difficulty of preventing such transactions: "they arise from the writers (query, graduates), when the term of writership is elapsed, being without employment, and not being compelled to return within a limited time to their native places, as well as from the remissness and oversight of the officers under whom they have been employed." The censor requested that the circumstances might be inquired into, and the ta heŏsze (privy council) and the council of nine were ordered to deliberate on the subject, and report the result of their deliberations.

The Canton Register, from which the above is taken, unfortunately does not contain any one report upon the subject at length; but the following is given as a summary of the privy council's investigation. "Six of the writers in Peking, who have for a series of years, been forging diplomas for the keujin, and imposing upon those to whom they sold them have been sentenced to death. The prime minister Tŏtsin presided at their trial, and they were all ordered for immediate decapitation, but the emperor has altered their sentence. The two ringleaders are to be executed in the presence of Changling (the present prime minister, 1835), and a party of Peking writers to surround the culprits at the execution, that they may witness their fate

* Canton Register, Oct. 17th, 1832 † Canton Register, Feb. 19th, 1830

and take warning. The next two are to be reserved as witnesses for a while, and then beheaded; and the last two are to be strangled after the great autumnal assize."

It is added that an inferior officer of the Board of Revenue, with a few accomplices, carried on for years a system of selling forged diplomas for rank, and "it is ascertained that during the successive superintendence of *twenty* presidents of this board, Kwei Shingtso (the name of the officer,) had sold *twenty thousand four hundred and nineteen forged diplomas.* He and his accomplices have been punished with death. The presidents, and other officers who should have detected this forgery, have been visited variously with dismissal, degradation, and loss of salary. Those who are degraded to a lower rank are told by the emperor, that if they be faultless for eight years to come, they will be restored." His majesty says he is quite ashamed of such a set of servants, both on their account, and that he cannot acquit himself for employing them.

A note to the translation of the Penal Code, [sect. 51,] states the number of the chief provincial officers of China, upon the authority of the imperial court calendar, to be: governors, 11; fooyuens, 15; treasurers, 19; judges, 18; chancelors, 17; magistrates of cities of the first order, 184; of cities of the second order, 212; and of the third, 1305: altogether 1781. Allowing these officers to be changed every third year, and not to fill similar offices in the provinces a second time, it would require 35,620 officers to fill all these appointments during sixty years. Allowing the 20 presidents of the Board of Revenue in Peking to have presided during the same time, then would the manufactory of forged diplomas in their tribunal have sufficed to supply more than two thirds of the persons qualified for the provincial offices, without mentioning that of Nganhwuy, and other provincial manufactories. Supposing the officers who had served one term in the provinces, to have survived, and to be translated to important stations in the capital, or in the dependencies, the number of those who had originally obtained rank by means of forged diplomas would probably suffice to fill most of the high offices in the empire.

ART. III. *Structure of the Chinese government: the supreme government,—imperial councils; the six boards; the office for colonial affairs; the censorate; the Tungching sze, a court of representation and appeal; the Tale sze, a court of criminal justice; the Hanlin college.*

IN re-perusing the remarks on the leading principles of the Chinese government, with which we introduced the second article in our May number, it appears to us that we have failed to set the subject in a

sufficiently clear light. Before continuing our account of the Chinese constitution and government, therefore, we offer to our readers the following summary view of the main principles on which the government is established, and of the effects which seem to us naturally to result from them.

In investigating the principles on which the government of China preserves its power over the people, we find two prominent points,—a system of strict *surveillance*, and a system of universal, mutual *responsibility*. These extend through all ranks and orders of society; and the latter, enforced as it is by a minute gradation of official subordination, is well illustrated by a comparison with a military despotism, wherein strict discipline, and implicit, unhesitating obedience are alone admitted. The effect of this military principle, when extended throughout every branch of the government, is to destroy all *moral* responsibility on the part of those who govern, and to place in its stead a merely mechanical conformity to rule. And when to this is superadded also a system of surveillance or mutual espionage *among the governors* themselves, then moral restraints fail, and justice in government ceases to exist as a principle, and becomes but a mere name. The same system of mutual espionage, mutual responsibility, and consequent mutual liability to punishment, when extended universally to the people, undermines the principles of confidence and truth among them; and, by creating distrust between relatives, saps the foundations of social order. Thus justice. truth, honesty, and natural affection, are severally destroyed or impaired. The social and political ties of the people are very greatly loosened; and anarchy, we might suppose, would be the speedy consequence. The system of surveillance, and the mutual liability to punishment, operate, however, by means of *fear*, to deter men from offering resistance to government; and this fear is at the same time fortified by a habit of submission, arising out of the peaceable character of the people, and their mental debasement. Thus, with a state of society we might almost say ripe for rebellion, the people are nevertheless effectually kept in check, by a government acting on the baneful and debasing principle of surveillance and universal responsibility. How long it will continue so, is a subject for interesting speculation.

In speaking of the several parts of the Chinese government, we may observe three divisions of our subject, viz. 1, the supreme general government; 2, the local public officers of the capital; and 3, the government of the provinces and colonies. The entire government is in a measure under the direction of the *imperial councils*, which may be regarded as organs of communication between the imperial head and the several members of the great body politic. They are two in number, the inner council or cabinet (nuy kŏ), and the general council (keun ke choo). Both are supposed to be for the purpose of advising the sovereign; but this supposition appears to be erroneous, the former being simply an office for carrying on the routine of business, while the latter is the real council, comprising not only the chief officers of the former, but also many other high dignitaries se-

lected from the heads of the tribunals at Peking. The separation of this latter council from the office of the Nuy Kŏ under a distinct designation, appears to have been effected within the last thirty years, as we do not meet with the name, keun-ke choo, in the governmental statutes of an earlier period.

The *Inner Council*, Nuy Kŏ, has at its head four principal and two or more assistant ministers, called ta heŏsze,* who are alternately Tartar and Chinese. Their subordinates are ten heŏsze, eight shetuh heŏsze, eight shetuh, six teëntseih, and also a number of secretaries, &c., under the untranslateable designations of chungshoo, chungshoo chayjin, and peihteĕsheih. The heŏsze, who are also ex officio members of the Board of Rites, are six of them Mantchous, and four Chinese. They are often employed as political residents in the colonies, in which case their duties at court are performed by shetuh heŏsze, or by members of the Hanlin college, selected for the purpose. Of the ta heŏsze, one or two often hold merely nominal seats in the council chamber, in consequence of their being otherwise employed as governors in the provinces. The others, residing in Peking, attend daily on the sovereign, to lay before him the affairs of the empire, and to transmit his majesty's orders thereon. Their duties are, "to consult on the government of the empire, to set in order and declare the thoughts and purposes of the imperial mind, to regulate the canon of governmental statutes, and to watch the great balance of affairs; thus aiding the sovereign to regulate the concerns of the people." This statement of their general duties we extract from the Ta Tsing Hwuy Teën, or "Collection of Statutes of the Great Tsing dynasty," the last edition, published in 1822; from which work we also derive most of the particulars that we are enabled to give respecting the structure of the several parts of the Chinese government. Its very minute details, not only as to the things to be attended to, but also respecting the precise mode in which each duty is to be performed, we must often cursorily pass over, as being foreign to our present object, which is to describe the machinery of government in its ordinary, rather than in its extraordinary, operations.

It is one of the duties of the members of the cabinet to preside on great state occasions and ritual observances, as at the sacrifices to heaven, earth, and the deceased imperial ancestors, the accession to the throne, the nomination of an imperial consort, &c. Its most prominent daily business consists in the reception of imperial edicts and replies of a public nature, and the presentation of memorials. The former are transmitted from the General Council chamber (Keun-ke Choo), and, if of general import but not otherwise, are exposed in the office of the Nuy Kŏ, to be copied by the clerks of the various Boards. The latter, being forwarded to the Nuy Kŏ from the proper offices, if of a secret nature, under sealed envelops, are there copied; and if necessary, translated from Chinese into Mantchou or vice versâ;

* We may here once for all remark, that since many of the official titles are incapable of intelligible translation, we shall rarely attempt to give any explanation of their meaning.

errors and neglects of the proper forms are marked, and attention is paid to various particulars which are of a nature too minute to be here enumerated. One only is deserving of particular notice; the ministers having perused and formed an opinion upon each document, a slip of paper is then pasted at the end of it, expressing in as few words as possible, what they deem the appropriate answer; or, where an election of two or more things is to be made, several slips of paper are attached, with answers suited to either alternative; this is in order to economize time when in the imperial presence-chamber, a stroke of the pencil on the slip of paper which contains the appropriate answer being then sufficient. All the preliminaries having been arranged, the memorials are, at daylight on the morning following their reception, submitted to the sovereign; on this occasion, one of the six Mantchou heŏsze reads each document, and then hands it over to the four Chinese heŏsze; and these last inscribe upon it the emperor's answer, except when his majesty himself employs "the vermilion pencil" to perform that duty. The other duties of the Nuy Kŏ are, the preservation of the imperial seals, twenty-five in number, each to be used for some special purpose; and the arrangement of the posthumous titles that are given to deceased emperors and their consorts, to meritorious ministers, and to nobles.

The following are the various departments of the Nuy Kŏ, for carrying on some of the details of its business. 1, teëntseih ting, the record and seal office, under six teëntseih, and an indefinite number of shetuh heŏsze and others appointed by the chief ministers; 2, and 3, the Mantchou and Chinese paper offices (pun fang), and 4, the Mongol office, for the purpose of translating and copying memorials in the several languages; the Mongol office extends to all the colonial and foreign tribes, and has the direction of the "Russian school;" 5, and 6, Mantchou and Chinese offices for preparing the replies, written as above-mentioned on the slips of paper attached to the end of memorials; these offices are called peaou tseën choo; 7, chambers occupied by writers whose duty it is to prepare certain edicts and other documents to be issued in the imperial name; 8, an office of monthly supervisors; and 9, a treasury and several depositories of public documents. To these we may add the chungshoo ko, an office wherein patents of nobility, &c. chiefly for the imperial family are prepared. Its officers, a heŏsze, and several clerks called chungshoo, are selected out of the members of the Inner Council.

The *General Council*, Keun-ke Choo, is composed of members selected from among the ta heŏsze of the Inner Council, the presidents and vice presidents of the six Boards, and the chief officers of all the other courts in the metropolis; these members are called keun-ke ta chin, "great ministers [directing] the machinery of the army,"—the army being here taken to signify the whole nation, on the military principle to which we have already adverted. The duties of this council are, "the writing of imperial edicts and decisions, and the determination of such things as are of importance to the army and nation, in order to aid the sovereign in regulating the machinery of affairs."

The members of this General Council assemble daily at an early hour in the morning, in one of the courts of the palace, there waiting until summoned into the imperial presence. When in council, the members sit upon mats or low cushions laid upon the ground. The commands and decisions of the emperor being written down by them, are, if not of a secret nature, transmitted to the Nuy Kŏ to be made public; if relating to provincial or other affairs that require secrecy or expedition, a dispatch is forthwith made up, and sent from the General Council, under a sealed envelop, to the Board of War, to be forwarded by one of its couriers. In all important consultations respecting the government, and in the decision of important trials, the members of the General Council are engaged, either alone or in conjunction with the appropriate Board or court. In time of war they are charged with the duty of obtaining all needful particulars regarding the state of the country through which the troops have to pass, the supply of provisions, &c. for the emperor's information. Of all officers entitled to promotion, or recorded for meritorious deeds, complete lists are kept; and in case of a vacancy, it is the duty of the Council to lay before the sovereign the names of those who are capacitated to fill it, that his majesty may select from among them. Several members of the Council are stationed as political residents in the northwestern colonies; and the remaining members are charged with the detail of the order of succession, and of interchange of station among them. To give these residents a greater degree of consequence in the eyes of the mixed races of people under their command, they receive various allowances and gifts directly from the throne; and with the detail of apportioning and sending these gifts, the members of the General Council are also charged. The distribution of various gifts to the envoys of the Mongol and other foreign princes, is also intrusted to them, with the exception of certain gifts of a fixed nature and amount, of which the Board of Rites takes cognizance. Its members are further charged with attention to certain literary matters, the preparation of imperial narratives, &c. For conducting the detail of these varied duties, there are attached to it thirty-two clerks called changking.

There are also the following subordinate offices attached to it, under the direction of the members of the council, with the aid of various writers, revisors, &c. 1, fangleŏ kwan, an office for the preparation of narratives of important transactions; 2, nuy fanshoo fang, an office for translating books and documents from Chinese into Mantchŏu, and the reverse; and 3, shang-yu choo, an office for observing that imperial edicts are carried into effect; it is also a duty of this office to supervise the arrangements of the school of historiographers.

The *six supreme Boards*, luh Poo. The duties of the imperial councils are all, it will be observed, either of a general nature, extending to all the departments of government, or else of a nature immediately concerning the sovereign; they serve to connect the supreme head of the state with the several subordinate departments of the ad-

ministration. Of these departments, the chief are the six Boards, which have cognizance of all transactions that take place in the eighteen provinces of China Proper. These six are the Boards of civil office, of revenue and territorial resources, of ritual observances, of war, of punishments, and of public works. At the head of each Board are two presidents, shangshoo, and four vice presidents, shelang, who are alternately Tartars, either Mantchou or Mongol, and Chinese. The chief ministers of the Nuy Kŏ, namely, the ta heŏsze, are frequently appointed superintendents—over the presidents—of one or other of the Boards. The Boards over which such superintendents are most commonly appointed are those of the revenue, of war, and of punishments; occasionally a president of one Board is placed as superintendent of another, and sometimes an assistant ta heŏsze is at the same time a president only of a Board. The subordinate officers of the Boards are, langchung, yuenwaelang, and choosze; under whom are peihteĕsheih or clerks. To each Board are also attached several offices for conducting the details of the general business, as well as subordinate departments for attending to particular portions of the peculiar business of the Board. Of the offices, there are two for preserving documents and preparing papers, called tang fang and pun fang, which are also charged with attention to other minor duties: there is "a hall of business" (szewoo ting), with its particular offices for receiving documents from the provinces: there is another for supervising the proceedings of all the subordinate departments: and there is a third for keeping the seals of the Board. These offices are sometimes subdivided, and sometimes two are amalgamated in one. The number of subordinate departments, tsingle sze, is various.

The *Board of Civil Office*, Lè Poo, "has the direction of all officers of civil rank in the empire, for the purpose of aiding the sovereign to govern all people." Its general duties consist in the presentation of civil officers to the emperor, and in the distribution of civil and literary offices throughout the empire.—The whole subject of this paper being a detail of the names and functions of such offices, we pass on to speak of four subordinate departments, tsingle sze, which are attached to the Lè Poo.

They are the following: 1, wăn-seuen tsingle sze, or simply wăn-seuen sze, the duties of which are to direct the order of precedence of the nine civil ranks; to regulate the supervision and inspection of offices, elevation of individuals to nominal rank, divisions of authority, &c.; also to attend to the distinctions of official classes and series, and to order the laws of promotion or exchange of office, the times of appearing at court and being presented to the emperor, and the rules for the selection of officers to fill vacancies or to perform particular duties. 2, kaou-kung sze, whose duties are to investigate the merits and demerits of civil officers, and their title to be recorded for good conduct, and advanced, or on the other hand, to be subjected to inquiry, fined, or degraded; also to ascertain the character which each officer bears, as to the good or bad performance or neglect of his du-

ties; and further to regulate and record the grants of furloughs on account of sickness, or other causes. 3, ke-heun sze; the duties of this department are to regulate the temporary retirements from duty necessary in order to attend upon aged and sick parents or grandparents, or to mourn their decease; to direct the order of succession to such deceased relations; and to regulate the changes of names that may be made among officers, either in consequence of the wishes of individuals, or owing to the infringement of certain rules respecting such names. To this department is attached a minor office for regulating the salaries of officers, keeping account of fines to which they have been subjected, &c. The fourth subordinate department of the Lè Poo is the yen-fung sze, the duties of which are to regulate the distribution of hereditary titles, patents of rank, posthumous honors, &c. The Chinese is, we believe, the only government that ennobles ancestors for the merits of their descendants; this peculiar practice arises from their strict observance of paying sacrificial rites to deceased parents; rites which must always be proportionate to the rank of the deceased, not of the survivor. Hence the parents and grandparents, if they have not themselves possessed rank, receive it in consequence of the elevation of their son or grandson. The patents given for this species of rank, as well as those for hereditary nobility, are issued from the office of the yen-fung sze.

The Board of Revenue, Hoo Poo, "has the direction of the territorial arrangements and of the population, in order to aid the sovereign in nourishing all people." Among the chief objects to which it has to attend are, the levying of duties and taxes, the distribution of salaries and allowances, the receipt and expenditure of grain and treasure, and their transport by land and water. It regulates the territory of the empire, in its divisions into provinces, departments, districts, &c. It has also to compile correct censuses of all the people, in their various distinctions of classes, to obtain admeasurements of all the lands in the empire, to determine the positions of places by ascertaining their latitude and longitude; and to proportion the taxes and the conscripts. Also, to regulate the expenditure of the empire; and to enrich it by laying up supplies of grain as a provision for the wants of the people in times of scarcity. At the annual ceremony of the emperor's ploughing and sowing a field of grain, the officers of this Board preside. Attached to it are fourteen subordinate departments, and also a minor office, which is charged with the duty of preparing lists of such young Mantchou females as, being free from all deformity, are fit to be introduced into the palace, in order that the emperor may select individuals from among them to become inmates of the imperial harem.

The fourteen subordinate departments are charged with the supervision of the revenue, &c. of the several provinces, their number being fourteen instead of eighteen, by combining the supervision of Nganhwuy with that of Keängsoo as of one province; in the same manner, Kansuh is placed under the same supervision as Shense, and Hoopih and Hoonan are placed under one supervision. Cheihle

and Fuhkeën, probably on account of their commercial relations, are likewise classed together. On account of similar relations, also, the revenues of Mantchouria are in charge of the department of Shantung, and the expenses of the northwestern colonies are under charge of the department of Shense. Besides the charge which is given to all these departments over the revenue, &c. of the several provinces, each of them has further to attend to certain portions of the general business of the Board. Into the minute details of these we cannot now enter. But we have yet to mention other offices attached to the Board of Revenue; these are a court of appeal on disputes respecting property and succession; various minor treasuries for supplying the expenses, or attending to the receipts arising from particular branches of the affairs of the Board; a mint, under the direction of two of the shelang, or vice-presidents, of the Board, and of two other superintendents subordinate to them; an office of "the great ministers of the three treasuries," san koo ta chin, namely the treasuries of metals, of silks, and of the material of coloring, together with stationery, &c.; and lastly, an office, tsang chang, for superintending the supplies of grain in and about the capital, under the direction of two officers bearing the rank and title of shelang, subordinate to whom are thirty-two superintendents of the several granaries, besides other individuals of inferior rank.

The *Board of Rites*, Lé Poo, "has to inquire respecting the application of the five classes of ritual observances, and to proclaim them to the empire, in order to aid the sovereign in guiding all people." The five classes of ritual observances are explained to be; 1, those of a propitious nature, viz. festivals, sacrifices to the gods, and a few state ceremonies; 2, those of a felicitous or joyful nature, as the first ascension of the throne by the sovereign, state congratulations, grants of nobility, marriages, feasts, &c.; 3, those of a military character, relating to the preparations for war, reviews of troops, &c.; 4, those of an hospitable nature, relating to the intercourse of foreign states, and the presentation of tribute from abroad and from the provinces; and 5, those of an infelicitous nature, as the observances upon occasions of death and burial.

The subordinate departments of the Board of Rites are four, besides several offices for carrying on the general business of the Board. These are the offices already mentioned as being attached to each Board, with the addition of a depository of books and printing plates, a depository of sacrificial vessels, a treasury, &c. The first of the four departments is the e-che sze, the department of ceremonial forms and regulations. It has the regulation of the etiquette to be observed at court, on ordinary, and on extraordinary, occasions, on congratulatory attendances, in the performance of ministerial and official duties, &c.; also the regulation of dresses, caps, &c., as to figure, size, color, and the nature of their ornaments; of carriages and riding accoutrements, their form, &c., with the number of followers and the insignia of rank. It has also the direction of the entire ceremonial of personal intercourse between the various ranks of peers, minutely

defining the number of bows and degree of attention which each is to pay to the other, when meeting in official capacities, according as they are on terms of equality or otherwise. It has to direct also the forms of their written official intercourse, including the forms to be observed in addresses to and from foreign states. This department of the Board has further to attend to the establishment of the governmental schools and academies; and the regulation of the public literary examinations, the number of the graduates, the distinction of their classes, the forms of their selection, and the privileges of the successful candidates. Attached to this department is an office for manufacturing signets, &c. for the empress, and other ladies of the harem, and for princes of the blood, and the seals of the offices of government. The second department, sze-tse sze, is for the superintendence of sacrificial rites and observances towards the deities and towards the spirits of departed monarchs, sages, and worthies; among these we observe, in despite of the improved knowledge of astronomy which they have gained from Europeans, a detail of the rites to be observed in eclipses, "to save and deliver the sun and moon!" This department has direction also of the funeral rites, and the observances of the period of mourning. The third department, that of "host and guest," choo-kih sze, is for the regulation of observances in intercourse with the tributary princes and foreign monarchs, and in the reception of the annual tributary offerings of the provinces. It regulates the period of paying tribute, the course by which it is to be brought, and the presents that are to be returned. It also ordains the general principles of intercourse with tributary and foreign states; among these we now only mention the general permission granted to foreign astronomers, mathematicians, painters, and other artists, to repair to Peking, applying through the governor of Canton, who reports their application to the emperor, and receives the imperial permission or refusal as regards their individual cases. Attached to this department is an interpreter's office, under the superintendence of two "great ministers," and one other officer of rank. This office is not merely to supply interpreters and translators, but has the whole charge of lodging foreign embassies. The fourth department of the Board is tsing-shen sze, the department of meats and food. It has the superintendence of the imperial feasts given on various public occasions, of the allowances given to princes and to certain lords in waiting of the imperial household, of the supplies of animals and other sacrificial meats on occasions of animal sacrifices, &c.

The Board of Music, Yŏ Poo, is an office attached to the Lé Poo, being under the superintendence of the Mantchou president of that Board, in conjunction with an indefinite number of others, princes and high officers, possessing musical talents. Their duties are to study the principles of harmony and melody, to compose musical pieces, and to form instruments of music proper for them; also to suit such musical pieces to the various ceremonial, sacrificial, and festive occasions on which they are required. We confess ourselves unable to follow out the details of theory and nomenclature int

which the work before us launches upon this subject. The graces of dancing too are not neglected; the Board of Music has a number of dancers under its charge, and ordains the figures of the "military and civil dances."

The Board of War, Ping Poo, "has the direction of all the military officers in the empire, for the purpose of aiding the sovereign to protect all people." The granting and resumption of rank and dignities, the care of the ornaments of war and regulation of the post-stages and relays, the discrimination of the characters and capacities of military officers, and the enumeration of the serviceable militia, are subjects of its attention. Its general duties consist in the presentation of military officers to the emperor, and the distribution of military commands throughout the empire, and the president of the Board attends the emperor on all occasions of reviewing the troops.

The subordinate departments are four. 1, woo-seuen sze, the duties of which are to adjust the distinctions of rank, and to direct the selection and succession of officers, commencing with their examination and graduateship, the latter being the same, and conducted on the same principles, as that of the literary class; the former consisting chiefly in trials of horsemanship, archery, and a few other military exercises: this department regulates also the titles, insignia of rank, &c., borne by the officers, the periods for the higher ranks of officers employed in the provinces revisiting the court, and the choice of positions to be occupied by the troops. The 2, cheih-fang sze. Of this department the duties are to inquire into the merits and demerits of officers, and regulate their promotion or degradation accordingly; as also the payment of pensions or remunerations to those who have been wounded, and to the relatives of those who have died in battle. This department has also to investigate the talents and qualifications of all the officers of the army: it has further to regulate the frequent exercising of the troops, their instruction by reviews, sham fights, &c.; and to examine the passports of individuals crossing the frontiers. The 3, chay-ma sze. This department has the care of the cavalry, the horses, camels, chariots and other warlike vehicles, &c., including the relays of post-horses and the post-stations throughout the country; and has also a partial supervision of the imperial carriages and horses. Attached to this department are two minor offices, one a courier's office, called the "office for the announcement of victories;" and the other for the care of certain horses and chariots which are kept, it would seem, chiefly for the use of these couriers, who are employed, in times of peace as well as in war, for conveying urgent dispatches to all parts of the empire. The 4th, wo-hoo sze. The duties of this department are, to regulate the distinctions of corps in the army, its various classes of troops, infantry, cavalry, artillery, &c.; and to direct the punishments of the military; also to attend to the adequate supply of the munitions of war; and finally to regulate the examinations for military promotion.

The *Board of Punishments*, Hing Poo, "has charge of the penal enactments and arrangements, in order to aid the sovereign in correcting all people." Its chief duties are the settlement of penal laws; the decision of causes and appeals; the confirmation or alteration of sentences; and the regulation of fines and mulcts. In cases of capital crimes, with certain enumerated exceptions, the officers of this Board meet with two other criminal courts, and the three deliberate conjointly; and at the period of the autumnal decisions, they meet the officers of eight other courts, in order to reconsider the sentences passed by the various provincial judges; these nine courts are called the kew king, "nine [bodies of] ministers;" they will be again referred to below, when we come to remark upon the office and duties of the Censorate. We pass over the distinctions of crimes and punishments, since they have already been so fully detailed in sir George Staunton's elegant translation of the penal code. The offices for conducting the general business of the Board are the same as those of the other Boards, with the addition of the following: 1, the court of the autumnal decisions, for attending to the decisions passed by the emperor on all the criminal cases referred from the provinces to receive his final judgment; 2, the law chambers, for marking all changes made in the body of the written laws and the supplementary enactments, and for preparing all new editions of the penal code for publication; 3, a prison's court, for the superintendence of prisons and jailers; 4, a treasury of fines; and 5, an office for taking charge of the ordinary receipts (consisting of certain sums and supplies levied from the provinces), and the expenditure of the Board.

The *Board of Works*, Kung Poo, "has the direction of the public works throughout the empire, and the charge of expenditure thereon, for the purpose of aiding the sovereign to keep all people settled." It has to regulate the erection and repairing of all edifices of the government, and buildings for the use of the public, whether of earth, wood, or any other material; and to attend to the manufacture of all kinds of vessels, instruments, dresses, &c., required for the use of government, or for the observance of sacrificial rites; likewise, to the digging of ditches, building of city walls, setting up of dikes and embankments, erection of imperial mausolea, &c. It has also the regulation of weights and measures. The offices for conducting its general business are the same as those of the other Boards.

Its subordinate departments are the four following, namely: 1, ying-shen sze, the duties of which consist in the care of buildings, city walls, palaces, temples, altars, governmental offices, and other public edifices: it has also to take charge of, and set a price upon, all buildings confiscated to government; it has to prepare tents and camp equipage for the imperial journeys; the care of all instruments required for the various kinds of works, and of the imperial supplies of timber is another portion of the duty of this department; four superintendents of timber are appointed under it, and two of glass ware

and pottery. The 2, yu-hăng sze. The duties of this department are to attend to the manufacture of instruments and vessels required by the government, and of military weapons, guns, shot, &c.; it has also charge of distinguishing into classes the pearls produced from the imperial pearl fisheries; weights and measures are regulated by it; the tablets used in all the provinces as death-warrants, on all occasions of summary execution, are made by it. These are wooden boards, on which is inscribed, in large letters of gold, the word "warrant," in Chinese and Mantchou, with the seal of the Board of War attached; these tablets are laid up in the offices of the governors and lieut.-governors of provinces, and when required, are brought out with much form, after the ceremony of asking for them before a tablet representing the emperor has been first gone through; every general at the head of an army, or in command of a garrison, has a similar warrant, with the difference only of being made of silk, instead of wood, and in the form of a banner. Seven depositories of banners and camp equipage, camel accoutrements, sulphur, shot, cannon, charcoal, and miscellaneous articles, are attached to this department, under the direction of twice as many superintendents, The 3d department is too-shwuy sze; which has charge of all waterways, the repair of dikes and embankments, cutting canals, making and repairing highways, erecting bridges, &c. It has under its direction various military posts on the banks of rivers, to observe the state of the banks, and also posts, both civil and military, to observe the state of the dikes on the coasts of Keängsoo and Chĕkeäng. It has charge likewise of all the imperial dock-yards, and of the building of governmental vessels of every kind, also the direction of tolls, and the care of roads, and of the streets and sinks of the capital. Wooden and other cases for the preservation of books, records, &c., are made under its direction; and attached to it are two superintendents of icehouses, whose duty it is to attend to the preservation of that article throughout the summer; two other superintendents have charge of silks of every kind, for making dresses, &c. The 4th department, tun-teën sze, has charge of the imperial mausolea, and the supervision of all the workmen who are employed under the immediate direction of the Board. The tombs of meritorious officers, to whose remains the emperor, as a mark of approbation, orders sepulture to be given at the public expense, are made under the direction of this department. So likewise are the ornamental furnishing of palaces, temples, and other buildings.

The *mint* is under the direction of two vice-presidents (shelang) of the Board of Works, with two superintendents subordinate to them. The manufacture of gunpowder is under the direction of two "great ministers," with one subordinate superintendent. The office of superintending the streets and roads in and about the capital, is under the direction of two censors, in conjunction with a member of the Board of Works, and one officer specially appointed. There are also a few minor offices attached to this Board.

The *six Boards* of Moukden, formed on the model of the ancient

luh Poo of China, being confined in their jurisdiction to Mantchouria, must be noticed when we come to speak of the provincial governments.

The *le fan yuen*, "court for the government of foreigners," or colonial office, though its duties are also confined to a part of the empire, must not be similarly passed over, inasmuch as several different and very extensive governments are under its direction, as well as a few really foreign relations, which must be regarded as affecting, at least in some degree, the general government of the empire.

The duties of this office consist in "the government of the external foreigners, the regulation of their honors and emoluments, the appointment of their visits to the court, and the adjustment of their punishments, in order to spread abroad the majesty and goodness of the empire." This enumeration of its duties is sufficient to show who are the persons denoted by the term "external foreigners" (wae fan); they are the tributary and subjected tribes without the frontiers of the "eighteen provinces" of China Proper, and of the "three eastern provinces" of Mantchouria; and are called *external*, in contradistinction to the tributary tribes in Szechuen, Formosa, and other places. They are also called *fan*, foreigners, as distinguished from the *e*, barbarians unconstrained by the reforming influences of the celestial empire. These barbarians are also like the foreign tributaries, divided into two classes, external and internal, the latter including all the unsubdued and generally savage mountaineers in the interior of the country, in Kwangtung, Kwangse, Kweichow, and other provinces. The colonial office regulates the government of the nomads, and restricts their journeyings, as regards the space within which they are to confine themselves, lest one tribe should trespass on the pasturage of a neighboring one. It has offices for conducting its general business similar to those of the six Boards; and the management of its peculiar affairs is apportioned among six subordinate departments. Its officers are all Tartars, consisting of a shangshoo or president, and two shelang or vice-presidents, who are Mantchous, with one supernumerary shelang who is always a native Mongolian, and generally retains the office for life. The subordinate officers and clerks have the same designations as those of the six Boards.

The 1st department, ke-tseih sze, has charge of the territorial limitations, and regulates the rank and succession of the princes and nobles of the *inner* Mongolian tribes. It superintends their government, and the appointment of subordinate officers; the allotments of land for tillage to Chinese settlers; the taxation of the people; and the roads for intercommunication; it arranges the marriages of the princes, and of their sons and daughters, these being usually intermarried with the imperial family; it has charge of the arrangements of the tribes into chulkans, or corps, and of receiving triennially from the corps their oath of fealty: it has charge also of reviewing their forces. The 2d department, wang-hwuy sze, regu-

lates the salaries of the inner Mongolian princes, their visits to the court, their tribute, and the reception also of the imperial daughters who may have "descended by marriage" among them. Their visits to the court are paid in regular succession; they are divided into courses, one course visiting Peking annually. This department also fixes the numbers of the retinue and personal guards of the princes and nobles, according to their rank. The 3d department, teën-shuh sze, exercises over the *outer* Mongolian princes and nobles, the lamas of Tibet, &c., and the tribes which, having no superior chiefs, are ruled by Chinese governmental officers, nearly the same control as the first department exercises over the *inner* Mongolians. It fixes the limits of the territories of each tribe, supervises their government, regulates their rank and succession, arranges their division into corps, superintends the ways of communication between one tribe and another, and regulates their intercouse both ordinary and commercial: merchants among them are required to have licenses from the colonial office. At Kourun, the chief city of the Kalkas, are resident two ministers, keepers of the Russian frontier, and the organs of communication with Russia: they have an office also at Kiachta, where they regulate the commercial intercourse between Russia and China. With regard to the lamas, the succession of the koubilkan, or divinely inspired lamas, formerly a subject of so much intrigue, is now regulated by the emperor, through the medium of this department. Many of the lamas are scattered over Mongolia, but their chief residence is in Tibet, where for the government of them and the people, two political residents from Peking are joined to the councils of the dalai lama, and the bantchin-erdeni. These residents arrange the precedence of the heads of the tribes, direct their military forces, supervise the revenues, regulate the punishments, and establish laws "for the tranquillity of Tangout." The tribute of Tibet and the Gorkas is also under the direction of this department. The 4th department, jow-yuen sze, regulates the emoluments, the tribute, &c., of the outer Mongolian princes and the lamas, as the 2d department does those of the inner Mongolians. The 5th department, lae-yuen sze, regulates the government of the Mohammedan princes and begs; the periods of their visiting the court, their offerings, and those of the tributary, but not subdued, Pourouths, Kassaks, and Turkomans of Khokand, Badakshan, Belour, Tashkend, and Aokhan, in Independent Tartary. It regulates the taxation of the Mohammedans and their intercommunication. The 6th department, le-hing sze, regulates the penal discipline of the tributary tribes. A translator's office, an office of supervision, and a treasury, are attached to the colonial office.

The *Too-chă yuen*, "all-examining court," or Censorate, is intrusted with "the care of manners and customs, the investigation of all public offices within and without the capital, the discrimination between the good and bad performance of the business thereof, and between the uprightness and depravity of the officers employed therein; taking the lead of the *ko* and *taou* censors, and uttering each his

sentiments and reproofs, in order to cause officers to be diligent in attention to their daily duties, and to render the government of the empire stable." When important affairs of government are submitted to the consideration of the *nine courts* (kew king, nine [bodies of] ministers), the Censorate is one of the nine, the other eight being the six Boards, the Tungching sze's office, and the Tale sze; and when important criminal cases are laid before the *three courts*, the Censorate is also one of the three, the other two being the Board of Punishments, and the Tale sze. On most state occasions, some of the members of this court attend by the side of the emperor, and they are on many occasions at liberty to express their opinions openly. The officers are two too-yu she, or censors, and four foo too-yu she, or deputy censors; these are called censors of the left; the governors of provinces are ex officio censors of the right; and the lieutenant-governors, with the governors of the rivers and inland navigation, are ex officio deputy censors, also of the right. The subordinate officers are kingleih, toosze, and clerks. The subordinate departments of the Censorate are the luh ko, six classes, the censors of the fifteen taou, or provinces; and the censors of the five divisions of the city of Peking. The six classes are named after the six Boards, each having to attend to the supervision of the Board after which it is named, and also, except the revenue class, the supervision of some of the other courts of the capital. Their officers are called keihszechung, and their duties, in addition to the supervision of all the courts, consist in the receipt of public documents from the Nuy Kŏ, which they classify and then transmit to the several courts to which they appertain; and in a half-monthly examination of papers entered on the archives of each court. On almost all affairs they are permitted to give their opinions. The censors of the fifteen taou have also to attend to the supervision of all the courts of the capital, and the examination of all the archives of each court, conjoined with the duty of looking into all criminal cases in the provinces. The third department of the Censorate is confined to affairs of the city, the duty of its officers being to supervise the government, settle the quarrels, and repress the crimes, of the inhabitants of Peking.

The *Tungching sze's* office may be denominated a court of representation. Its officers are two tungching sze, two deputies, and two councilors. Their duties are, to receive memorials from the provinces, and place them in the hands of the Nuy Kŏ, and to receive the appeals of the people from the judgments of local and provincial officers to the emperor. This is one of the nine courts. Attached to it is an office for attending at the palace gate to await the beating of a drum, which, in conformity with an ancient custom, is placed there, that appellants may, by striking it, obtain a hearing.

The *Tale sze* is a criminal court, and court of appeal; and has the duty of "adjusting all criminal punishments in the empire." It is one of the nine courts for consulting on important governmental matters, and one of the three supreme courts of judicature. In all cases

of capital crimes, these three courts must be unanimous in their decisions; or if unanimity cannot be obtained, the opinion of both parties must be submitted to the emperor, who will pass judgment upon them. The Tae sze is sometimes divided into two subordinate courts, the heads of which preside in assemblies of the subordinate departments of the Board of Punishments, each of the two courts being joined with half the whole number of the departments of the Board. Its officers are two king or presidents, two shaou king or vice-presidents, and over each of the two courts, three sze ching or assistants, with other officers. The officers for conducting the general business are similar to those of the six Boards.

The Imperial Academy, Hanlin yuen, is intrusted with "the duty of drawing up various governmental documents, as also histories and other works; its chief officers take the lead of the various classes, and excite their exertions to advance in learning; in order to prepare them for employments, and to fit them for attending on the sovereign." The chief officers are two presidents, chang yuen heŏsze, who attend upon the emperor in the palace, and superintend the studies of the academical graduates. Twice a year they give in lists of officers from among whom the emperor may select "speakers" for the "classical feasts:" the duty of these speakers is to prepare literary papers, to translate into Mantchou or vice versâ literary essays written by the emperor, and read the same before his majesty. Besides these, there are 'learned attendant readers,' 'learned attendant speakers,' 'attendant readers,' and 'attendant speakers,' of each denomination five, together with an unlimited number of senior graduates. Their duties are to prepare for the press all works published under governmental sanction. On occasions of the "grand examinations," specially appointed, these officers have to undergo a fresh examination of their literary abilities; and if they are not sufficiently high on the list of successful candidates, are liable to lose a portion of their rank, or to be altogether dismissed from office. There is attached to the academy an office for writing memorials to the emperor and other official documents; there is another for copying and revising works which are intended for publication; and there is a school for the instruction of a certain class of graduates called shookeihsze.

Subordinate to the Hanlin yuen is an office, the members of which, twenty-two in number, are selected from among the officers of the academy, and are intrusted in rotation, generally four at a time, with the duty of attending the emperor on all public occasions, and recording his words and actions. This office is called Kekeuchoo kwan. The historiographer's school, Kwŏshe kwan, is also subordinate to the academy. The object of its institution is the preparation of national histories and memoirs. The Shensze foo is a school adjoined to the academy; the objects of the institution of which seem hardly to differ from those attended to by the academy itself, namely, the drawing up of certain papers, and the preparation of histories and other national works. In consequence of this similarity of ob-

ject, it has been more than once amalgamated with the academy, but again separated. The instruction of the imperial family seems to be occasionally a subject of its attention. The officers are two principals, shensze, and two deputies, shaou shensze, besides several subordinates.

ART. IV. *Journal of Occurrences. Misfortune of the English bark Troughton; locusts; Corea.*

July 8th. THE English bark Troughton, captain James Thompson, from London, last from Singapore, arrived this day in distress. The condition of this ill-fated vessel and her crew has excited much sympathy among the foreign community. It appears that on the 3d of July, in lat. 20° 21 N., long. 112° 53′ E., she experienced a heavy gale from the N.E., which was succeeded by a more violent wind from the S.W. The wind blew to pieces the double reefed main topsail, and from the laboring of the ship in the cross sea, the main mast gave away, carrying with it the fore and mizzen masts, and the waves breaking over completely swept the deck. During the three following days, the crew was well worn down by pumping the vessel, and working at the rigging of jury masts. By this time, she was near the Mandarin's Cap, a white conical rock lying between Haelingshan and Shangchuen (St. John's island), to the southwest of Macao. While near the coast, many fishing boats had been around her, and the men being permitted to come on board, and even assisting the crew, had marked too well their exhausted state, and the defenseless condition of the bark. On the evening of the 6th of July, therefore, while the hands were taking supper, the captain and the first officer, who were sitting on the poop, suddenly found two large native boats near them again, all those previously around the vessel having left before night. These boats in an instant ran under the stern one on each side, threw a volley of stones at those on the poop, and came forward with spears. The work of boarding the vessel was easily done, as she lay stripped of her bulwarks very little higher than the boats. Before the captain and mate, who ran into the cabin for their arms, could get up, the deck was filled with more than two hundred Chinese, armed with knives and long bamboos pointed with iron. As they came aboard, the first man they met was the cook, whom they gave fifteen wounds and left for dead; one of the seamen was also somewhat injured. They then bound all the crew apart, but the captain and mate, together with the steward and a small boy, for nearly an hour and a half prevented their descending into the cabin, by firing at them with pistols. But the robbers tore up the sky-lights, and companion-way, and through them with their long spears, pulled down most of the cabins and partitions, and severely wounded the captain. Unable to injure their assailants from want of proper ammunition, weakened by the loss of much blood, and almost suffocated by the smoke and flames occasioned by the fire thrown down by the pirates into the cabin, these desperate men, seeing they must be butchered or burned alive, determined to blow up the vessel. For this purpose they threw into the fire successively, three kegs of powder, which, however, produced no great effect, owing to the rent of the sky-lights, the companion-way, and the windows. One of the

beams, and a few of the upper deck planks, were started, and the steward's feet were severely burned by the explosion. The mate preferring drowning, leaped through the window into the water, and many spears were hurled at him from the boats around, till one finally took him in and lashed him fast by the neck. After the mate had made his escape, the captain threw another keg of powder into the fire, but without any effect. The second officer was now released, and bid to tell the captain that his life would be spared, if he would come upon deck. Finding he could defend himself no longer, and supposing himself almost the only person alive of the ship's company, he accordingly came up, but was immediately cut on the head, and would have been butchered but for the timely interference of another Chinese. He was now taken, together with the chief mate who was brought up from the boat, and strongly secured to the wheel. The pirates, having by this time extinguished the flames, proceeded to the work of plunder, breaking open everything, and taking what they liked. It is understood they took away in specie about £15,000 stg., besides injuring and destroying many valuable cases. By 10 o'clock P. M. they went away, leaving the crew lashed down in various parts of the deck.

July 16th. As soon as the Troughton arrived here, the superintendents of British trade were informed of the outrage, who sent a statement to the keunmin foo of Macao, and he informed the governor at Canton. On the 14th, two naval officers of rank visited the vessel lying in Kumsing moon, and having obtained particular information of the affair, one of them immediately repaired to Canton. Shortly afterwards a civil officer from the governor, in company with the keunmin foo, and Mr. Gutzlaff as interpreter, visited her again, and obtained the details. It is understood that a number of fishermen have since been arrested, and a part of the property retaken with them. The amount recovered varies according to the report of the officers and the popular rumor from $7000 to $40,000. By the last accounts, we hear that the cook is slowly recovering, and that the other wounded men are nearly or quite convalescent.

July 20th. Locusts. The Egyptian plague of locusts made their appearance in Kwangse, and the western departments of Kwangtung, about the 20th of the month. A small advance guard having come as far as Canton, orders were issued to the military and people to exterminate them, as was done when they made their appearance here in October, 1833. As this was much easier said than done, the next resort was to the more rational mode of offering a bounty of a dozen or fifteen cash per catty for the locusts. But during the late strong winds, the locusts are said to have been driven before it in such quantities and into such places, that the catchers of them seemed likely to realize some profit from the bounty. But true to Chinese prudence, the officers then immediately lowered the bounty, and would give but five or six cash per catty. The damage occasioned by these insects is very great, and the Chinese always dread their approach. A swarm will destroy a field of rice in a short time, leaving the former green prospect an unsightly marsh. The Chinese affirm that the leader is the largest individual of the whole swarm, and that the rest follow all his motions. Some stragglers have made their appearance in the hongs, which were from two and a half to three inches long, strongly limbed, and agreed with the popular description given of the Egyptian locust. The natives regard the insect, when deprived of the abdomen and properly cooked, as passable eating, though they do not appear to hold a dish of locusts in much estimation.

Corea. The king of Corea, Le Sung having lately died, his queen has sent to inform the emperor, and to request the usual honors to be paid to him; also to solicit regal honors to be paid to the memory of his deceased son and heir, Le Haou, and the regal title to be conferred upon his grandson Le Hwan, the son of Le Haou. The Board of Rites is commanded to act accordingly.

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ART. I. *Pih Keä Sing kaou ko, or A brief inquiry concerning the Hundred Family Names: character and object of the work; variety of names in China, and the manner of writing them; degrees of consanguinity, with the terms used to express them.*

IT has frequently been said, and has generally been believed, by foreigners, that among the inhabitants of the Chinese empire there are only about one hundred different names of families. This erroneous opinion has perhaps gained currency by the title of the book before us; though in fact it contains four hundred and fifty-four surnames, or names of families, instead of one hundred, as its title seems to indicate. *Pih sing*, 'the hundred surnames,' is used to denote the people collectively,—pih, 'a hundred,' being used according to the Chinese idiom to signify all. The Pih Keä Sing was compiled by Wang Tsinshing, one of the commentators on the Trimetrical Classic; and in form and size it very much resembles that work, with this difference, that it is composed in tetrameters, while the Santsze King contains only three characters in each line. The text, with the exception of only the four last characters in the book, which gravely announce to the reader 'the end of the Hundred Family Names,' contains nothing but one unbroken series of surnames. Of these, amounting to four hundred and fifty-four as above stated, four hundred and twenty-four are expressed by a single character; while the remaining thirty are expressed by two, and hence are called fuh sing, 'double surnames.' From these remarks it appears evident that the Pih Keä Sing is nothing more than a catalogue of names, arranged however in rhythmical order so as to assist the student in committing them to memory. That our readers may the better understand the nature of the work, and see how well it is fitted for the purposes of primary education, we will here introduce a specimen The following are the four first lines in the book:

Chaou, Tseën, Sun, Le,
Chow, Woo, Ching, Wang;
Fung, Chin, Choo, Wei,
Tseäng, Chin, Han, Yang.

Such being the character of the work, it is of course quite impossible to translate it: and should we attempt by violence to array any part of it in an English costume, something like the following medley would be presented:

Snow, Plumb, Bird, Gun,
Stone, Wood, Black, Rock;
Horse, Hill, Round, Run,
Gold, Frost, White, Lock.

The names do not occur in the same connection in the text as in these lines; but most, if not all of them, are to be found in the book, and in no better connection than that in which we have placed them. Great precision is observed by the Chinese in writing their names; but in foreign books they have been written with little or no regard to rule or system. The Chinese have several kinds of names, or epithets, by which families, the different members of families, and those of different ages and professions are respectively designated. These we will briefly enumerate.

The first is the family name, or surname, *sing*. The author of the work before us undertakes to investigate and show the origin of all the families whose names are contained in his book. Many of them he traces back to a very remote period, and some he finds originated more than three thousand years ago. Most of these are significant; though as in the English names of families, they are generally used without any regard to their meaning. Of this kind are *Kin*, 'Gold;' *Ma*, 'Horse;' *Sheih*, 'Stone; *Pih*, 'White;' *Le*, 'Pear;' &c. The Chinese generally suppose these names have been derived from some circumstance or incident connected with the occupation or situation of the progenitor of each of the several families. Thus the founder of the Le, or Pear, family, derived his name from having had his residence beneath a pear tree. Others have obtained their names in a similar manner. Some native writers, however, have supposed that many names of families in China had their origin in the times of those early monarchies, when all the territory within the four seas was divided into nine chow, or grand departments, and these subdivided into seventeen hundred and seventy-three distinct kingdoms or principalities. The inhabitants of each of these were known by the name of their prince, or person who stood at the head of their clan; and accordingly there must then have been in the Chinese dominions no less than 1773 family names. And if we suppose the present law, forbidding those of the same surname to intermarry, was in force, each individual must have sought for himself a parnter among those who were not of his own principality.

The *ming*, or individual name, corresponding to our Christian name, is used to distinguish persons of the same family or who have a common surname. These names are various, being frequently changed to suit the age and circumstances of different individuals. The first is the *joo ming*, 'milk name,' or that which is given to the child in its infancy while at its mother's breast. Custom requires that the child should receive its name with prescribed ceremonies when it is a month old. On the day appointed for this ceremony, the child, having its head shaved, is dressed in clean clothes; the mother then worships the Goddess of Mercy; and the father pronounces the joo ming of the child in the presence of friends who are assembled to witness the transaction. After these formalities are duly completed, all who are present join in festivities. The *shoo ming*, or 'book name,' is given to the boy by his master when he first makes his appearance at school; and hence might with propriety be called his school name. When for the first time the lad enters the school-room, his teacher, kneeling down before a piece of paper on which is written the name of some one or other of the sages of antiquity, supplicates their blessing on his pupil. He then seats himself on a throne, or stands by its side, while the boy pays *him* homage by kneeling, rising, and again kneeling, and bowing his forehead to the ground. (See Morrison's Dictionary, part I, volume 1st, page 359.)

Such are the prescribed ceremonies observed by the Chinese in giving names to their children; they are, however, we apprehend, seldom strictly performed. Both of these names, that given in infancy, and that taken on entering school, may consist of one or more characters, according to the taste of the parties concerned; nor are they necessarily selected from among those already in use, but may be formed at pleasure with reference to some circumstance of the child's birth, appearance, prospects, &c. The joo ming, for example, may show at once that the person bearing it is the third, or fifth, or ninth son of a family: if he is the ninth, he may be called Akew, that is 'the ninth' son; another may be called Aluh, that is, 'the sixth' son. Others are named in the same way. Frequently those who receive the 'school name' prefer it to the joo ming; in such cases the latter is allowed to go into disuse: sometimes, however, it is retained and employed instead of the shoo ming. The names and genealogies of those who enter on a literary career are recorded with much care, since any error or irregularity in this respect would occasion great inconvenience. Moreover, it is from the ranks of the successful literati that the aspirant usually enters the list of governmental officers: and when he does so, he then takes another new name, called *kwan ming*, 'official name.' All persons of whatever rank, who are in any way connected with the government, have an official name.

A new name is frequently taken by the husband at the time of his marriage, or by a person on coming of age. This is indicated by the character *tsze*, which has sometimes been rendered 'epithet;'

and which is usually altered whenever any remarkable change occurs in the circumstances or character of the individual. It is customary also for intimate friends to take new names, by which they address each other, both in conversation and in writing. These are called *pĕ tsze*, 'distinguishing appellations.' The *haou* is another kind of name, which is used by all classes of persons, but chiefly by merchants, who employ it to designate their firms or mercantile establishments. It is also made use of by the emperor, who, when he ascends the throne, adopts a title, called his *kwŏ haou*, or 'state title;' also *neĕn haou*, or 'title of the year' [of his reign]. And on his demise, his successor selects for him a new title, which in due form is recorded in the temple of his ancestors, and hence is called *meaou haou* 'temple title.'

An example or two will suffice to illustrate the manner in which the several names specified above, are used by the Chinese. Take for instance the Loo family. Loo is the sing, surname, or name of the family. A son of the family in infancy receives the name Chemin; this is his joo ming, or 'milk name.' The surname and name of this son may then be written thus, Loo Chemin. It should be noted here that the Chinese always write the family name first, the reverse of what is the common usage in the countries of the west. In writing they have nothing which corresponds to, or answers the purposes of, our system of capitalizing; and hence in commencing the study of the Chinese language, the student often finds it extremely difficult to determine accurately the names of persons, places, offices, &c. In the translations of Chinese authors, names may frequently be found written thus, Loo Che Min, or Loo-che-min; both of which methods are bad, because they leave those who are not familiar with the original in doubt with regard to the true name. If the surname is a double one it should be written thus, Kungyang, and not, as is sometimes done, Kung Yang.

Children and young people, whose names consist of two characters, are frequently in familiar discourse, addressed by the last one, there being prefixed, in such cases, the vowel sound of A or Ah; this usage is confined chiefly to those of the lowest classes in society. According to this mode of abbreviation, Loo Chemin, in the instance already cited, would be called Amin. Sometimes the surname and name have each only one character, thus, Loo Che; again each may have two, thus, Kungyang Chemin. When the shoo ming, or kwan ming, are used, the joo ming is omitted; but the former are employed in the same manner and are subject to the same rules as the latter. Daughters are named in the same way as sons, but not being eligible to literary or official rank, they can never receive the 'school' and the 'official names.' When married, the daughter retains the family name of her father, to which the name of her husband's family is often prefixed, and the character *she*, or Mrs., suffixed. Thus a daughter of the Loo family, married to a son of the Chang family, would be called Chang Loo she, that is, Mrs. Loo [married into the family of] Chang It is never emed rude,

but on the contrary polite, among the Chinese, for strangers to inquire for each other's names and surnames. "May I presume to ask," says one on meeting a stranger, "what is your noble surname and your eminent name?" The other, if it were the person above named, would reply, "The name of my cold (or poor) family is Loo, and my ignoble name is Chemin." The son in the presence of his parents never makes use of his father's name, if he can possibly avoid it; and when speaking of himself he usually employs his own name instead of the pronouns I, my, me. In like manner, in speaking to each other of their relatives, the Chinese avoid the use of the pronouns; and instead of saying, "Is your father well?" they prefer to say, "Is the noble honored one well?" To which the reply is, "The father of the family is well." A similar style is employed by ministers of state; the etiquette of which, according to Chinese notions, should be modeled ofter that of a family. It should be noted here that the foregoing remarks must be limited to Chinese: the names of Tartars do not conform to the same rules. For example, the name of the Tartar statesman, Nayenching, must not be written Na Yenching, it being simply a name, and not a name and a surname.

We come now to speak, briefly, of the degrees of consanguinity, and the various terms which the Chinese use to express them. We have already noticed the five relations, and the ten moral duties, which 'spring from kindred ties.' The nine degrees of consanguinity, or of relationship by blood, are thus defined by a modern writer. "I myself am one class; my father is one; my grandfather one; my great-grandfather one; and my great-great-grandfather one. Thus above me are five classes. My son is one class; my grandson one; my great-grandson one; and my great-great-grandson one. Thus there are four classes below me. These in all, myself included, make nine classes of kindred," and constitute the nine generations, all descended from one and the same common ancestor. It will not, perhaps, be necessary to specify all the terms which the Chinese use to designate the several persons of their near and more distant relations. The following are the principal in common use.

Parents when spoken of jointly, are called *shwang tsin*, 'double relations;' or *leäng tsin* and *urh tsin*, 'the two relations:' father is denoted by the character *foo;* my father, by *foo tsin*, 'father relation;' or *keä foo*, 'father of the family:' in polite diction, *ling tsun*, 'noble honored one,' or *laou jin keä*, 'the aged man of the family,' are the terms used to denote your father: 'mother is denoted by *moo;* my mother, by *moo tsin*, 'mother relation;' or *keä moo*, 'mother of the family;' *ling tsze*, 'noble tender one,' and *ling tang*, 'noble [lady of the] hall,' are the terms used to denote your mother. Foster parents are denoted by *yang foo* and *yang moo*, 'the father and mother who nourish' the child. Stepfather and stepmother are expressed by *kefoo* and *kemoo;* ke literally denotes a line of succession, and is used to designate those who take the rank of parents by marriage; for example, a son, who has been bereaved of his mother, and whose father marries a second time, calls the person so

married his *kemoo*, 'stepmother.' A husband calls his wife's father, *wae foo*, 'outside father;' and she calls her husband's father *keä foo*, 'the gentleman of the family.' It often happens in China that, in a single family of children who have but one father, there are two, three, or more mothers, all living at the same time and not unfrequently under the same roof; in such cases each child designates its own mother by the appellation *săng moo*, 'the mother who gave me birth;' the others are called *shoo moo*, 'inferior or common mothers.'

Grandparents are denoted by the term *tsoo*, 'a father's father;' 'grandfather' is expressed by *tsoofoo;* and 'grandmother,' by *tsoomoo;* these expressions are limited to the paternal side: maternal grandparents are denoted by *wae tsoo*, 'outside grandparents; *wae tsoofoo* is the 'outside grandfather;' and *wae tsoomoo*, the 'outside grandmother.' The terms to distinguish the male and female branches of 'great-grandparents,' *tsăng tsoo*, and of 'great-great-grandparents,' *kaou tsăng tsoo*, conform to the same rules: the great-grandfather,' on the father's side, is called *tsăng tsoofoo;* but on the mother's side he is called *wae tsăng tsoofoo*, 'outside great-grandfather. In the same manner we may proceed to designate the other paternal and maternal relations.

Husbands and wives, brothers and sisters, sons and daughters, uncles and aunts, nephews and nieces, and the other minor relations, are denoted by a variety of phrases, a few of which must suffice for the present paper. For 'husband and wife' the terms most generally used are *foō foó;* foō is a term of respect, and when joined with *tsze* forms a title of high honor which has been conferred on some of the most eminent sages of antiquity; foó means 'to submit,' and is used therefore to denote a married woman, or 'one whose duty it is to submit' to her husband. So say the Chinese philologists; and general usage sanctions that opinion. The principal wife is also called *tse*, 'one's equal,' and likewise *nuy jin*, 'the person within' the house. Wives which are taken subsequently, and while the first is living, are called *tseĕ*. Brothers when considered collectively, are called *heung te*, 'elder and younger brothers;' or by the synonymous phrase *kwăn chung:* brothers who have the same father and different mothers are called *paou heung te*. Sisters are called *tsze mei*, 'elder and younger sisters.' Children are denoted by *urh*, a character intended to represent an infant child; a boy is called *urh tzse;* and a girl *neu tsze*. The term for grandchildren is *sun; nan sun* is a 'grandson;' and *neu sun* is a granddaughter; nan and neu being used merely to indicate the sex. Uncles, on the father's side, are called *pih shuh*, 'elder and younger uncles;' maternal uncles are denoted by *kew foo;* and maternal aunts, by *moo kew;* but aunts on the father's side are called *koo*. Nephews and nieces are denoted by *cheih; cheih tsze*, is a nephew; and *cheih neu*, a niece. A husband calls his own nephews and nieces, *nuy cheih*, 'inside nephews and nieces;' but those of his wife are *wae tsze*, 'outside relations.' We must refer to Chinese authors those of our readers who may wish for a more minute account of this subject.

The multitude of kindred recognized by the Chinese, as well as the rapid increase and great amount of their population, have seldom failed to attract the attention of foreigners, who have visited this country. The degrees of kindred, or consanguinity, are considered in two ways, the one lineal and the other collateral. The nine degrees, enumerated above, are recorded according to the lineal scale, and include only those which have descended in a direct line from father to son, and grandson, and so forth. In this view the number of each one's ancestors is surprisingly great. Take for illustration, the last named of the nine degrees of kindred enumerated by the Chinese: the number of his ancestors in the ninth generation would be five hundred and twelve, and reckoning from his parents upwards and including all of the nine generations they would amount to one thousand and twenty-two. The number of collateral kindred within any given number of generations is still more surprising. In order to place this subject in a clear light, and to show with what rapidity population may and will increase, where the succession is long uninterrupted, as it has been in this country, we subjoin the following tables.

TABLE I

Lineal Degrees.	*No. of Ancestors.*
1	2
2	4
3	8
4	16
5	32
6	64
7	128
8	256
9	512
10	1,024
11	2,048
12	4,096
13	8,192
14	16,384
15	32,768
16	65,536
17	131,072
18	262,144
19	524,288
20	1048,576

TABLE II

Collateral Degrees.	*No. of Kindred.*
1	1
2	4
3	16
4	64
5	256
6	1,024
7	4,096
8	16,384
9	65,536
10	262,144
11	1,048,576
12	4,194,304
13	16,777,216
14	67,108,864
15	268,435,456
16	1,073,741,824
17	4,294,967,296
18	17,179,869,184
19	68,719,476,736
20	274,877,906,944

The system of lineal consanguinity, as exhibited in the first of these tables, is very plain. "So many different bloods is a man said to contain in his veins, as he hath lineal ancestors. Of these he hath two in the first ascending degree, his own parents; he hath four in the second, the parents of his father and the parents of his mother; he hath eight in the third, the parents of his two grandfathers and two grandmothers: and by the same rule of progression, he hath 128 in the seventh; 1024 in the tenth; and at the twentieth degree, he hath 1,048,576 ancestors." (See sir William Blackstone's Commentaries.) "We must be careful to remember," con-

tinues the same writer, "that the very being of collateral consanguinity consists in the descent from one and the same common ancestor. Thus Titius and his brother are related, because both are derived from one father. Titius and his first cousin are related because both descended from the same grandfather." Indeed if we only suppose each couple of our ancestors to have left on an average two children; and each of those children to have left two more; (and without such a supposition the human species must be constantly diminishing;) we shall each find the number of our kindred to increase according to the scale exhibited in the second table given above.

ART. II. *Notices of Modern China; officers who compose the superior magistracy; their term of service; isolation; salaries; the Censorate; confession.* By R. I.

THE mechanism of the supreme tribunals of the Chinese government is generally known. The following inquiry into the conduct of the officers of government who compose that machinery will be found to apply most often to the provinces of Cheihle and Canton. The country around Peking, which is situated within the province of Cheihle, is considered to be a peculiarly imperial territory;* the governorship of that province is therefore an office of the greatest dignity and responsibility, and is held by an officer of the highest rank. The city of Peking has also an especial superintending magistrate in addition to those common to other large cities. The government of the imperial patrimony in Mantchouria has likewise some peculiar prerogatives.† The proportion of Mantchou to Chinese officers in the public institutions will be found in the Repository, vol. 2, p. 313 The political divisions of the empire, and the titles and duties of the offices of its provincial governments generally, are well detailed in the former numbers of the same work, (pp. 49 and 135,) and those of the province of Kwangtung will be found in vol. 2, page 200.

The superior officers in the provinces are obliged to appear at court every three years,‡ when they are usually removed to other appointments; but this is sometimes dispensed with, as has happened to more than one governor of Canton. This rule, which according to Du Halde, was first established in China under the Tse dynasty, A. D. 484, applied equally to the satraps of ancient Persia and to the Mogul subahdars of India. It is one of the many checks

* Canton Register, Jan. 7th, 1834, also, Chinese Repository, vol 4. page 53
† Canton Register April 1st, 1834
‡ Appendix to Staunton's Penal Code, sect 12

devised by despotic princes to prevent their officers acquiring undue influence in the provinces. Nayenching,* when governor of Shense and Kansuh in 1824,† pointed out the inconvenience of this rule in some cases as regarded the military. "The fixed regulations," says the governor, "require that general officers of the first and second degrees of rank, should apply for permission to present themselves at court once in every three years. The object of this was to enable the servant to fix his thoughts on his sovereign, and to afford to the sovereign an occasion of bestowing his regards on his servant. In the case of those provinces which are near to Peking, the time consumed in the journey to court and back again is inconsiderable, and the expenses of the passage are therefore moderate; but in the frontier provinces, as Yunnan, &c., which are several thousand *le* distant from the capital, the officers proceeding to court are harassed by a long and difficult journey; besides which their duties remain at a stand for a great length of time. The *uncorrupt* pay of military officers is not large, and quite inadequate to the charges of their return; it is, therefore, likely that improper and corrupt practices may be yielded to, in order to supply the necessary expenses." The governor of Yunnan applied‡ the same year for leave to retain a military officer beyond his three years of service, who was engaged in making watchtowers and lines of communication on the Burman frontier. He stated that the rule had already been relaxed by Keäking in 1801. The war between the British government in India and the Burmese, broke out in the beginning of 1824. The rule is occasionally relaxed with civil officers of high rank as well as with the military, of which there has been several instances in the governors of Canton. It is the case with the present incumbent, gov. Loo.

The penal code contains many more similar checks, the most effective of which are perhaps the prohibition to an officer to hold employment in his native province, or to marry or hold landed possessions in a district under his control.§ The *isolation* to which China, from its locality, is indebted almost as much as the British isles, is thus applied as a principle of government, and maintained further by an attempt to cut off communication, as far as possible, between the individuals who compose it. The code provides penalties for those who quit their stations without leave; who do not proceed to their appointments without delay;‖ who do not proceed to court, or attend on their superiors in due season; who cabal or who screen one another; who collude with the officers at court or address one another. Keäking enacted in 1799,¶ that the principal officers of

* This is the same person mentioned on page 67, and there incorrectly called Na Yewching, and also simply Na.

† Transactions of the Royal Asiatic Society, vol. 1, page 106.

‡ Transactions of the Royal Asiatic Society, vol 1, page 255.

§ Staunton's translation of the Penal Code, sects. 94 and 110

‖ For an instance of the violation of this rule and the penalty of it, see Chinese Repository vol. 2, p. 384.

¶ Appendix to sir George Staunton's narrative of the Chinese embassy to the khan of the Tourgouths

the provinces should address him directly, "to ourself for our immediate inspection," and not under cover to the great officers of state, nor to give notice of it to the Council; and he disapproved of "the Boards communicating with or taking the advice of our said Council of great officers of state, with regard of the affairs of their respective departments, as we apprehend that a dangerous and corrupt combination may be the consequence." As Keäking desired to prevent familiar communication of a provincial officer with those above him in rank, so did the present emperor in 1833,* to break the communication between the officer and his inferiors, when he issued an edict against a system of patronage which, he says, is very common throughout the provinces. "It leads," he adds, "to bribes and corruption and reciprocal protection in every species of illegality, and public justice is sacrificed to private favor." He desires the governors, &c., "to lay their hands on their hearts in the silence of night, and say whether they do not feel ashamed of such practices." Magistrates were prohibited in 1818 from holding familiar intercourse with country gentlemen who have no official situation.†

The jurisdiction of the respective provincial officers is stated in former numbers of the Repository.‡ It varies probably according to locality; for the authority of an Asiatic sovereign, as a late French traveler has observed, "necessarily decreases as the square of the distance from his capital." The local officers at Teëntsin, the port of Peking "are," says Mr. Gutzlaff,§ "less tyrannical here, in the neighborhood of the emperor, judging from what the people told me, than they are in the distant provinces." When they appear abroad it is with much pageantry, but little real dignity; it is for the same reason, no doubt, that the following extracts from official documents will be found to expose more abuses of governmental officers who are stationed near to Peking, excepting those in Canton, than of the distant provinces, where concealment is more easy.

The governor‖ appears to act in concert with the fooyuen, and sometimes with the other principal officers, but both he and his colleague have jurisdiction independent of each other. The one is however a check upon the other: the governor has, for instance, the power of life and death in some cases, but the document required to execute criminals must be sealed officially, and the imperial warrant for that purpose is deposited with the fooyuen; his dispatches to headquarters are similarly countersigned. The jurisdiction of these officers, and of the judge, has greater analogy with that of the provincial authorities in India, than with anything in Europe. The governor, fooyuen, and judge, corresponding nearly perhaps with the subahdar, naib, and cazy of the Mogul government. Each has a separate court for different purposes and degrees of judicial inquiry and decision, and appeal lies from the lower to the

* Chinese Repository, vol. 1, page 424.
† Indochinese Gleaner, Oct 1819, page 184
‡ Chinese Repository, vol. 2, page 200; and vol. 4, page 49.
§ Gutzlaff's Third Voyage page 137 ‖ Chinese Repository, vol 2, page 201.

higher, and as a last resort only to the emperor. Magisterial authority is always united in China with the judicial, as it is most often in India. The analogy holds too, as to the means of paying them, with the native governments of the present time, and even the British government in India prior to lord Cornwallis' time.

The salaries are almost nominal; but the fees of the courts are large and the exactions greater. The governor's salary is stated at 15,000 taels,* besides his house and some allowances; that of the hoppo at 2000 taels and 800 more in allowances.† Yet Lŏo the governor of Canton in 1832,‡ is said to have had a household of one hundred and forty persons; and the present hoppo§ to have brought with him a household of two hundred persons, all Mantchou Tartars, when he arrived to take possession of his office. Although this suite convicts the hoppo at once of the intention to provide for himself and his household, by other means than his legal perquisites, the very next number of the Repository‖ announces that one of the principal secretaries in his, or more probably, his predecessor's office, is lodged in prison on an accusation of extortion, notwithstanding the law against it.¶ The officer in charge of collecting customs and duties is by law** responsible for arrears in the dues of his department. Chung Tseäng, who was installed into the office of hoppo in Dec., 1829, had formerly†† been collector of customs at the Hwaekwan custom-house in Keängnan, where he had incurred an arrear for deficiency in his collections of 217,596 taels. It appears by the Peking gazette that the new hoppo had by the middle of the following year paid already two instalments of 10,000 taels each, and had moreover deposited a farther portion of 30,000 taels ready for transmission to Peking. Another instalment‡‡ of 20,000 taels is announced about the same time in the following year. Chung's zeal had perhaps outstripped his discretion; for the emperor, finding him so good a paymaster, now saddled him with one half of the arrears accumulated by Chung's successor at the Hwaekwan custom-house, which amounted in full to 34,000 taels. It is no matter of surprise to find this hoppo's term in office extended, or that he is spoken§§ of in the middle of the year 1833, as paying another dividend of 50,000 taels. The Canton Register says of him on this occasion, "the profits of his office must be enormous. The Chinese guess the united amount of these at from $200,000 to $300,000 yearly, part of which is supposed to go to Peking in the shape of offerings to the emperor, for a renewal of the term, or of presents to influential persons for assistance in procuring protection, in case of complaint against him." On Chung's first appearance in Canton, he is said to have brought with him his wife,‖‖ "a person of great abilities, well

* Chinese Repository, vol. 2, page 203. † Malacca Observer, May 22d, 1827.
‡ Canton Register, Oct. 17th, 1832.
§ Chinese Repository, vol. 3, page 440.
‖ Chinese Repository, vol. 3, page 488. ¶ Penal Code, sect. 344.
** Penal Code, sect. 148. †† Canton Register, Aug. 25th, 1830.
‡‡ Canton Register, Aug. 2d, 1831. §§ Canton Register, Sept. 16th, 1833.
‖‖ Canton Register, Jan. 4th, 1830.

husband," and also a daughter who had been an embroiderer in the versed in the laws of the land, and consulted in all affairs by her imperial harem. It seems possible that these ladies contributed in some way to the hoppo's prosperity; for we find him appointed in 1834,* "*Great minister of the secluded* (imperial) *gardens.*"

This seems to be the proper place to notice the Toochă yuen or Censorate at Peking, which is appointed to overlook the affairs of the prince, the magistracy, and the people.† The individuals who compose it under the two presidents, are generally called yushe, censors or inspectors-general, and are distributed about the country to report upon its affairs. The governors and fooyuens take this also as an honorary title on assuming their charges. This portion of the machinery of checks belonged also to the ancient Persians‡ and perhaps other similar governments. "The tribunal of the Censorate," says sir George Staunton,§ "has the power of inspecting, and animadverting upon, the proceedings of all the other Boards and Tribunals in the empire, and even on the acts of the sovereign himself, whenever they are conceived to be censurable; but it may easily be imagined that in a government professionally absolute, the power ascribed to the censors in the latter case, must be little more than a fiction of state, instead of operating as a real and affective influence and control." The censors are individually, more serviceable, perhaps, in checking the abuses of the governmental officers in the provinces. In any event, their reports, as published in the Peking gazette, will form the principal fund of the present exposition of the working of the machinery of government. The emperor was obliged in 1833,‖ to reprimand a censor for indulging in scandal; which was retorted upon his majesty by another or possibly the same censor.¶

A more peculiar check upon the conduct of the great officers of government is the necessity** to confess their own faults, in virtue perhaps of their titular rank of censor. This mode of censorship does not appear to be resorted to very often, and when it is adopted, it is intended, probably, to decoy the imperial search from the actual nest of malversation. The Tartar president of the Board of Punishments in 1830 confessed the crime of his own son,†† who had committed a rape in the paternal mansion. The president proposed to retire from the bench, and leave the court to proceed without him, since the plaintiff could expect no redress there whilst he presided. His majesty's answer is unfortunately not given. The tetuh or admiral of the province of Cheihle reported the following year, that during his absence his only son had gone mad and wounded several per-

* Canton Register, March 25th, 1834.
† Morrison's View of China for philological purposes, p. 90; also, Chinese Repository, vol. 4. page 148.
‡ Rollin's Ancient History, book 4, chap. 4.
§ Staunton's translation of the Penal Code, note to sect. 171.
‖ Chinese Repository, vol. 1, page 510.
¶ Chinese Repository, vol. 1, page 472.
** Chinese Repository, vol. 1, page 264. †† Canton Register, March 24th, 1831.

sons, owing he says to his not having "taken proper care of the son's health, and to having indulged his disposition until he became stupid and debased." "I can only look up," adds the admiral,* "and intreat your celestial kindness to command my son to be tried with double severity." The governor of Peking requested to be punished in 1833, which was complied with.† Three other cases of self-accusation are met with: one on the part of an officer who was unable to control the Yellow river;‡ another by his majesty's cook, that he had been too late in presenting his bill of fare;§—we may presume that the dinner was well dressed that day, for the cook was forgiven. The third is that of general *Ma*‖ (the very intelligent man, perhaps, versed in all the diplomatic arts of mandarins whom Gutzlaff mentions, Travels, page 245), who reported in 1830 that the empress dowager, having to make a call upon the reigning empress, was kept waiting at the gate by the porters. He requests, therefore, that the officers on duty, meaning perhaps the porters and himself, be subjected to a court of inquiry for not anticipating the catastrophe.

The emperor imposes the duty of self-confession upon himself also, whenever private infliction, public calamity, or insurrection among his subjects, force him to deprecate the wrath of heaven. If the latter be the chief object, he generally takes care to shift the blame upon the shoulders of his ministers or officers. On occasion of the drought in 1817, the emperor Keäking put forth a document¶ of this kind in which he said: "The remissness and sloth of the officers of government constitute an evil which has long been accumulating. It is not the evil of a day: for several years I have given the most pressing admonitions on the subject, and have punished many cases which have been discovered; so that recently there appears a little improvement, and for several seasons the weather has been favorable. The drought this season is not perhaps entirely on their (meaning the officers') account. I have meditated upon it and am persuaded, that the reason why the azure heavens above manifest disapprobation by withholding rain for a few hundred miles only around the capital, is, that the fifty and more rebels who escaped, are secreted somewhere near Peking. Hence it is, that fertile vapors are fast bound, and the felicitous harmony of the seasons interrupted."

His majesty's sequitur was not conclusive, apparently, even to his own mind, for we find him puzzling himself again the following year to learn the cause of a hurricane.** About 7 o'clock in the evening of the 14th of May, a storm arose suddenly from the S.E., which darkened the heavens and involved the capital in a cloud of sand, to such a degree that objects were indistinguishable in the houses without a candle. Since the Chinese have a word *mae*, to express this 'sand deluge,' we might suppose it to be too common an occurrence

* Canton Register, April 19th, 1831. † Chinese Repository, vol. 1, page 295.
‡ Malacca Observer, Dec. 18th, 1827. § Canton Register, May, 15th, 1830.
‖ Canton Register, April 15th, 1830. ¶ Indochinese Gleaner, Aug. 1818.
** Indochinese Gleaner, Oct. 1818, page 175.

to agitate the imperial mind. Timkowski* witnessed a similar phenomenon indeed, the next year, on the 30th of April, 1819. His majesty sought, however, to determine whether the cause of the storm might not lie in his own mismanagement or in that of his officers. The result was as might be expected, unfavorable to the officers: the astronomer royal was severely reprimanded for not predicting the hurricane, and a commissioner was dispatched in the direction whence the wind came, to see if it had not been generated by some act of oppression on the part of officers of government thereabouts. We do not know what windmill this knight-errant tilted against, but he ascertained that the darkness did not extend far from the capital, and that heavy rain fell at midnight a short distance off, accompanied by thunder. There was an irruption of the sea also, the same day,† on the coast of Shantung, which laid one hundred and forty villages under water.

Another document seems to explain the emperor's perplexity, if not the cause of the hurricane. Three of the censors wrote to him that the visitation was inflicted on account of the dismissal from office of the minister Sung tajin,‡ and they suggested the propriety of recalling him. The emperor did not approve of the suggestion, but styled it in his reply, a specious pretext to introduce disorder into the affairs of government; he entered, however, into a justification of his motives in dismissing Sung. This story, if we bear in mind the character of Keäking, will tend to throw light upon the nature of the intrigues which are immediately about the person of the emperor. He is described in the Indochinese Gleaner§ to have been capricious, greatly under the influence of his minions, fond of drink, distrustful, harassed by superstitious fears, often guilty of persecution; but upon the whole not an oppressor. We find no similar confession of weakness, on the part of the present emperor, who has not however been without his troubles, whether of rebellion or bad seasons; but he, also, has entered upon a self-examination on occasion of a drought at Peking at which time he put forth a singular prayer for rain, which is given in the first volume of the Repository, page 236.

* See Travels of the Russian Mission through Mongolia to China, by Timkowski.

† Indochinese Gleaner, April, 1819, page 49.

‡ Chinese Repository, vol. 4, page 61.

§ Indochinese Gleaner, Oct. 1820, page 416.

ART. III. *An alphabetic language for the Chinese; disadvantages of their present written character; inconveniences and difficulties of introducing a new language; with remarks on the importance of an alphabetic language, and means of introducing it.*

THAT the Chinese labor under great disadvantages in consequence of the peculiar nature of their written language, is obvious to every one, who thinks at all upon the subject; but those disadvantages appear to increase in number and magnitude as we reflect more deliberately and intently upon them. The following are some of the most important.

1. *The neglect of early education.* No book can be read and understood till the forms and significations of several hundred characters, some of which are very complicated and difficult, have been committed to memory. This, probably, has led the Chinese generally to defer the commencement of education, till the child is six or eight years of age. An earlier application of the mind to that kind of study, with which it is absolutely necessary to commence, must be, and is doubtless found by experience to be, unfavorable both to the health of children at that tender age, and to their future progress in study. The infant mind demands variety in its employments, and amusement in its efforts. The task of committing to memory the position and forms of thousands upon thousands of black marks, to which no meaning is attached, can furnish little of either; and must, therefore, be deferred till the mental faculties have acquired more strength and firmness. In consequence of this, the young not only fail to obtain the knowledge and mental cultivation, which, were it not for this peculiarity of their language, they might obtain; but they grow up in habits of idleness; are much exposed to the dangers of bad company; and as they lounge about their parents, or their neighbors' houses, and stroll through the streets, they see and hear whatever of evil is prevalent among the worst part of the community. Thus the mind is filled with evil before any regular effort is made to furnish it with its proper aliment, the wholesome nourishment of useful knowledge.

2. *Mental inactivity.* When the time at length arrives, at which it is considered proper for the child to begin to read, he still requires a much greater variety of employments for pleasureable excitement to exertion, than the bare learning of characters can afford him. The consequences of unnatural and overstrained exertion of a single faculty, which he is called upon to make, are known to every one who has studied attentively the Chinese mind. Some acquire a tact for committing to memory, and perhaps this single faculty may be improved; though there is much danger of its being an unshapely, as it is an unnatural, improvement, which gives it no advantage for anything except learning to con over books; but the minds of the great mass of the youth thus trained must necessarily be much warp-

ed and stinted in their growth. Hence in part at least, that unchangeableness of Chinese thoughts and the consequent want of invention and improvement, which so speedily attract the attention of the European stranger on his arrival among them.

3. *Discouragement and failure of many learners.* There is little danger of error in asserting that more time is spent and more effort made to learn to read in China than in all the world besides. But, though it is true that the Chinese (we speak of the men) are generally able to read, yet many of them are unable to understand any but the most common books, and not a few are unable to read at all. We have frequently met with persons who said they had attended school three or four entire years, and yet acknowledged themselves unable to read the plainest books. That so long and tedious a process must be gone through with before any fruit can be gathered, is truly discouraging. It dampens the ardor of the youthful mind; and if any accident prevents the continuance of attendance at school, even at the end of several years spent in study, all or very nearly all that has been acquired is lost, because it is not sufficient to enable the possessor to read intelligently any book, nor continue his education as the learner of any other language may do, during his leisure hours in private. He is therefore compelled to give up all hope of progress in knowledge by means of books, and generally sinks down in despair, and takes his place among those who are ignorant like himself in the circle around him.

4. *Loss of time.* Years are spent in making acquisitions, which might be made in one third or fourth of that time by means of an alphabetic language.

5. *Ignorance.* So much time is consumed in learning to read, that little else can be learned till the period of youth, during which the mind acquires knowledge most rapidly, has passed. Afterwards they must necessarily engage in some business which will secure them a livelihood; so that little time remains for storing the mind with that rich fund of useful knowledge which is often found even among the lowest tradesmen in some western countries. Besides, the study of almost every new subject requires the knowledge of some new characters, and is thus rendered a slow and difficult work. Such, reason tells us, must be the effects of having such a language to learn on the extent of knowledge obtained. And do not facts so far as we know them, prove that reason teaches rightly? Of grammar as a science they have no idea; in geography their knowledge does not extend many miles beyond the limits of their own neighborhood; of astronomy their apprehension is equally limited; of mathematics they know enough for the purposes of buying and selling, but few even of the literati extend their knowledge much farther; and as to foreign languages and literature, they do not know that the latter exists, and of the former the existence of some of them is all that they do know.

These evils are doubtless owing in part to the imperfect method of teaching to read, which is universally prevalent in China. The

language might, we believe, be taught in such a way as greatly to lessen a proportion of them. Instead of the practice now in vogue, let there be made a series of school books proceeding gradually from the simplest characters, and such as designate things and ideas familiar to the young mind, to those which are more complicated, and let the teacher explain every word learned according to the method now adopted in all the best schools in Europe and America, uniting with that explanation such anecdotes and useful information as the subject may suggest; and a considerable proportion of the tedium and stupidity attendant upon the present course of education, would be removed. But much, perhaps one half, would remain, as we conceive, inseparably connected with the nature of the language; and the removal of it would add one half to the value of the education imparted to Chinese youth by the best course of instruction of which their language, as it is now written, is capable. We have thus noticed some of the evils that would be removed by the introduction of an alphabetic language. The benefits that would result from it, are the opposites of these evils, and cannot fail to be sufficiently obvious to our readers. Let us next look at some of the inconveniences which might attend such a change.

1. *The loss of books now in use.* This would be a considerable inconvenience to a single generation; but could a new written language be introduced at once, the next generation would suffer nothing, or next to nothing, by the change. All that is valuable in their books might be rewritten in the new character, and republished. The books themselves would become useless only just in proportion to the prevalence of the new kind of writing. This, while it would have some inconveniences, might be made the occasion of purifying the literature of China from that immense mass of error in history, morality, philosophy, and almost everything else, which now darkens and pollutes its pages; and could the change take place under the control of judicious men, it would be an advantage to the nation, instead of disadvantage, to lose at least one half of the contents of the books now in use.

2. *The loss of whatever advantages the Chinese has over alphabetic languages.* What those advantages are, and of how much importance, we shall not attempt to show definitely. We only remark in passing, that the written language has some of the advantages of a hieroglyphic language in combination with a part of those that are alphabetic. It is perhaps a more perfect medium of *written* communication among them, than any substitute can be. But the loss of this advantage would doubtless be more than counterbalanced by the possession of an alphabetic language, uniting the written and spoken languages, which are now somewhat distinct. The ambiguity which would often result from the mere translation of the character into sounds designated by letters, would lead to the more frequent use of doublets and triplets, as they are accustomed to do in conversation. This would render their books easier to be understood, and thus in no small degree facilitate the diffusion of useful knowledge.

3. *Possible division of the empire.* It is doubtless a fact that the use of one written language has tended to hold the empire together. If this bond of union were removed, the nation might possibly fall asunder. Such a written language as we have had in view while penning the preceding remarks, that is, one expressive of the sounds of the present spoken language, would be useful only to a part of the Chinese. The dialects of the different provinces are so unlike, that the alphabetic writing which should designate the sounds of one dialect would be utterly unintelligible to those who speak another. A man of Fuhkeën, for instance, would probably be unable to understand a single sentence written in the court dialect. The introduction of an alphabetic language and consequent discontinuance of the use of the present character, might, therefore, lead to a diminution of intercourse between the inhabitants of different provinces. Alienation of the people from each other and from the government, which would use a dialect unknown to a large proportion of its subjects, might ensue, and be followed by wars, and the division of the empire. But this only a possible disadvantage—by no means a probable one. It cannot follow unless a separate written language be composed for those who speak the several dialects. It is far more probable that the bonds of union will be drawn more closely and cemented more firmly than ever before. The court dialect, which is now studied by every one who aims at the character of a scholar or a gentleman, would naturally be selected as the dialect to be used in forming the new written language. Every one who understands that dialect, and many do in every province, would understand whatever should be written in it as soon as he had learned the sounds of the characters of the new language, which would be the work of only a few hours. Those who do not understand it, would learn it in the new character much more easily than they can now learn to read in their own dialects. The result naturally would be the more extensive, and probably erelong the universal, use of the Chinese language in its purest and best form; the frequency of communication between different parts of the empire would be increased instead of diminished; and all the blessings of more perfect union, a better circulation of intelligence, and more knowledge, would be given to the whole empire. But it may be asked, can such a change be effected? We will notice a few of the difficulties which lie in the way, and give very briefly our own views of them; and then leave it to our readers to decide.

1. *The ambiguity of expression that would often appear in books written with an alphabet.* This is a real difficulty, and the only important one attending the subject. It results from the nature of the language, and would be little greater than actually attends the use of it in conversation. There are frequently twenty or thirty, or even more words, having no difference in their sound except that of inflection, and ten or fifteen without any difference at all. These words are distinguished in the written language by the difference in the form of their characters, but in the spoken language only by the

subject spoken of, the connection in which they stand, and the intonations and gesticulations of the speaker. The subject treated of, and the general course of thought would commonly enable the reader to understand perfectly the meaning of the writer. This is illustrated by the frequent misspellings (if we may be allowed to use the term,) which appear in Chinese writing, one character being used for another of the same sound without creating ambiguity. This arises often from an erroneous use of the characters, the consequence of ignorance, but sometimes a simple character is used in place of a more complex one, for the sake of brevity. Moreover, the use of accents and diacritical marks, to indicate the intonations and inflections of voice, which can easily be done in an alphabetic language, would greatly diminish the ambiguity which would otherwise exist in books.

2. *The prejudices of the people in favor of their present language.* These would retard the progress of the change, and perhaps continue to do it for many years; but to *retard* it would be their only effect. They would at length vanish before the force of truth and the light of knowledge like clouds of mist before the morning sun. An improvement so great and so obvious never fails in process of time, to work its way into general use through every prejudice, however strong.

3. *The labor of learning the new character.* This would for a time be superadded to that of learning the old. Many who have already acquired a knowledge of the present written character, would want to use the new one. But their task would not be difficult. The learning of an alphabet even of sixty or a hundred characters, is the work of only a few days.

If it is desirable that the Chinese have an alphabetic language, the question arises, by whom shall it be made?—a question which it is not difficult for any one acquainted with the history and genius of the Chinese to answer. It might almost be said that there is no invention in China. They can copy and imitate, when old custom, habit, and superstition do not forbid; but they seldom presume to introduce a new custom, or think of improving the doings of their forefathers in anything. The work we have in view must, therefore, be done by some foreigner, or by a native who has come so fully under foreign influence as to have lost the mental immobility characteristic of his countrymen, and acquired some good degree of that vigor of thought, boldness of enterprise, and firmness of purpose, which belong to the European character, and have obtained also knowledge enough of other languages to give him the idea of an alphabet, than which few things are more difficult for a Chinese to learn. Such a man, could one be found, would doubtless be better qualified to form an alphabetic language, and would be enabled to introduce it to the notice of his countrymen more advantageously, than any foreigner. The man who shall make such an inroad upon the dominions of old custom in China, whether he be of native or foreign birth, must expect to meet with opposition of the most discouraging nature. But let him show by actual experiment that the Chinese language can

be written by means of a few tens of simple characters, and that these characters can be learned so as to communicate ideas easily and correctly in a few days or weeks; and the utility of the change will at length give it currency. Persons who have not been able to spend eight or ten years in study, will be glad to find that they can by a few days application learn to write and communicate their thoughts to others. They will make known their newly discovered, and to them wonderful, art to their friends; and the new writing will, ere many years shall have past after its introduction, become generally used.

The man who shall undertake this work will need to exercise a sound judgment and good taste in selecting characters, or letters, or combinations of letters to express the various and peculiar sounds of the language. He will need to have regard to distinctness and perfectness of expression, ease of writing, and beauty of appearance. He will be doing work of *vast* importance. The temporal and eternal welfare of China's present and future millions will be not a little affected by it. Blessings so great as it will confer should not be deferred. To delay will be to millions, eternal loss. The gospel of salvation, without a miracle, can scarcely be expected to reach multitudes of the present generation, except by means of books; and books even, in the present character, millions cannot read. The man who shall do this work, will be the benefactor, the emancipator from the thralldom of mental slavery, of nearly one third of the world, and he will deserve, and have, a place among the first benefactors of mankind.

Since the foregoing paragraphs were prepared for the press, we have received the following communication, to which we invite the attention of our readers, as it bears directly on the subject before us. Our correspondent encourages us to expect further contributions from his pen on the same topic. Such will be most thankfully received. We have long been wishing to give our readers an outline of the Fuhkeën dialect; but the delay in the publication of Mr. Medhurst's dictionary has prevented our so doing. The dictionary will appear, we trust, before many months have elapsed; but in the meantime, we would suggest to our correspondent that, before he proceeds with his remarks, he give to us a succinct account of the Fuhkeën dialect: for without some knowledge of that singular speech, it will be difficult for the reader to understand fully the force of his remarks. Our correspondent says:

"That it is possible to acquire the ability to speak any dialect of the language of China without the aid of the written character, there can exist no doubt, since hundreds and thousands of natives do acquire it without the knowledge of a single character. The only question is, whether it be practicable to acquire it through the medium of the eye and the Roman character. Our own opinion is, that if the character be completely set aside, the spoken dialects may be brought more upon a par with western languages, than has hitherto been supposed, by means of a few simple marks. In some provinces, there is such a diversity between the sounds of what may be termed the written and oral dialects, when the same thing is in-

tended, that some have considered those dialects as distinct. And perhaps in no province does this diversity exist more extensively than in the province of Fuhkeën, (to which dialect this paper more particularly relates,) but still a connection between the two is strikingly evident.

"This connection and diversity may be noticed under the three following particulars: 1, sounds in the written dialect where there are *no* corresponding sounds in the oral; consequently the oral *retains* the written sounds; as tây-aou, a tea-cup: 2, sounds in the written dialect where there *are* corresponding sounds in the oral, which latter are more or less substituted for the former, as the speaker is less or more acquainted with the written sounds; as bīn chân, 'before one's face,' for bëën chëên: 3, sounds in the oral dialect, where there are no corresponding sounds in the written; i. e. if such sounds be expressed by characters,—either, (1,) those characters are not the ones which would be selected to say the same thing in the written dialect; or, (2,) those characters are only indicative of sound, and do not at all convey the meaning of the oral sounds; as 瞳仔, ang á, 'the pupil of the eye,' whereas the pupil of the eye would be written 睛子, boê choo. In such phraseology as comes under No. 1, we see a connection between the written and oral dialects, with no diversity. In such as come under No. 2, there is an intimate connection, but a marked diversity; and in such phraseology as belongs to No. 3, there is no more connection between the two dialects than exists between the Chinese and any other language: for boê choó has no more connection with ang á, than the same word has with its English signification.

"But the connection and diversity of the two dialects are not completely illustrated, until we have shown how they agree and disagree according to particular, No. 2. One illustration will answer for our present purpose. In forming the oral sounds from such written sounds as end in *eng*, the following rules may be observed.

I. Where the final eng is for the most part changed into $e^{N}a$.

1. Where this is the only change, as,
   keng changed to $kë^{N}a$, to alarm;
   sèng changed to $së^{N}à$, wise;
   tēng changed to $të^{N}ā$, to fix;
   ch'heng changed to $ch'hë^{N}á$, to sit.

II. In some few the tone is also changed, as,
   t'hèng changed to $t'hë^{N}a$, to hear.

III. In some the initial is also changed, as,
   sèng changed to $chë^{N}à$, right;
   hêng changed to $kë^{N}â$, to travel.

II. The final eng is sometimes changed into ai^{NG}, as,
   sèng changed to $sài^{NG}$, a surname;
   pêng changed to $pâi^{NG}$, to pacify.

III. The final eng is occasionally changed into an, as,
   cheng changed into chan, a surname.

"To a very considerable extent rules might be laid down for the formation of the oral sounds from the written; but they would all be found to have numerous exceptions. One circumstance which occasions considerable difficulty is, that sometimes the written sound is retained, and sometimes changed into its corresponding oral, according to its position with other words: thus, the corresponding oral sound of pék 白, white, is păyh. Now in expressing 'a white horse' in the oral dialect, they say păyh báy, but in expressing the phrase 'to understand clearly,' they would not say bêng păyh, but bêng pĕk. Also, sometimes a written sound has two corresponding oral; as chëên, 'before,' becomes chân in the expression bīn chân, 'before one's face;' but the sound becomes chêng, in the expression chêng jit, 'a former day.' Thus we have endeavored to illustrate the nature of the connection and diversity of the written and oral dialects of Fuhkeën, and more particularly of the district of Changchow.

"Whatever may be the monosyllabic character of the written, we cannot but think that the oral dialect may fairly lay a considerable claim to a polysyllabic character; for although the number of monosyllabic, homophonous words is great, yet there is a kind of permutation and combination of these words, which to a very great extent fixes their meaning. Thus in the following combinations,

aōu bīn, behind,	aóu höĕyh, to vomit blood,
aōu bóey, behind,	aōu jit, day after to-morrow,
aòu k'hoò, offensive,	aōu laĕ, afterwards,
aōu sin, afterwards,	aóu làou, to vomit,

aóu láou, to rumple.

The seven first are easily distinguished from one another; and the two last, which occur in two senses, are distinguished in the same way that the word *ó'bject*, a noun, is distinguished from the word *ob-jé'ct*, a verb, by a certain peculiarity of intonation.

"If any one would take the trouble to examine, he would perhaps be much surprised to find how large a portion of the Changchow oral dialect is polysyllabic, or rather dissyllabic; for trisyllables are but few, and so far as it is dissyllabic, it is distinctive, at least perhaps as much so as any European language. Here it is time to notice, that such polysyllables ought, when written, to be linked together by one of the marks proposed when we set out, viz. a hyphen: thus, *bīn-paou-kw^{N}a*, 'biscuit,' which will in every instance prevent mistake except in a few homophonous dissyllables which are only distinguished by intonation.

"The monosyllabic portion of the oral dialect is more difficult to discriminate; but by far the major part consists of certain words of most frequent use, such as the pronouns *gwá*, I, *lé*, thou, *e*, he, &c.; auxiliary verbs, as *leáou*, denoting past time, *böĕyh*, denoting future, *ēy*, potential, &c. As these incessantly occur, they are soon acquired; and if these and the polysyllables be deducted, the remaining part of the oral dialect may be frequently gathered from the context.

"The European enunciation of the oral dialect would also be

most materially assisted by some mark such as the Greek point at the top, which should always be placed at the completion of an idea; so there would be as many points as distinct ideas in the sentence, thus:

$$\overset{1}{ch'hai}^{NG}\text{-}\overset{2}{mai}^{NG\bullet}\ \overset{3}{\mathring{a}y}\ \overset{4}{l\hat{a}ng},^{\bullet}\ \overset{5}{b\acute{o}}\ \overset{6}{l\hat{a}ng}^{\bullet}\ \overset{7}{t\ddot{e}o}^{NG}\ \overset{8}{e},^{\bullet}\ \overset{9}{ch\tilde{e}w}^{\bullet}\ \overset{10}{ch'h\ddot{e}ang}\text{-}$$
$$\overset{11}{ch'h\ddot{e}ang},^{\bullet}\ \overset{12}{b\ddot{o}\check{e}yh}\ \overset{13}{t\check{a}h}\text{-}\overset{14}{l\check{o}h}^{\bullet}\ \overset{15}{k'h\grave{e}}^{\bullet};$$

which may be rendered thus:

blind· man,· nobody· lead him,· then· wander-about,· will-go· where?·

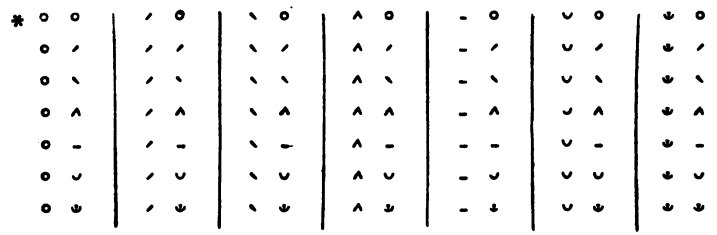
that is, where will the blind man go if he wanders about without a leader? Perhaps also there might be an advantageous junction of certain words, which in the enumeration are separated; such as the verb with its auxiliary; thus, in the last clause of the above sentence, *böěyh=tăh-lŏh·=k'hè,·* where the marks = denote an intimate connection between the sounds so marked. Now in the above sentence, out of fifteen sounds, the meaning of six is at once evident from their dissyllabic nature, viz. 1, 2, 10, 11, 13, and 14, to any but partially acquainted with the Changchow dialect. The meaning of seven more would be recognised from their locality, viz. 3, 4, 5, 6, 8, 9, and 12, and two might be gathered from the context, viz. 7 and 15.

"Possibly a few other marks might be introduced with advantage, but we will defer the notice of them at present. As yet we have said very little about intonation: although the interpretation might be easily gathered from writing them according to the above method, except in a few homophonous polysyllables (which, however, might be generally ascertained from the context); yet, in order to convey the same ideas to an auditor, a very considerable attention to intonation is necessary; as may be illustrated by the following sentence:

"The sight of the object occasioned such a transport, as to abstract the mind from all besides."

Whoever *reads* this sentence, will gather the meaning without a second thought, but should any one *repeat* the sentence, so as to accentuate the words '*object*' and '*transport*' as verbs, and the word '*abstract*' as a noun, he would render himself unintelligible even to a discerning auditor; precisely in the same way, is the speaker in danger of rendering himself unintelligible in the Fuhkeën oral dialect, without a due attention to intonation. But how is the intonation to be discriminated? We think it absolutely necessary, in the *first instance*, and in a *small* degree, to obtain it from a native: a small degree of acquaintance with the tones may be multiplied ad infinitum, without much further assistance.

"It would seem the easiest to begin with the intonation of dissyllables; and in that case there would be 49 possible combinations of tones; and retaining the marks as used in Medhurst's Dictionary, the combinations would stand thus:



"Many of these combinations may not occur, so the number would be considerably reduced. Now suppose the student should have ascertained the intonation of the word *só chāe*, 'a place' from a living teacher. This word would necessarily occur so frequently in common conversation, that the exact intonation, by dint of frequent repetition must needs find its way into the most unmusical ear: having obtained one intonation it will serve as a key to all dissyllables so marked; as,

téng-bīn, above,	ch'hó-jē, running hand,
yëá-boēy, not yet,	kóng-wā, to talk,

for it will be found that precisely the same intonation runs through them all, and if the student has not yet heard the word ch'hó-jē from a native, (for it is not a word of common occurrence,) yet he may venture to pronounce with safety, if he applies his key, só-chāe.

"We should then recommend the student to provide a blank book of 49 leaves, and to arrange his dissyllables according to the order of the above table of combinations. After some practice in the dissyllables, he will begin to discriminate the tones so readily, that the monosyllables will be easy. The difficulty seems to lie in this, that as the tones are in part *relative*, i. e. have a relation one to another, it is not always easy to intonate aright without an adjunct which gives the tone a part of its effect. This shows, that in learning the intonation, it is best to begin with dissyllables.

"Thus we think, that a knowledge of the provincial oral dialects may be obtained through the medium of a certain mode of writing them in the Roman character, and with the exception of a *degree of intonation*, without the aid of a teacher: also we think that a native of China might with ease be taught to read his own dialect in the Roman character; and if ever natives should attain to this, we think it must be by some such mode as the above. We had some idea of enlarging upon the syntax of the oral dialects; this would greatly assist in the interpretation of homophonous monosyllables: but at present we conclude with the suggestion, that a vocabulary of the polysyllables would be of great assistance to the student from the master; and next to that, a grammar, both confined exclusively to the Roman character."

* This column denotes the shang ping tone.

ART. IV. *Siamese books; 1. Some account of a famous image of Gaudama, called Pra-pŭt-tee-sē-hing; its origin in Ceylon and transfer to Siam.*

2. Nah wŭn, or an account of a transmigration of the deity Gaudama. From a CORRESPONDENT.

To the genuine copies of the 'Account of the famous image of Gaudama' is prefixed a notice bearing date, Thursday, the 13th day of the 7th month, Siamese era, 1160; which is equivalent to the year 1808 of the Christian era. This notice states that rajah Bundit (i. e. the king's pundit) composed the story, and that it was approved by five of the greatest priests in the empire. It is written in language that is generally approved by the learned, and contains a considerable number of Pali words, which often run into one another by elision, in the same manner as in the Greek, ἐφώ is contracted from ἐπί ὦ. For this reason, it seems *not a desirable* book for those who have not made considerable progress in the language. It contains the following story:

"Five hundred years after the decease of Samono Godom (Gaudama), there were three kings in the island of Ceylon, who, together with the *rahans* or priests, assembled to consult on matters of religion. One of the kings inquired, whether any person present had ever seen the deity during his lifetime. All replied in the negative. One of the *nâks*,* knowing their conversation, instantly left his residence, came through the air, and presented himself in their assembly, saying, that he had seen the deity during his lifetime, and could create a perfect representation of him. This he accordingly did, and the kings and people sacrificed to it for seven days and seven nights successively. The nâk then assumed a human form, and prostrated himself in humble adoration before the priests;† after which, he resumed his own nature and returned home, and with him disappeared his representation of the deity. But the kings, priests, and people determined to make a brazen image of it. One of the workmen employed in casting the image, offended one of the kings, who struck him and wounded his forefinger. The power of fate following this act of the king's, destroyed one of the fingers of the image. This king proposed to replace it, but one of the priests dissuaded him, and by his knowledge of futurity prophecied that at some future time the statue should be conveyed on the great sea (the bay of Bengal), to the extremity of its waters, where a great king should replace the deficient finger.

"In the year 700 of the Budhist era, there was a mighty monarch governing Siam, whose capital was Soŏkcōty; his fame extended from

* Nâks are a race of fabulous monsters, who, together with various other fabulous beings, guard the base of mount Meru or Myenmo. See Repository, vol. 2, page 554.

† This is too important a circumstance to be overlooked, and may be regarded as illustrative of the general practice of the Budhists, who omit no opportunity of inculcating deference to the priesthood.

the Ganges to China, and from the extreme north to the ocean (gulf of Siam). He had heard of this famous image in Ceylon, and wished to sacrifice to it; and to effect this he employed the rajah of Ligore to send an embassy and beg it of the Ceylonese king. That king being reminded of the ancient prophecy consented. On the passage back, the ship was sunk, and all the seamen perished; but the image, possessed of *innate glory* (which is proved at large in the Budhist books), floated towards the country of Ligore, seated on the back of the great ocean (bay of Bengal). The rajah, admonished of the fact by a taywadah,* who appeared to him in a dream, sent vessels to receive it, and prepared a great abundance of offerings (which, after being presented, he was careful to take away). The image being so graciously received, made a display of its wonderful power by rising of itself, and floating about in the air. Astonished at this, the rajah hastened to inform the monarch of Siam, who after innumerable offerings conveyed it to his capital."†

The Siamese say this image was carried back to Ceylon about 200 years ago. Whether this book was ever translated into Burman, Peguan, or Cambojan, I am unable to say; but I suspect not, for I never saw or heard of it in those languages. Yet the Siamese begin to regard it as canonical.

2. *Nah wŭn, or an account of a transmigratior of the deity.*‡

The style of the Nah wŭn is approved by the Siamese; it is not very difficult, but requires considerable previous acquaintance with the Budhistic religion to understand its allusions. After a somewhat tedious introduction, exhorting to a careful use of the book, the story begins with an account of a mighty king who had two queens, both pregnant at the same time. The king consulted his astrologers to know what would be the issue. They predicted that both of the queens would have sons, who should govern the kingdom, but that the child born last, would govern only three years. The name of one of the queens was Kŭn ta lé mah, and that of the other was Pa lee kah. The latter in the agonies of childbirth, called the former to her assistance, who drove away Pa lee kah's servants; and while she was in a state of exhaustion and insensibility from the birth of her child, Kŭn ta lé mah seized the child, shut it up in a box, and supplied

* *Taywadah, Daywah Deva,* and *Nat* in Burman are the same. They are sometimes translated *angel,* but improperly; they are rather genii, or spirits of departed men, whose general residence is supposed to be upon or above the fabulous mount Meru.

† This story is evidently designed to answer the question with which the Budhists are sometimes assailed by their opponents, 'How they know that the images they now make and worship are correct representations of Godom and God-a-ma?'

‡ The Budhist books relate that previous to the deification of Gaudama, he was a priest, but so far advanced towards his deityship as to be endowed with a perfect recollection of all his previous transmigrations. An account of these, to the number of 550, he disclosed on various occasions, to his attendant disciples. The stories of these various *existences* are collected, and constitute probably the most popular part of Budhist theology, called in Siamese, *Pra chât;* in Burman and Peguan, *Dzât. Nah wŭn,* or Lord of the Jungle, is one of these stories.

its place with a block of wood. The king being informed that his queen had given birth to a log of wood instead of a son, was much mortified, and angry, and ordered the royal executioner to take her and put an end to her existence; but being persuaded by the envious Kŭn ta lé mah, he changed his command, and directed that she should be made the servant of his cook, and employed to draw water, and cook rice and fish.

The jealous woman who had taken the child and shut it up in a box, ordered it to be carried seven days distance into the jungle, and buried under a krădanggna tree. A taywah, who dwelt in that tree, seeing persons come and dig a hole to bury a box under it, thought within himself, "What is this, silver, gold, cloth, or what? I will dig it up and see." Having opened the box, and examined it, he knew it contained the *bud of deity.** So he uttered a prayer that milk might flow from the ends of his fingers, which immediately took place, and thus the child was supported in the jungle. He received the name of Chan Nah wŭn, *chan* signifying lord, and *nah wŭn*, jungle. Then the narrative proceeds to give an account of the cruel hardships, abuse, and beatings which Pa lee kah received while she was servant to the cook. After that is a chapter respecting the malicious Kŭn ta lé mah. The whole country was put in an uproar at the birth of her child,—as fate followed dark designs, and those designs were not disclosed to the king by the evil spirit who prevented the birth, until the king had appeased his wrath by begging pardon of Pa lee kah. On his appearance, the child was named Wŏn ta lēe.

Meanwhile, Nah wŭn lived with his guardian taywah in the jungle, till he was seven years old; and as the taywah knew that the time of his transmigration had come, he recommended his protegé to seek the aid of some person that would instruct him in a knowledge of those things which would be important to him, especially the sacred books (which, however, did not exist till many thousands of years after this time). This teacher he met in the person of an old hermit, whose dwelling he found after traveling fifteen days with sore and blistered feet. Here, after seven months' study, he made himself perfectly familiar with the sacred Pali books. He then set out in search of his mother through pathless deserts, guided only by the stars. [This was in Hemawŏn or the desert of Cobi.] After journeying for three months, he came to a tank, garded by a monster called yăk.† The male was absent when Nah wŭn came, but his wife seized him, beat him dreadfully, shut him up in a cage of iron, and told him she intended to preserve him until her husband's return, when they would eat him. On the return of the male he was much astonished at the beauty and apparent intelligence of his prey, and

* There are supposed to be certain infallible signs by which a being may be recognised as destined to become a Budha, long before his actual manifestation; when these marks are discovered, he is designated as the "Bud of Deity."

† *Yăks* are fabulous monsters, supposed to resemble human beings, but of enormous dimensions, and cannibal propensities. They make a very conspicuous figure in the mythological machinery of the Budhists.

inquired if he could not discourse to them in Pali. On ascertaining that he could, he made collections of flowers,* and assembled other yăks to listen. Nah wŭn repeated in the Pali the law forbidding the taking of life, and expatiated upon it so eloquently that the yăks, instead of devouring him, showed him the greatest possible reverence; and having learned his purpose of visiting his royal mother, one of them took him when asleep, and without awaking him, bore him on his back over lakes, mountains, and forests, and placed him in an inhabited country. When Nah wŭn awaked, he first ascertained his situation. Just at that moment, the people of that country, which was called Kee ree ya bŭn pōt, were in want of a king; and fate so ordered it that they should go forth with soldiers, horsemen, elephants, and music, in search of one, not knowing where they were going, and yet be led directly to Nah wŭn. Their former king had been gone to Nibbant many years, and his queen was fifty years old; and when Nah wŭn, who was only eight years of age, assumed the government, he adopted the old queen as his mother.

According to an ancient custom, Nah wŭn went to a distant mountain to have certain ceremonies performed by a brahmin, who, taking him aside, threw him into a deep pit, and then told the people that he fell in while at play. The brahmin used many intrigues to secure the kingdom to himself, but without success. Two taywahs delivered Nah wŭn from the pit after three days, while asleep. Afterwards they appeared to him in the form of a rabbit to try his steadfast observance of the sacred laws; and then in the form of men to whom he taught the Pali scriptures, who told him that the cause of his being thrown into the pit was his treatment towards a toad in a former state of existence.‡ The taywahs then left him, and as he had forgotten the road home, he wandered in the jungle for more than two months, where, while bathing in a tank, he was again seized by yăks or keenōns,§ and dreadfully beaten. But the waters of that tank were of such a quality that when a person had bathed in it, no kind of suffering would prove fatal. Though bruised and sore over his whole

* It is considered indispensable that those who listen to the rehearsal of the sacred books should bring offerings of flowers to the priests; otherwise their attendance is without merit.

† *Nibban, Nigban, or Nerupan*, though not unaptly rendered "eternal sleep," is regarded as the "summum bonum" by the Budhists, and it would be regarded as highly indecorous among Burmans, Siamese, &c., to speak of a king as simply dying. "He has gone to Nibban," with them is equivalent to the Chinese expression, "he has gone to ramble among the immortals" on the celestial hills.

‡ The primary law of Budhism forbids the taking of animal life under any circumstances whatever. Were these laws rigidly observed, the lives of mosquitoes, bugs, and lice, must be perfectly inviolate. They are, however, practically disregarded, except in relation to some of the larger and nobler animals, and though great reproach is cast upon butchers and hunters, I never knew a Budhist decline eating animal food from religious scruples. The presentation of the taywaks, under the form of rabbits, after Nah wŭn's abstinence of more than three days, is regarded as a most satisfactory though severe trial of his steadfastness.

§ *Keenons.* This is another race of fabulous monsters, represented as part man, part beast, and part bird. They have gigantic stature, are furnished with wings and legs and claws like a bird, but have no cannibal propensities like the yăk.

body, he was shut up in an iron cage, where he lived three years, without rice or water. Eventually, however, he was brought forth to explain the Pali to his audience of monsters, who bowed before him with all possible reverence, and brought him so many presents that they made a pile more than six feet high. The king [of the yăks] then gave his daughter in marriage to Nah wŭn with ceremonies of matchless magnificence; and she most affectionately and dutifully resolved to accompany her husband in search of his two mothers. Thus endeth the first volume.

ART. V. *The structure of the Chinese government; offices at Peking of a local nature: the city government; the Taechang sze, a sacrificial court; the Taepuh sze, for rearing horses; the Kwangluh sze, for the direction of imperial banquets; the Hungloo sze, a ceremonial office; the Kwŏ-tsze keën, a national college; the Kin Teën keën, or astronomical college; the Tae E yuen, or medical hall; the Tsung-jin foo, for governing the imperial kindred; the Nuy-woo foo, for controling the imperial household; the guards; the military court of the eight banners; with other subdivisions of the Tartar forces.*

IN our last number we noticed the structure of those parts of the Chinese constitution, the functions of which are of a general character, affecting all parts of the empire. We now proceed to consider those offices and institutions, located in the capital, of which the functions are of a limited nature, confined to the court itself, or to its immediate vicinity. Such are the offices of the city government; various minor courts for regulating sacrificial rites and observances, and the rearing of horses, &c.; a national seminary; a mathematical or astronomical college; a medical board; an establishment for the government of the imperial kindred; an office for conducting the internal affairs of the palace; the body guards; and the military court of the eight banners, with several minor military offices of artillery, &c. To each of these we must turn our attention separately and in due order.

Peking, 'the northern capital,' is the chief city of the department of Shunteën foo; but it is not like similar chief cities of departments throughout the rest of the empire, governed merely by a foo magistrate; a minister of one of the six Boards is appointed superintendent of the city, and subordinate to him is a fooyin or mayor. Their duties consist in "having charge of the affairs of the metropolitan domain, for the purpose of extending good government to its four divisions." They have under them two heën magistrates, each heën

district comprehending about one half of the city. They are not subordinate to the governor of the province, but carry affairs which they cannot themselves determine directly to the emperor. They preside at the annual observances of the spring festival, at banquets given to ancient men among the peasantry, at the literary and military examinations, &c. The military police of the metropolis is under their control; and subjects condemned to transportation are delivered over to them by the Board of Punishments. There are two assistants *(ching)*, who hold a subordinate control over the schools, and take care of all the ceremonial and musical instruments, and vessels belonging to the government. A public school appertains to the city, the same as in all other chief cities of departments of the empire.

The *Taechang sze* is a sacrificial court, under the direction of a ta chin, 'great minister' or superintendent, of two king or presidents, and of two shaou-king or deputies. The duties of these officers consist in "having direction of the sacrificial observances, distinguishing the various instruments and vessels, and the quality of the sacrificial offerings." Having formerly given some account of the state religion of China, the sacrifices, offerings, ceremonies, &c., (in vol. 3, page 49,) we will not now detain our readers with a recapitulation of the subject. There are attached to the office certain readers of the prayers, called pŏ-sze; also some writers, a minor court for the control of the various officers and for taking charge of all their affairs, and an office for the repair of the temples and altars; to to which latter office are also attached a treasury and depository. There are besides certain officers for directing the musical performances, who are likewise members of the Board of Music.

The *T'aepuh sze* is an office for superintending the "rearing of horses, taking account of their increase, and regulating their training." It is under the direction of two presidents (king), and two deputies; and is in some degree subservient to the Board of War. There are two tracts of land lying beyond the great wall allowed for the purpose of rearing horses; and numerous officers, from superintendents downwards to herdsmen, are employed to take charge of the horses, and to train them for the imperial cavalry, &c.

The *Kwangluh sze* is an office having the charge of "feasting the meritorious, and banqueting the deserving. Its officers are required to mark distinctions of ranks, and to keep account of the expenditure." They are also intrusted with the duty of providing sacrificial victims. There are several minor offices attached to this, for the purpose of supplying various kinds of animals, &c.; there is also a treasury.

The *Hungloo sze* is an office for the purpose of directing and regulating the forms to be observed at the court levees and banquets, as also at certain sacrifices. It is under a ministerial superintendent, two presidents (king), and two deputies. The ceremonies are little more than variations of the well-known *kotow*, or *san kwei, kew kow*, 'three kneelings, and nine strikings of the head.'

The *Kwŏ-tsze keën*, or national college; this institution and those which immediately follow it, the astronomical college and the medical hall, should perhaps have been noticed in our last number, as institutions of a national character. There are, however, two things regarding them which induce us to prefer the present arrangement; first, because though national and not local, yet they do not at all affect the general *government;* and secondly, because, unlike the offices of a general nature already noticed, their office holders do not enter into the common routine of promotion. With respect to the Kwŏ-tsze keën, or national college, we cannot enter into particulars without giving a minute explanation of the Chinese literary system. The departments of study are language and general learning, the classics of Confucius and his followers, and mathematics; in each of which departments there are distinct teachers. The chief officers of the college are, a superintendent, either Mantchou or Chinese, chosen from among the ministers of the Councils or of the six Boards, two principals, Mantchou and Chinese, called tsetsew, and three professors, a Mantchou, a Chinese, and a Mongol, called szeneĕ. Attached to the college are departments for the education of the Lewchewans and the Russians, in Chinese, Mantchou, and Mongol literature.

The *Kin Teën keën*, or imperial astronomical college, is, we believe, an institution founded since the arrival of the Catholic missionaries in China. The objects of its attention are, however, as much of an astrological, as of an astronomical nature, if indeed the former have not the predominance. The college is under the direction of several presiding ministers; and of two principals, one a Mantchou, and the other a Chinese or European, and four assistants, viz. a Mantchou, a Chinese, and two Europeans. Their duties are "to direct the ascertainment of times, and the movements [of the heavenly bodies], in order to attain conformity with the celestial periods, and to regulate the notation of time among men: all things relating to divination and the selection of days are also under their charge." The astronomical theories of the Chinese consist, in a great degree, of an admixture of their own previously conceived notions with the information which has been imparted to them by Europeans. Their chief labors consist in the annual preparation of an almanac, in which are noticed the celestial phenomena, the periods of sunrise and sunset, together with numerous astrological absurdities; also in the selection of days and hours for public acts, especially sacrifices, &c.; the instruction of a few pupils; and the care of an observatory. The *improvement* of science in this, as in all their other institutions, is never thought of: yet were there any spirit of search after knowledge, we might look for some valuable results to arise from the constant observation of the heavens which is, or, at least by law, ought to be, kept up in the imperial observatory. Geometry, trigonometry, and a few other branches of mathematics, meet with a little attention; and the latitudes and longitudes of places are determined by members of the college: but the greatest part of this work has been

long since performed for them by the able and laborious Catholic missionaries. There are some offices attached to the college for conducting its correspondence, preparing the imperial almanac, observing the heavens, taking care of the astronomical instruments, &c.

The *Tae E yuen*, or grand medical hall, is under the direction of a president and two deputies; all its officers are Chinese. Their duties consist in "directing the [medical] *art* to [the cure of] the nine classes of diseases, and in guiding the medical attentions of the subordinate officers." Some of the officers are constantly in attendance upon the emperor and the imperial family, in regular rotation. They are often sent by the emperor to see the princes, princesses, and the ministers of state, when they are reported sick. Thus the emperor sent the physician in waiting to lord Amherst. They are sometimes also sent into Mongolia, to visit any of the princes or nobility there, who may be reported ill. The nine classes of diseases are: 1, those affecting the pulse violently; 2, those affecting it a little; 3, diseases arising from cold; 4, female diseases; 5, cutaneous diseases and sores, 6, diseases requiring bleeding; 7, diseases of the eyes; 8, diseases of the mouth and teeth; and 9, diseases of the bones! To these are added diseases of the throat, now included in the eighth class, and cutaneous eruptions, now ranked under the second class. The members of the medical hall are of four grades. Instruction in medicine does not appear to be at all an object, any further than it is to be gained by practice,—the practitioners not being brought up in the institution, but being received into it after having previously acquired some knowledge of their profession.

The *Tsung-jin foo*, is an office, the sole duty of which is "the control and government of the imperial kindred;" its chief officers, one president (tsung-ling), and four of subordinate authority, are all selected out of the more nearly allied and titled members of the imperial clan. All the members of the clan are distinguished into two great classes, viz. the tsung shih or imperial house, including all the descendents of the Mantchou chieftain who first began to obtain general sway over the various tribes of his native country; and the *Gioro* or Keolo, collaterally descended from their common ancestor, *Aisin Gioro*. The distinction between these two classes is marked in their dress, by the use of sashes or belts of different colors; that of the first class being of a 'golden yellow' color, while that of the Gioro is red: those who have been degraded from the second class wear a pink sash. The births, names, succession to paternal estates or titles, and marriages, of all the clansmen are duly registered; and the names of the nearer branches are generally conferred by the emperor himself. The *titles* in the imperial family are twelve, one of which, usually the highest or nearly so, is conferred on each of the emperor's brothers, and sometimes on the sons of the reigning emperor. Except where any extraordinary degree of merit has caused the succession to any such title to be granted *in perpetuo*, each generation as it becomes farther removed from the direct imperial line, sinks in the scale of titular rank, till at length the only distinguish-

ing appellation is 'member of the imperial clan,' an appellation which places its possessor on an equality with civil officers of the fourth rank. Of the imperial princesses there are seven classes; these are usually married to the Mongol princes, but sometimes also to Mantchou subjects. All the junior members, who have not yet received titles, or are not yet of age, have to undergo quarterly examinations in military exercises, under the direction of the heads of this office. The subordinate government of the imperial clansmen is in the hands of elders placed over them, whose province it is to attend to their education. In all civil or military appointments of imperial clansmen, or in punishments inflicted upon them, the office of the Tsung-jin foo is to be consulted. The lighter kind of punishment to which they are subject is a fine; the severer kind is confinement; if the last be thought at any time an insufficient punishment, a representation is to be made to the emperor. Several minor departments are attached to the office, for the preparation and care of papers, &c.; also two subordinate departments for attending to the detail business of controling the imperial clansmen. There are besides, a treasury; a place of confinement, under the charge of two officers; and two seminaries, one for each class of the imperial kindred.

The *Nuy-woo foo*, or office of internal affairs, under an indefinite number of *ta chin*, or great ministers, is for the control and government of the class called 'Paou-e of the three banners' (a class of imperial slaves), and for regulating the restrictions of the palace. All affairs, civil, financial, ritual, military, penal, and operative, connected with the imperial household, are conducted under the orders of the officers of the Nuy-woo foo. It is the duty of these officers to attend the emperor and empress on various sacrificial occasions; and one of them is always in waiting upon the imperial consorts and other ladies of the harem, when going from or returning to the palace. When also the imperial sons and daughters are married, their households are placed under the control of the Nuy-woo foo:—but of daughters married to the Mongol princes, this is to be understood only when they are residing at Peking. These officers have likewise, in concert with the Boards of Civil Office and of War, the appointment and regulation of the numerous civil and military officers of subordinate rank, connected with the imperial household. Attached to the Nuy-woo foo are subordinate deparments, called *sze*, under the direction of officers called *waelang* and *yuen waelang* on the same plan as those of the six Boards: there are besides several minor offices.

Of these departments, the 1st is *Kwang-choo sze*, or the department of supplies; it has the direction of a treasury and five depositories, and the issues and receipts therefrom; the five depositories are of skins, porcelain, silks, dresses, and tea and ginseng. Portraits of the emperors, empresses, sages, worthies, and celebrated ministers of former generations are deposited in one of the halls of the palace, under the care of the officers of this department; whose province it also is to provide such presents as the emperor may wish to make,

as well as to take charge of all workmen, such as dress-makers, jewelers, &c., employed about the palace; and to discharge the duty of collecting all the revenues from the imperial farms. To the treasury and each of the five depositories are attached about twenty officers. There is also a weaver and dyer's establishment, under a special minister and eight subordinate officers, attached to this department. 2, *Woo-yu sze*, or the department of defense, having the charge of military appointments and the salaries of the military of the three banners who are constantly about the palace of the sovereign. Some of the officers of this department always attend the emperor when he journies; and they supply horse and foot-guards to the imperial consorts and other ladies of the harem when going out, as also to the princes and princesses of the blood. They appoint hunters, fishers, &c., in Mantchouria, and on the imperial crown lands, and receive from them the results of their labors, at fixed rate, all deficiencies in quantity having to be made up in money. 3, *Chang-e sze*, or the department of observances; it has the direction of the rites and music of the internal apartments; it also regulates the rank of the eunuchs, and has the duty of collecting the produce arising from the imperial fruit gardens. Mantchou sacrificial rites are often observed by the emperor, in conformity with the arrangements made by the officers of this department. On congratulatory occasions, the emperor being seated in the inner hall of audience, the empress at the head of the whole harem performs the prescribed rites. The ceremonials of feasts, and of the marriages of the princes and princesses of the blood, are also subject to the control of this department, as are likewise funeral rites, &c. Messages from the inner apartments of the palace are sent to the heads of the Nuy-woo foo, through the Chang-e sze, by the eunuchs, whose rank varies, from an equality with officers of the fourth rank in the civil list, downwards to a very low grade. Some minor offices are attached to the department. 4, *Hwuy-ke sze:* under the care of this department is the collection of the revenue arising from the farms and gardens existing on the crown lands occupied by Mantchous of the three banners,—that is of the imperial tribe;* it has also the charge of selecting ladies to fill the harem, and of appointing eunuchs. The crown lands comprise about 900 farms, kept generally in a state of cultivation. When ladies are selected for the harem, their family and age are duly registered. Eunuchs, when old, are allowed to return among the people; but if they of themselves go away, they are held criminal. 5, *Ying-tsaou sze*, the department of building, under the superintendence of a 'great minister,' in addition to the usual officers. All repairs of the 'forbidden palace' are made under the direction of this department. If the emperor, or the empress, or other ladies of the harem, or any of the sons and daughters of the emperor, have occasion to go out, the officers of this department send

* These three banners under which the imperial tribe is ranged are, plain yellow, bordered yellow, and plain white.

communications to the proper quarters, that the streets and roads may be cleared for them. Attached to this department are six depositories, of timber, of iron, of tent equipage, of vessels, instruments, and other utensils, of firewood, and of charcoal; and the materials for three kinds of workmanship, in iron, painting, and gunnery. All works in the interior of the palace are carried on under the superintendence of a number of eunuchs. 6, *King-fung sze:* this department is also under the superintendence of 'a great minister' in addition to the ordinary officers. It has charge of the breeding of cattle and sheep, for sacrificial purposes, for drawing the plough, and for supplying milk to the imperial table; also for presents given to the imperial sons and daughters when they marry. The sheep are shorn twice a year, in autumn and in spring. If any animals die, their skins are required to be given up to the officers of this department. The flocks and herds are fed on the frontiers of China Proper beyond the great wall, three hundred cattle forming a herd, and eleven hundred sheep a flock: Attached to this department is a place for sacrificial victims, under a 'great minister.' 7, *Shin-hing sze* is a judicial department for the trial and punishment of men serving under the three banners and of eunuchs, and sometimes acting in concert with the Board of Punishments.

The class of soldiers called 'Paou-e, of the three banners,' supplies the personal attendants of the emperor. They stand pretty much in the light of the emperor's slaves. The *Shang-sze yuen*, under a minister and two presidents (king), is an office for superintending the imperial stables. The *Woo-pei yuen* is under similar officers; it is an office of 'warlike supplies;' and has attached to it four depositories, two of horse accoutrements, one of armor, and one of coarse woolen cloth. The *Fung-shin yuen*, and the *Yu-chuen choo*, are under similar officers, one for the care of the imperial parks, the other of the imperial boats. Another office has the care of supplying the imperial tea; a second of providing imperial medicines; and others have charge of the audience halls, the library, the printing offices, the manufacture of articles required by the court, the making of guns, cannon, powder and shot, &c. &c. There are also seminaries for giving instruction in Chinese, Mantchou, and Mongol; and for teaching those languages to the Mohammedans and Burmans.

The *She-wei choo*, or court of the body-guards. At the head of this office are six 'great ministers' of the inner palace, who "have the direction of the body-guards, and of the personal troops of the three banners." The body-guards are for the most part picked men, Mantchous and Mongols, of the three banners already mentioned, and are regarded as a superior class: the forces under them are called the 'personal troops.' The body-guards are about 700 or 800 in number; the emperor when he appears in public, is constantly attended by some of them; they surround his apartments in the palace, and when he is traveling, keep guard about his carriage, and about his tent, when halting. There are several classes of great ministers, with various officers at the head of them; among these

are the *nuy ta chin*, 'inner great ministers;' the *san cheih ta chin*, 'mixed assembly of great ministers,' who are without any specific duties or rank; and the *yu tseën ta chin*, 'great ministers of the imperial presence.' The guards themselves are also divided into numerous classes, but we will not weary our readers with a detail of their names. We have mentioned the above titles, because they will often be met with by any one who peruses the Peking gazettes; in which also will be observed the distinctions of guards of the first, second, and third classes, guards distinguished by a blue feather, and guards of the imperial kindred. Parties of the guards are sent sometimes to places on the frontiers, to the Mohammedan cities, &c.

The *Tsow-sze choo*, or place of addresses, is an office attached to the guards for receiving congratulatory and other addresses from the ministers to the sovereign, as also offerings of *joo e* sceptres; the object of which offerings is sufficiently denoted by their name *joo e*, 'according to one's wishes.'

The *Lwan-e wei*, under the direction of a 'great minister,' and of two presiding officers, is an office for "taking charge of the imperial carriages, distinguishing their kinds by name, and regulating the order of traveling, so as to enable the sovereign to go out and in with majesty and dignity." All the accoutrements of a traveling retinue are also under its charge. We will not follow out the distinctions of the different kinds of carriages, and of the accoutrements and paraphernalia of a traveling procession; for to do so would require a long explanation and graphic illustrations. There are several subordinate offices, wherein the various accoutrements are laid up.

Pă ke tootung, the tootungs of the eight banners. The Tartar force which entered China in 1643-44, was composed of three nations, Mantchous, Mongols, and Chinese, who had joined the conquerors. These were divided each into eight corps, distinguished by as many banners; and have since then formed the hereditary defense of the Mantchou dominion. Over each of these twenty-four corps, are a tootung or general, and two too-tootung or lieut.-generals. Their duties are to "sustain the regulations of the various corps, to keep account of their instruction and maintenance, to arrange their titles and honors, and to economize the expenditure upon them, in order to aid the sovereign in regulating the affairs of the *bannered force*." The quarters in Peking of the several corps, and their relative order are all fixed. We have already mentioned the 'three banners;' these are called the 'superior three;' the others are called 'the inferior five.' Parts of these corps are detached and settled in some of the chief cities of the provinces; but the majority remain constantly, as a garrison, in the capital, or at Moukden. The Mantchous and the descendants of the enrolled Mongols continue always enrolled; but the enrolled Chinese are permitted to obtain leave to withdraw, and engage uninterruptedly in the occupations of civil life.—But to do justice to the subject of this hereditary force, we must give it a separate consideration, at a future period. We now therefore pass it over with this brief notice.

The smaller military bodies in the capital are also attached to the eight banners; and until we enter upon the subject of the latter, details of them would be out of place. They are 1, the tseën-fung ying, or vanguard, selected from the bravest of the Mantchou and Mongol troops, under two commanders called tungling; 2, hoo-keun ying, the guard or van of each corps, selected from among their veteran troops, under eight commanders, or one for each corps; 3, the poo-keun ying, or infantry; this is an armed police, for protecting the capital, under a commander and two lieut.-generals; 4, ho-ke ying, a body of artillery under the commanders selected only from the Mantchou and Mongol troops; 5, keën-juy ying, a body of scalers, similarly commanded; 6, hing ying, a troop for attending the emperor when traveling; 7, heäng-taou choo, a troop of pioneers; and 8, hoo-tseäng ying, a body of lancers. There are also a body of falconers and hound keepers, and a body of combatants, consisting of wrestlers, archers, &c.—Thus we have completed our review of the general and local officers at Peking, and here we leave the subject, without further remark, in the hands of our readers.

ART. VI. *Walks about Canton: the tea shrub in Honan; circulating libraries; the chapel; residence of the Siamese embassador; flogging; puppet-shows; a feast; house of mourning; grinding at the mill; laborers standing in the market-place.* Extracts from a private journal.

Tea shrub in Honan. THE island of Honan, situated on the 'south of the river' opposite to the foreign factories, is many miles in extent, and produces a considerable variety of trees and shrubbery. Among the latter is the tea shrub, which cannot fail to attract the attention of the botanical traveler. Having received a very polite invitation from ———, to visit the tea plantations in Honan, I stepped into a boat of one of the hong merchants, under the direction of an old and faithful native guide. We dropped down the river with the tide three or four miles; then entered a creek, which we ascended till we came to a small temple; and there leaving our boat we reached, in about five minutes' time, our place of destination. The tea, though not cultivated to a great extent, affords a tolerable specimen of the manner in which it is produced in the more northern parts of the empire. There are also in Honan, as well as on this side of the river in the suburbs of the city, establishments for curing tea. In these may be seen scores of 'hands'—men, women, and children, employed with various apparatus in picking, cleansing, firing, and packing, teas and fitting them for the market. *Wednesday, June 17th.*

Circulating libraries. I have often heard of 'circulating libraries;' but before I reached this country I never saw them carried through the streets so as to accommodate every man at his own door. As in the countries of the west, some of the circulating libraries here are stationary, and every customer must go or send to the depository for the books which he wishes to obtain. Often, however, he is saved this trouble. The librarian, with an assortment of books in two boxes, suspended from a bamboo laid across his shoulder, and with a little rattle in his hand to advertise his friends of his approach, sets off on his circuit, going from street to street, and from door to door. In this way he passes his whole time, and gains his livelihood. He loans his books, usually for a very short time and for a very small compensation; they being generally small volumes and only a few in a set. The books thus circulated are chiefly novels, and sometimes those of a very bad character. The system, however, is a good one, and worthy the attention of the friends of useful knowledge. The librarian, whom I met at the door of the hong this afternoon, loaning books to the servants and coolies of the factories, said that his whole stock amounted to more than 2000 volumes. He had with him, however, not more than 300 volumes; the others being in the hands of his numerous customers. *June 19th.*

The chapel. Passing along in front of the foreign factories at an early hour yesterday morning, (Sabbath morning, June 28th,) my attention was attracted by a sign board, hung out at one of the gates. It contained the following Public Notice: "*Divine Service will be performed this morning at No. 2, American Hong: service to begin at 11 o'clock.*" At the appointed hour, I repaired to the place. About five and twenty gentlemen were assembled. The silence and solemnity of the auditory well became the worshipers of the Most High. The service was performed by the Rev. W. H. Medhurst. His sermon, from 2d Corinthians, vi. 2, was a clear and forcible exhibition of scriptural truth, delivered with ease, simplicity, and earnestness. The scene was exceedingly pleasing: it was pleasing to witness Englishmen and Americans (and there was an equal number of each) thus unitedly engaged in the public solemnities of Christian worship. Under such circumstances, far from the temples where their fathers worshiped, and without any one to hurt or to make afraid, though surrounded by multitudes who know not the Lord or his sabbaths, well might they adopt the language of the sacred poet, and sing—

> "Day of all the week the best:
> Emblem of eternal rest!"

Perhaps I ought not to call the place where this little congregation was assembled, a chapel, it being nothing more than one of the rooms of a factory. The factory of the honorable E. I. company built a neat and commodious chapel in Canton; but since the dissolution of the factory, that chapel has been closed.

Residence of the Siamese embassador. Wishing to see 'some-

thing of eastern splendor,' for which the Siamese are 'said to be' celebrated, I determined this afternoon to visit the residence of the embassador of the king of Siam. Having made my way up into 'Physic street,' I turned westward, and passed on about ten rods from the market at the corner of 'Shoe street,' where I came to another street leading due north. This led me to the embassador's residence, over the door of which is written in large Chinese characters, *Tseënlo kwŏ kung kwan*, 'residence of the Siamese tribute-bearers.' The whole establishment is in ruins. One of the overseers, a Chinese, conducted me to the apartment of the chief embassador, whom we found smoking opium, and so stupefied as to be almost incapable of conversation.

Flogging with the rattan is the most common punishment in China. It is adjudged and inflicted by the lowest officers or servants of the police, with the utmost dispatch, and without the least regard to any formalities of time or place. A poor ignorant person led on by his vices becomes a bankrupt; then driven by hunger he has recourse to theft or robbery to obtain food; the officers of the police seize him, and perhaps while his booty is still with him, pinion him, strip off his jacket, if he chance to be so clad; then with a chain or cord about his neck, or his arms, and a soldier before him beating a gong, and another one behind him with a rattan beating his bare back, he is marched through the streets and market-places to be a terror to evil-doers. Within the last few days I have seen several persons flogged in this way. One I saw to-day so beaten that the blood run down to his heels. *June 29th.*

Puppet-shows. Two of these have been exhibited in the streets during the present week; and among all the 'dumb shows,' and 'singsongs,' of the celestial empire, none are more dull and stupid than these puppet-shows. Their managers select a place which is likely to be frequented, and there erect a temporary stage, and commence their exhibition for the amusement of boys and idle vagrants. The shows are a mere exhibition of children's toys. *July 3d.*

A feast. Loopan, if I have been correctly informed, is held by the Chinese to be the patron and protector of those who 'work in wood and stone.' They venerate him as the inventor of their crafts, and celebrate the anniversaries of his birth with processions and feasts. Walking with a friend along one of the retired streets just at sunset, we came to a house where a pavilion or covering had been thrown over the street, so as to afford both a shelter and a shade to those who might chance to be at the door. We perceived at once, as we came near the house, that the inmates were in a merry mood. Though entire strangers to them all, some one in perfectly good humor civilly and urgently invited us to walk in. We did so, and found ourselves among a crowd of sturdy carpenters and bricklayers, all at work right lustily. The two principal apartments were supplied with two or three rows of tables; round each of which six, eight, or ten were seated. The chandeliers were lighted up; and the wines were circulating briskly. The assembly was as noisy

as it was merry; but having no disposition to join in the festivities, we wished them health, and left them in the midst of the feast.

House of mourning. We passed but a few doors, after leaving the house of feasting, before we heard the voices of weeping and lamentation. When we came opposite to the door, we unconsciously paused for a moment. The door of the house was open, but a screen before it prevented us from seeing the inmates. One of the neighbors, who had also stopped at the door, told us that the funeral of the deceased was to take place at an early hour on the following morning. The cries and howlings of the mourners were dismal, and can only be conceived by those who have heard them.

Grinding at the mill. Often, when passing through the streets, I have witnessed the operation of grinding grain. The mill commonly used consists of two circular stones placed horizontally, two or three feet in diameter. The lower stone is made fast in the ground or a floor; and the upper one is placed above it on a wooden pivot, and is turned round by a handle or crank, made fast to the top or side of the stone. A hole, which with a tunnel is made to serve for a hopper, is drilled quite through the upper stone a short distance from the centre; through this the grain falls upon the lower one, and is ground by the friction between the two. I have generally seen these mills worked by men; and I have been informed that they are also worked by women, and in a manner not unlike that described in sacred history, and which is now common in Palestine. To-day, while passing near the west end of the factory street (sheih-san keae), my attention was arrested by the sight of oxen working at the mill. They were in the rear of one of the flour shops. I asked permission of the headman of the establishment to go and examine the operation. This he readily granted. There were nine sets of stones, worked by nine oxen, one ox at each mill. The stones were about four feet in diameter. Each ox was harnessed in such a manner that he was compelled to move round close to the stone, so that the diameter of his course did not extend more than two feet beyond the stone. They were grinding wheat. The process of bolting was going on at the same time. This was done by human strength operating on a square seive in a most awkward manner. One of the workmen told me that in the interior of the country they have water mills for grinding grain. *Friday, July 17th.*

P. S. Since writing the preceding account, I have had an opportunity of examining another of the establishments for grinding grain. It is situated on the same street and not far distant from the other. I visited it after the workmen had finished their labors for the day, when some of them were washing themselves, while others were 'catching chowchow.' The establishment extended from the street to the river, a distance of twelve or fifteen rods in length, but it was not one tenth of that extent in breadth. It was furnished with eleven sets of stones and forty oxen: the oxen occupied a long stall at the lower end of the mill, and were 'eating chowchow,' which consisted of coarse grass; that of the men consisted of rice and vegetables.

The stones of two of the mills were being repaired,—the upper ones being turned off from the lower ones that their faces might be 'pecked' or sharpened. The stones were of granite, and their faces were cut into grooves, which were divided into eight sections, and in such a manner as to give the grain a centrifugal motion as the stones move round. According to European notions it is judged best that the upper stone should be supported by an axis, or some other contrivance, so that the distance between the two may be adjusted according to the fineness which it is intended to produce in the meal or or flour. Among the Chinese no such machinery is deemed necessary; and the face of the upper stone is allowed to rest directly on that of the lower one; but the motion of the mill is so slow that by this bad construction no great injury is occasioned, either to the stones or to the flour. All the grain that I saw in the mill was wheat, and of a very good quality.

Laborers standing in the market-place. Early this morning, while picking my way among the tubs, baskets, temporary stalls, etc., which almost blocked up the street at a market-place near one of the gates of the city, I suddenly found myself surrounded by a gang of coolies, forty or fifty in number. Some of them were standing up; others were sitting down. Their only implements were bamboo poles, with short ropes attached to them. Some of them were shod with sandals, made of plaited grass; and others were barefooted. They were without hats, or caps, or any other kind of covering for their heads; and the only garments on their bodies were a light pair of trowsers, and a short frock or jacket; indeed, only a few of them had any jackets. They were all idle, except that their tongues were busy in joking and in making remarks on those who were at the market, or passing along the street. During the morning, and even till past midday, such gangs of men are often to be seen collected at the corners of the streets, market-places, and gates of the city. On inquiry, I find that they are job and day laborers, formed into companies, having each their respective districts. They take the place of beasts of burden; but claim the right of doing all of certain kinds of work which is to be done in the streets, or landing places, where they exercise their jurisdiction. Their muscular power is sometimes very great; and they are the most healthy and robust class of men that I have seen in China. Their custom of "standing idle in the market-places" is like that of the laborers mentioned in the gospel of Matthew; the coolies whom I saw this morning were all standing idle, 'because no man had hired them.' *Saturday, July 18th.*

Art. VII. *Literary Notices.* 1. *The Journal of the Royal Asiatic Society of Great Britain and Ireland, No. 2.; London, November*, 1834.

2. *Translation of a Comparative Vocabulary of the Chinese, Corean, and Japanese, languages: to which is added the Thousand Character Classic, in Chinese and Corean; the whole accompanied by copious indices of all the Chinese and English words occurring in the work.* By Philosinensis, Batavia [Java]. Printed at the Parapattan press, 1835.

1. The second number of the Journal of the Royal Asiatic Society of Great Britain and Ireland, completing the first volume of this publication, has reached us. We are much pleased with its character, and with the promise which it holds out, not in its preface but in its contents, of furnishing a valuable collection of interesting papers respecting the east and oriental literature. The object of the publication is explained in the following extract from the preface to the volume now completed. "The mode heretofore followed in publishing the transactions of the Society having been attended with many inconveniences, arising partially or wholly from restrictions on the subjects to be introduced, as well as from the quarto form of the impression, and from the uncertain but widely extended periods at which the editions were made, the council has considered it advisable to sanction a regular quarterly publication in octavo, and less limited as to the nature of the materials of which it is to be composed. * * * The quarto transactions may still be continued whenever the accumulation of matter on subjects more peculiar to its original design shall render any additional volume expedient."

Among the papers in the present number of the Journal, several are deserving of more particular attention than we are now able to give to them. Such are captain Swanston's memoir of the primitive church of Malayála, or of the Syrian Christians of the apostle Thomas, which is accompanied by a plate representing the metropolitan of the Syrian church;—two articles on female infanticide in Cutch by lieut. Burnes; and an account of laws and police as recognized in Nepál, by the assiduous British resident at Kat'hmandu, Mr. Hodgson. We propose taking further notice hereafter of Mr. Thoms' description of Chinese vases, which is continued in the present number. The representations of the vases are well executed. The account by Mr. Stevenson (of the Madras civil service) of the two murderous tribes of P'hansigárs, or gang-robbers, and Shúdgárshids, or jugglers and fortune-tellers, cannot fail to afford a painful interest; the former tribe making it a rule never to rob without first murdering, although the object sought after should be, as it often is, nothing more than the dress that a man has on; while the latter scruple not to deprive women of life as soon as they have become mothers, for the sake of extracting from their breasts, wrists, and ankles, the sinews, supposed to be highly efficacious as charms. We have room only to make two extracts.

"It appears as if the P'hansigárs found a delight and a pastime in such deeds of blood. This seems more probable, as I found from their cant phrases, (of which I collected a few examples, since lost), that they had ludicrous names for the convulsive struggles of their expiring victims, as well as for murder, the noose [which they invariably employ], and the different acts attending their diabolical trade. An old woman, one of the tribe, repeated them to me with a great deal of glee. She, as well as most of the other females, made no secret of their vocation, and appeared to think that there was nothing wrong in it. When asked of what caste they were? They answered *P'hansigárs*. How do you get your livelihood? By *p'hansigáring*. Are you not ashamed of your way of life? have you never followed any other trade? No, this is the same trade that our fathers followed; if we dont *p'hansigár*, how are we to live?" * * *

"A rich merchant named Dévelát had a married daughter (Lakshmi) who resided in his house, and who had been confined of her first child about ten days, when she was suddenly missed. The infant was found in its cradle, but no search was successful in discovering the unfortunate mother. It was at last remembered by some member of the family, that on the morning of the day on which the girl was missed, a female *shúdgárshid* had been at the house, and had told the fortunes of several of the inmates. Knowing the habits of these people, apprehensions and anxiety regarding the fate of the lost Lakshmi were excited to their height, as it was deemed beyond doubt that she had been enticed away, and had fallen a victim to the *shúdgárshid*, who was immediately seized; but nothing could be learned from her, for she denied ever having seen the girl. In the course, however, of the inquiries and cross-questioning of the friends, probably not conducted in the mildest manner, some words dropped from the juggler regarding a neighboring tank. This induced the parties to proceed there, and to examine its waters, in which the body of the unfortunate girl was quickly found; the sinews from the breast, ankles, and wrists, had been extracted, but no further marks of violence were visible. The event was now made known to the civil authorities, but the *shúdgárshid* continued firm in her denial of all knowledge of the affair, nor was any other information regarding the fate of the unhappy Lakshmi ever obtained."

2. *Comparative Vocabulary of the Chinese, Corean, and Japanese, languages.*

"The following vocabulary," says the translator, in his preface, "appears to have been originally composed by a native of Corea, for the purpose of facilitating the acquisition of the Japanese language to those of his countrymen who should visit Japan; and as the Chinese language is common to both nations, he has made that the basis of his work. Thus the Chinese character is first written at the top of the page, then follows the sound of that character, expressed in Corean letters; after that comes the Corean word, both in the vernacular and learned idioms; and finally, the Japanese; all expressed in Corean letters. That which has been aimed at in the

translation, is to give the meaning of each Chinese character at the top of the page; for the purpose of ascertaining which, the Chinese above has been compared with the Japanese below, and both referred to Chinese and Japanese dictionaries. An attempt has also been made to express the sounds of the different Corean letters, by the help of a Japánese and Corean alphabet brought from Japan, and of an English and Corean alphabet which appeared in a periodical published at Canton. In fixing the sounds, regard has been had to the known sounds of the Chinese and Japanese words employed in the work; and though the translator has never yet seen or conversed with a Corean, he hopes he has not greatly erred in thus hazarding to elucidate their language. The Corean alphabet, with the scheme of orthography annexed, will, it is hoped, be sufficient to enable the student to decide on the power of the English letters employed; and the different indices which follow will assist in the search for any given word. The English and Corean index will be found to contain almost every primitive or important English word, to which the vernacular Corean is joined, with figures of reference, the first showing the page, and the second the line, in which the given word is to be found. The Chinese index is arranged according to the Chinese radicals, and is also provided with figures, pointing out the page and line, in which the character occurs.—The translator is induced to put forth the present work, merely as a help to those students who may wish to turn their attention to the Corean language, and who may not be possessed of better assistance. Should the least facility be hereby afforded for the attainment of a language of which hitherto little has been known, and should the advancement of knowledge and religion in those dark regions of the earth be in the smallest degree forwarded, the translator's end will be abundantly answered."

Some remarks on the Corean language may be found in the first volume of the Repository, pages 276....279; and the Corean syllabary, with additional remarks on the language, will be found in the second volume, page 135. The 'Comparative Vocabulary' will afford much assistance to those who wish to learn the language of Corea.

ART. VIII. *Journal of Occurrences. Anchorage at Kumsing moon; damages occasioned by the typhoon; new regulations for foreigners; decapitation of a priest; purchase of office; change of ministry; northwestern frontiers; Tibet.*

ANCHORAGES at the mouth of the Pearl river, by which ships ascend to Whampoa, are numerous and commodious; the places most generally occupied are Lintin, Kapsing or Kapshuy moon, and Kumsing moon. These are all situated without the Bogue, which marks the boundary of the waters of the celestial empire, and

are the theatre of an extensive trade, nearly or quite equaling that which is carried on at Whampoa. On the 4th instant, there were at Whampoa only 13 ships, while there were 26 at Lintin: on the 11th, there were 18 at Whampoa, and 23 at Lintin: on the 18th, there were 19 in the one, and 23 in the other place: at the end of the month, there were 22 in port at Whampoa, and 27 outside at Lintin, or rather at Kumsing moon. It should be remembered, however, that most of the ships at Lintin are bound to Whampoa. Lintin being the principal anchorage beyond the Bogue, ships are generally reported to be at that place, when in fact they are at one of the other anchorages; which is usually the case during those months, say July, August, and September, in which typhoons are expected. Hitherto for several years, Kapsing moon, (or more properly Kapshuy moon,) has generally been the anchorage of the fleet during this season; but being difficult of access on account of the prevalence of 'chowchow water,' another anchorage, Kumsing moon, was tried two years ago by part of the fleet. Circumstances, which it is unnecessary for us to mention, prevented it from being visited last year. This season, however, the increasing amount of business 'outside,' has induced a very large majority, if not all, of the ships to enter Kumsing moon, 'the port of golden stars.' This secure and beautiful anchorage is situated almost due west, and about ten or twelve miles from Lintin; it is nearly the same distance from Macao. It is formed by a strait running between Heängshan, and another small island, called Keaou (or Keow). The northern end of the strait is defended by a bank, on which there is sufficient water to permit the passage-boats plying between Canton and Macao to sail through at all times without danger. The entrance to the anchorage is from the east; and on one side of it there is deep water near the shore. The current through it, as might be supposed, is very rapid. We have heard it mentioned that Kumsing moon is likely to become the anchorage for ships during the whole of the year.

Typhoon. On the 5th and 6th of the current month was experienced one of the severest storms ever known on the coasts of China. In that which occurred in 1809, the mercury fell to 28.30. On the 3d of August, 1832, it fell to 28.16, and by some instruments to a still lower point. During the late storm it stood at 28.05. The typhoon commenced on the evening of the 5th, after three or four days of very hot weather with northerly winds, and continued to the afternoon of the next day. Its violence was the greatest at about two o'clock on the morning of the sixth. The damage occasioned by the storm at Canton was small; but it was not so at Kumsing moon, Macao, and elsewhere on the coast. The following particulars have been collected from various sources, but chiefly from the Canton Register.

In Kumsing moon, the Portuguese brig *Santa Anna*, was dismasted. The American bark *Kent*, parted her cables, and was carried by the united force of wind and waves upon the beach, high and dry.

On the eastern end of the island Pootoy, the Danish bark *Maria*, was wrecked; and ten of her crew, five of whom were Danes, were lost. The captain, mate, steward, sail-maker, and two Chinese, were saved. The *Governor Findlay*, was caught among the islands, coming in from the eastward, and cut away all her masts. The British brig *Watkins*, was dismasted near Lantao. Another British ship, the *Cœur de Lion*, went on shore in the Typa. Two Spanish vessels in the mouth of the inner harbor, Macao, were driven on shore; and two Portuguese *lorchas de carga*, large boats for carrying cargo, were totally wrecked, and the crew of one of them was lost. The *St. George*, one of the European passage-boats running between Canton and Macao, which was in the inner harbor, struck adrift, fell athwart hawse of a lorcha, and foundered; crew saved. The *Sylph*, *Hawk*, and *Loon*, three other boats of the same description, their masts having been cut away, rode out the gale.

The *Lady Hayes*, which left Macao roads a day or two before the storm, returned to Kumsing moon. "The following extract, from a private letter," we copy from the Canton Register of the 18th instant: "Early in the morning of the 5th," says the writer of the letter, "we observed indications of approaching bad weather, and in consequence commenced securing boats, anchors, spars, &c., with a determination to face it stoutly, and be in as snug condition as possible. At 10 A. M., the wind freshened a little from the same quarter it had been for the last

24 hours, viz. north, so we thought it best to turn her head back again to look for shelter, fancying ourselves to be about 35 miles off the land. We carried a press of sail until noon, when we found we had too great a distance to run before we could get into shelter, and expecting it would get so thick that we could not see our way; and besides, that it is no fool of a job to bring a ship up at her anchors in a dark night; so we turned her head to sea, and clapped on as much sail as she could stagger under, determined not to take it in until it took itself in. We steered S.E. by E. The wind being then at north, we were desirous of getting as far off the land as possible, expecting the wind round to the eastward, there being a most tremendous sea from that quarter. By this time we had got all the small spars down, and everything furled and made snug except the reefed foresail and fore and main trysails, which we intended to carry until they should go to pieces. which sure enough they did about 4 o'clock; it was then blowing in severe gusts. The ship then became unmanageable, and shipped a good deal of water. The wind continued increasing until 8 o'clock, when it blew very hard and laid our lee gunwale in the water, the sea being then very high. About this time some of the sails worked themselves adrift and blew to pieces. It was expected every moment to see the masts go over the side; but considering everything the ship was very easy and behaved well. About 8.30, the wind began to veer to the west, but still continued to blow as hard as ever until midnight, when it drew round to south and moderated a little, that is to say, the gusts were not so frequent. It continued to blow hard from that quarter until noon of the 6th, when it moderated fast, and we began bending other sails in room of those split. Our fast sailing cutter was washed away, davits and altogether, in spite of all our precautions; the boat on the weather side was only prevented by ropes from being blown up to the mizzen top. When the gale commenced, which we consider it did at 1 P. M. on the 5th, we were about twenty miles east of the Lema; where we were when it ended it is hard to say, as we saw nothing until the morning of the 7th, and then we made Mondego island. Our men behaved well, and were most gallantly led on by the chief mate and carpenter. We hardly think we could have had it so heavy as those inside; and what is most extraordinary, the wind with them veered to the eastward round to south; but with us it veered to the westward round to the south. It was fortunate for us that it veered to the westward; for had it veered to eastward we should most likely have been driven on shore among the islands, as we could not have been more than 50 miles off the land at 8 o'clock P. M. of the 6th."

His Britannic majesty's sloop Raleigh, Michael Quin, esq. commander, a few days out from Macao, bound to the Bonin islands, was caught in the gale near the Bashee islands. The Raleigh returned to Kumsing moon on the night of the 10th. The next day, a correspondent of the Register at Macao communicated the following statement: "Arrived last midnight, his majesty's sloop Raleigh, Michael Quin, esq. commander, under jury masts, having sustained a very heavy typhoon on the 4th and 5th insts. by which she was compelled to throw 13 of her guns overboard, and cut away her quarter boats to relieve the ship. The typhoon was so overwhelming in its force, that although the Raleigh had no sail set whatever from 11 o'clock P. M. on the 4th, her lee gunwale (starboard) was constantly under water up to the combings of the main hatchway: and had not the hatchways been well battened down, the ship could not have lived. On the 5th, at half past nine, A. M. the Raleigh took a lee lurch more heavy than usual, and was at the same time struck with an overwhelming sea accompanied with a force of wind so extraordinarily powerful, that, unable to resist such a combination, the ship was thrown completely over on her beam ends, and keel out. In this perilous situation she remained, with the major part of the officers and ship's company (who with much coolness and activity cut the laniards of the standing rigging,) on her weather broadside, about twenty minutes, when a heavy weather sea struck the ship under her keel on the lee bilge, and she lifted so suddenly that the three masts and the bowsprit went by the board, and the ship righted, with not more than 3½ feet water in the hold: and three hearty cheers from the ship's company. Although a greater loss might have been expected, we regret to state that one private marine, named Thomas Jacob, and one boy, named James Sparshott, were drowned; and many others were severely bruised."

The damage done to native craft—junks and boats, and to native houses, must have been very great. Hundreds, no doubt, of fishermen and others lost their lives. The following memoranda of the fall and rise of the mercury at Macao will serve to indicate in some measure the power and progress of the storm.

5th.	1 h.	00 m.	A. M.	29.47	6th.	0 h.	30 m.	A. M.	28.40	6th.	4 h.	10 m. A. M. 28.90
,,	2	30	P. M.	29.28	,,	0	45	,,	28.30	,,	4	45 ,, 28.97
,,	5	00	,,	29.20	,,	1	20	,,	28.05	,,	5	15 ,, 29.02
,,	7	20	,,	29.12	,,	1	25	,,	28.08	,,	6	00 ,, 29.08
,,	9	00	,,	29.08	,,	1	45	,,	28.20	,,	6	45 ,, 29.12
,,	10	20	,,	28.95	,,	1	55	,,	28.30	,,	7	45 ,, 29.20
,,	10	45	,,	28.90	,,	2	00	,,	28.37	,,	8	15 ,, 29.21
,,	11	05	,,	28.85	,,	2	25	,,	28.56	,,	8	45 ,, 29.23
,,	11	30	,,	28.75	,,	2	45	,,	28.68	,,	9	30 ,, 29.27
,,	11	53	,,	28.65	,,	3	10	,,	28.75	,,	10	25 ,, 29.30
6th.	0	15	A. M.	28.50	,,	3	40	,,	28.83	,,	11	00 ,, 29.34

At 2 o'clock P. M. it stood at 29.42, and continued rising to 29.65, at which point it usually stands during fine weather.

The new regulations for foreigners, which were prepared by their excellencies, the governor, fooyuen, and hoppo, on the 28th of the 1st moon of the 15th year of Taoukwang, (Feb. 25th, 1835,) have received the approbation of his majesty, with solemn injunctions that thenceforth they be strictly obeyed. Copies of these regulations, with the hoppo's seal stamped upon them, have recently been circulated among the residents in Canton. The regulations are eight in number; for a translation of them the reader is referred to the third volume of the Repository, pages 580...584.

Decapitation of a priest. There have been, and are still, those who regard China as one of the most virtuous and happy nations on earth. In their estimation the manners, habits, and systems of religion prevalent among the inhabitants of this country, are all nearly perfect, and of course are not to be improved by any influence or efforts of "barbarians." Such, however, is not the opinion of those who have come in contact with the Chinese. The rumors, and reports, and actual occurrences of every day, here, testify against such an opinion. The amount of malversation, and the outrages against humanity and justice, are in fact, almost incredible. Every month, nay, every week, and almost every day, there come to our ears accounts of deeds most foul and abominable, of which it is a shame even to speak, and even the thought of them makes the heart sick. And in the eyes of men, at least, it adds not a little to the enormity of such deeds, that they are committed often, perhaps most frequently, by those who ought to be examples of good, by the ministers of justice and religion, members of the magistracy and of the priesthood. Almost all the occurrences of this description, even when blazoned in the pages of the imperial gazette, we pass over in silence; and could we do this always without violating our trust as faithful chroniclers of the transactions of the times, the Repository should never bear to our readers accounts like that which we have now to relate. We give the narrative in few words, omitting entirely the names of the parties.

A priest of the Budhistic sect was the principal person in successive acts, the scene of which was in one of the districts not far from Canton. The wretched man while in youth was sent to a temple, and there consecrated to the service of Budha. He had scarcely arrived at the age of manhood, when he became notorious in the neighboring villages for his bad conduct. At length, and contrary to the laws of the empire, (see Penal Code, sect. 114,) he married; but when he brought the object of his affections to the house of his parents, they closed the door against her. Finding herself in this situation, without home, friends, or any one to afford her support or protection, she hung herself. No sooner, however, did the report reach her own parents, than they took up the case; the priest was arrested; and on the 30th instant suffered death by decapitation.

Purchase of office. In one of the late Peking gazettes, we find a striking exemplification of the way in which official rank and promotion are often purchased in China, namely by subscriptions to public works and charities. Merely

nal rank, and even some offices, are at all times indeed avowedly sold; but the generality of official situations, and promotions in every shape, are in principle regarded as wholly the result of merit, which in due course meets its reward. The shortest way, therefore, that is open to the untalented sons of the wealthy to advance themselves in rank and power, is by large subscriptions to works intended to benefit the public, or for charitable supplies afforded to the poor in times of calamity. The instance before us, is that of the subscriptions for the suffering poor of Canton, after the inundations in 1833. In reply to a memorial from governor Loo, soliciting that the subscribers may be rewarded and encouraged, the emperor proceeds to distribute rank and office liberally in proportion to the charity that had been displayed. We will mention the names only of a few individuals. Woo Yungkwang, lieut.-governor of Hoonan, and Le Kŏkeung, late salt inspector in Shantung, both being natives of Canton, came liberally forward with donations; but as they are officers of high rank, the governor suggests that he cannot ask any reward on their account; his majesty, however, directs the Board of Civil Office to take their merits into consideration. Woo Yuensung, and Pwan Szeching, sons of hong merchants in Canton, each subscribed 20.000 taels; being officers at court, they have accordingly received promotion in their several lines. Rewards of the same kind have been bestowed on other individuals, who having offices either at court or in the provinces, severally subscribed the sums of 15,000, 12,000, 11,000, 10,000 taels; and others subscribed smaller sums. Among the subscribers of these smaller sums are a few individuals who, not being candidates for office, are elevated a few steps in nominal rank—a species of dignity which judging from the treatment that its possessors often meet with even from the underlings of office, seems to serve little purpose beyond protection from summary corporeal punishment with the bamboo.

Change of ministry at Peking. In consequence of the death of Tsaou Chinyung, second minister in the cabinet, Yuen Yuen, formerly governor at Canton, and who succeeded to the late governor Le's seat in the ministerial council, has been called from the government of Yunnan and Kweichow to Peking. He is advanced from among the assistant ministers to a chief seat, and the vacancy which he has left has been filled up by Wang Ting, The military duke Changling still remains at the head of the ministry, and superintends the colonial department; Wanfoo is second minister, and superintends the revenue; Pwan Shengăn, the third, superintends the public works; Yuen Yuen superintends the war department; Muhchangah is first assistant minister and a president of the Board of Civil Office; and Wang Ting superintends the department of punishments. There has been of late an unusual number of deaths and retirements among the high officers of state, opening a way of advance to men, many of whom are comparatively little known, at least in the distant provinces. We hope on a future occasion to be able to give some account of the principal individuals.

Northwestern colonies. The northern portion of the government of Ele, the ancient country of the Soungars, particularly the cantons of Ele and Tarbagatai, being in a mountainous and unfertile district is chiefly dependent for the means of keeping up its military establishment to the taxes of the southern portion, or eastern Turkestan. For this purpose Yerkiang or Yarkand furnishes annually 40,000 taels. It appears, however, that, from some cause or other not explained, the Mohammedans of Turkestan were unable to answer the demands upon them, and incurred a large debt to the revenue during the years 1832, 1833, and 1834. This the political military resident at Yarkand reported to the emperor, and obtained permission to remit the taxes still due. But he neglected to state the importance of this revenue to Ele and Tarbagatai, and the consequence has been a memorial from the general in command of the whole territory, complaining of the difficulty to which he has thus been reduced. The resident at Yarkand has been delivered over to a court of inquiry, and the emperor directs that the taxes for the present year shall be levied with increased severity.

Tibet. An envoy, as a tribute-bearer from the Bantchin Erdeni, the ruling lama of ulterior Tibet, has recently arrived at Peking. On the road thither, he was attacked, wounded, and plundered, by one of the wild tribes that infest the frontiers of Tibet and Szechuen, of a part of his tribute. The emperor has commanded the remainder of the tribute to be received, and the usual presents to be given, but defers granting him an audience until he shall have recovered from his wounds.

THE

CHINESE REPOSITORY.

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ART. I. *Christian colonies to eastern Asia: the character and object of such colonies; with remarks on the influence which they will exert on the social, intellectual, and moral, condition of those among whom they are established.*

YEARS have elapsed since the subject of Christian colonies to the east first presented itself to our consideration; and having repeatedly examined and reëxamined it, their desirableness and feasibility have continually become more and more evident. The subject of colonization is not new; from very remote times, and for very different purposes, there have often been those who have left their native country, and become permanent residents in another. Indeed, since the day when God bade Noah go forth with his family to replenish the earth, the number of colonies has been almost innumerable; and they have sometimes involved great interests, and produced mighty changes in the character and destiny of nations. Usually, the results of such undertakings have varied according to the objects had in view, and the character and resources of the persons embarked in them. They have generally been projected either for the purposes of individual emolument, or national aggrandizement. Colonies have been established for the purposes of agriculture, commerce, &c., the products of which have usually reverted to the individuals with whom they originated. Others have been formed in order to obtain a livelihood, either for the industrious or for the vicious poor. Of this latter description are those which have been composed of paupers and convicts. There have also been Christian colonies undertaken in order to secure the rights of conscience, and to improve the condition of the emigrants. But the enterprise on which we now propose to remark, and to which we are anxious to direct the attention of our readers, and, if possible, that of all Christendom, is of somewhat different character from any hitherto undertaken,—having in view

as its grand leading object not so much the immediate benefit of the colonists themselves, as that of the people among whom they go to reside.

It has sometimes been objected to individuals and to societies, engaged in promulgating the gospel at home and abroad, that they have been too exclusively confined to the business of giving merely religious instruction, of occupying an undue portion of their time and resources in inculcating the plain precepts of the Bible. It has been urged that more attention to the temporal interests of the uncivilized is requisite; and that the examples of good men, and of the benevolent effects of our holy religion on society, should be greatly multiplied. However we may differ from those who cherish such views, and without having the least desire to see less of "instruction pure, and doctrine uncorrupt," we would urge to the very uttermost, the adoption and vigorous execution of all ways and means which genius can devise, and justice approve, to increase the number and extend the influence of good examples. In this opinion we know that we are not alone. It is an opinion fast gaining currency and becoming identified with the spirit of the age. We have now before us, the recorded testimony of not a few individuals of various pursuits and professions, situated in different parts of India and the Indian Archipelago, all approving and urging the establishment of Christian colonies in the east.

Hitherto great efforts have been made to prevent emigration to India, and to the adjacent islands. The tone of feeling which has been cherished on this subject is pretty fully expressed in the following extract remonstrating with the right honorable George Canning for having allowed certain persons to resort to India, to whom the "honorable court" had refused permission. It is dated, February 27th, 1818.

"From the year 1764 down to the last renewal of the Company's charter in 1813, there has been but one opinion among the many eminently distinguished persons who, in the course of that period, have acted a prominent part, either in conducting the local administration in India, or in superintending and directing the Company's affairs at home, concerning the policy of allowing Europeans (not in the king's or Company's service,) in any considerable number, to resort to and settle in India. Not only has India never been considered and administered as a British colony, but the system applicable to this species of dependency has always, and justly, been regarded as singularly ill adapted to a country, rich, populous, and powerful in itself, and the inhabitants of which are so dissimilar from Europeans in their customs and manners, in their social institutions and religious belief, that any general and strict amalgamation of their respective opinions and habits can never be expected." *Friend of India*, vol. 1, page 3. "But it must not be forgotten," said Mr. Canning in his rejoinder, "that all these arguments and authorities against laying open India to the influx of uncovenanted Europeans were manifestly and notoriously brought forward to prevent the opening of

the trade. Parliament, not in consonance to these arguments and authorities, but in spite of them, determined to adopt the measure."

In a similar tone, the present acting governor-general of British India, sir Charles Metcalfe, gave his opinion in 1829. Speaking with reference to the tenure of lands he said: "I have long lamented that our countrymen in India are excluded from the possession of land, and other ordinary rights of peaceable subjects. I believe that the existence of these restrictions impedes the prosperity of our Indian empire, and of course that their removal would tend to promote it. I am also of opinion that their abolition is necessary for that progressive increase of revenue, without which our income cannot keep pace with the continually increasing expense of our establishments. I am further convinced that our possession of India must always be precarious, unless we take root by having an influential portion of the population attached to our government by common interests and sympathies. Every measure, therefore, which is calculated to facilitate the settlement of our countrymen in India, and to remove the obstructions by which it is impeded, must, I conceive, conduce to the stability of our rule, and to the welfare of the people subject to our dominion."

By an enactment of the British legislature, from and after the 22d of April, 1834, Europeans were permitted to purchase lands in certain districts of India without the permission of the governor-general in council. But the local government it would seem, is disposed to proceed still farther; for on the 25th of last May, the following proposed act was read in council, viz:

1. "Be it enacted, That after the —— day of ———, it shall be lawful for any person, of whatever nation, to acquire and hold in perpetuity, or for any term of years, property in land, or in any emoluments issuing out of land, in any part of the territories of the East India Company.

2. "And be it enacted, That all rules which prescribe the manner in which such property as is aforesaid, may now be acquired and held by natives of the said territories, shall extend to all persons who shall, under the authority of this act, acquire or hold such property.

"Ordered, that the draft now read, be published for general information.

"Ordered, that the said draft be reconsidered at the first meeting of the legislative council of India after the first day of August next.

"W. H. Macnaghten,
Sec. to the Gov't. of India."

Thus then, if we rightly understand this act, and should it be adopted, as we doubt not it will be, after the 1st ultimo (August, 1835), every barrier to the free emigration of Europeans to all parts of British India, and to the acquisition of property of any kind, will be removed. All apprehension lest the free influx of foreigners should disgust the natives, interfere with their prejudices, and encumber the wheels of government, seems to have ceased; and the

head of the government himself expresses his fears, not that too many, but that too few Europeans will be induced to resort to India. It would be difficult to find in any age or country an example of so rapid a change, as that which we have noticed in the opinions and practice of the ruling authorities of British India. 'History affords no instance of so long a perseverance in a line of conduct fundamentally opposed to the practice of all governments, and inimical to national interests as that formerly pursued. It will be difficult for posterity to credit the fact, that India was actually governed, from the year 1765 to 1835, on the preposterous principle of excluding every European from all permanent connection with the soil. If at an earlier period the resort of Europeans had been encouraged, we should have witnessed a far different scene from that which the country now presents. The eye would be refreshed by beholding the seats of European gentry; the country would have been more extensively intersected with roads; improved methods of tillage would have been introduced; every natural advantage of soil and climate would have been improved, and converted into an element of national prosperity; nor should we have been obliged to witness the fact, that from an empire so vast in extent, so rich in all the gifts of nature, the exports to England are confined to one or two staple productions.'

With these few preliminaries, we proceed to specify briefly the character and object of Christian colonies, and to remark on the influence which they will exert on the intellectual, social, and moral, condition of those among whom they are established. The character of such colonies should be of the most excellent kind. Consequently, those who compose them should be intelligent, temperate, frugal, enterprising, discreet, and virtuous; possessing a good share of common sense, and presenting a living exhibition of all the graces and ornaments of Christianity. They should be those who, for the sake of promoting the welfare of others, can practice great self-denial. They should be persons of known integrity and abilities; not visionaries or enthusiasts, but men of sober calculation, who know how to count the cost of an undertaking, and who, whatever may be their occupation or profession, can 'act well their part.' They should be such, and only such, as love to do good; and for the sake of benefiting strangers,—the poor, the sick, the ignorant, the half-civilized, and such like,—will joyfully sacrifice their own ease, comforts, and gains. The object of the colonies could never be effected to its full extent, unless the colonists possessed sterling character; for, so far as human agency is concerned, their success will depend entirely on the character and conduct of the colonists themselves.

The object of the colonies of which we speak is in the most proper sense of the term philanthropic. It is to unite example to instruction in all the ordinary duties and departments of life—private, social, public, and religious. The object is to give models of society, patterns after which other communities may be formed. In that part of the eastern world to which we wish now particularly to

direct attention, the Indian Archipelago, native society is everywhere in ruins. With but few exceptions, both rulers and subjects are ignorant and wicked in the extreme. Idleness, falsehood, robberies, piracies, and murders, prevail throughout all those vast and beautiful islands. And, what is deeply to be deplored, those Christians, so called, who first appeared among them were very often bad men: men who made gold their idol, and to obtain it sacrificed truth, justice, and almost everything else. And some of those who have resorted to those places in more recent times, have likewise failed to be just and honorable in their dealings, or upright and correct in their deportment. Yet under all these disadvantages, Christians are held in comparatively high esteem. And were they, as colonists should be without exception, men of excellent character, they would gain much more respect; and their influence would be far more extensive and salutary. The object of the colonists, then, is to take the lead in remodeling society, in purifying it, and in forming it on the basis of those principles of the Christian religion by which its happiness would be augmented a hundred fold.

The influence of Christian colonies would tend directly and powerfully to promote this good object. In every respect it would be a salutary influence. Unlike those first adventurers who visited the Archipelago, they would not come to seek out and carry away the spoils of the land. But to improve the agriculture, the manufactures, the commerce, the common arts of living, the intellectual and moral character of the people; these, and others like these, are advantages which would be effected through their influence. A common interest would speedily be formed, not only between the colonists and those around them, but between the latter, and those in the native countries of the emigrants: The modes of communication between remote parts of the earth are daily becoming more and more numerous and convenient: as these increase, and as individuals become enlightened and enterprising, they will visit the countries of the west, England, France, Germany, and the "new world." In this way, by a combination of influences, immediate and remote, yet all having their origin in the system we advocate, the native inhabitants of the Indian Archipelago will be rescued from their degradation, and placed among the enlightened and highly favored nations of the earth.

If it shall be resolved, without any longer delay, to undertake the establishment of new colonies in the east, the places and the mode of planting them come at once to be subjects for consideration. If the act, making it lawful for any persons, of whatever nation, to acquire and hold in perpetuity landed property in the territories of the East India Company, has become law, and we trust that it has, then colonies may be formed wherever the soil, climate, and other local circumstances will admit in any part of British India; and they may be formed in any manner that may seem agreeable to the colonists. Our own inquiries have been chiefly directed to Singapore, Malacca, and Penang; and most of the remarks in the

documents before us have been made with reference to them. What then are the advantages of those places? Are they favorably situated for colonization?

Turning to the map of eastern Asia, and following the peninsula of Malacca to its southern point, we find the island of Singapore, situated between the parallels of 1° 05′ and 1° 20′ N.; and the meridians of 106° and 106° 20′ E. It is separated from the main land only by a narrow channel. Its average length is about 20 miles, and its breadth nine. The town of Singapore is situated on the southern shore of the island; on the site of the ancient capital of the Malays. The British flag was first hoisted there by sir T. S. Raffles, February 29th, 1819, when the population scarcely amounted to 200 souls; in three months, however, it increased to 3,000; and in 1829 it exceeded 10,000, principally Chinese. In January, 1833, it was 20,978; of whom 8,517 were Chinese, 7,131 Malays, 119 Europeans, 96 Indo-Britons, 300 native Christians; the others were Armenians, Jews, Arabs, Javanese, &c. The increase of the population from the last date to August, 1834, amounted to 4,277 persons, exclusive of 1,074 others, the population of several islands and places not included in the preceding census, they having only recently been brought within the jurisdiction of the settlement.

The harbor of Singapore is good, being both safe and spacious; it lies to the south and southeast of the settlement. On the west side of the island there is a small village called New Harbor. The eastern part of the island has not been surveyed, and is the resort of tigers, pirates, and other outlaws. The surface of the island is diversified with undulating hills, most of them still covered with jungle and forest trees. The character of the soil varies; much of it is alluvial, formed of the detritus washed down from the hills, and of the peculiar soil which gathers around the roots of the mangrove trees where they are washed by the tide. In the more elevated land, the soil passes into a loamy formation. The island is not rocky, though on some sides of it, large ledges of coarse granite or sandstone form the boundary against which the waves of the ocean perpetually dash. Towards the southeast of the island there is a large tract of low red clayey land which is well adapted to the cultivation of rice; it is probably a tertiary formation, and there are beds of sand interspersed with the clay. It is at present occupied chiefly by a number of Malays and Bugis. Under the direction of the civil engineer, fine roads and canals are being constructed throughout the island; by the latter, the low lands will be drained; and by the former, ready access will be had to many fertile vallies hitherto scarcely known except to a few Chinese. It is believed that most of the vegetables, fruits, and spices, raised at the neighboring settlements may here be produced abundantly. Pine apples, plantains, guavas, jack-fruit, pepper, cloves, nutmegs, sugar-cane, thrive; and the greater part of them are plentiful. The lands already under improvement are chiefly occupied with plantations of pepper, nutmeg, betel nut, gambier; the number of the last named, under the care

of about two thousand Chinese, already exceeds one hundred. Cotton and coffee plants have also been introduced to a small extent, but their success is still doubtful. It is estimated that about 20,000 peculs of gambier, and 10,000 of pepper are annually raised on the island.

To the question, proposed to one of the oldest residents in Singapore, 'What sacrifices ought a young man to calculate to make if he enlists as a member of a colony to that place,' we have the following reply: "The endearments of home; the intercourse with early friends and Christian acquaintances; perhaps the prospect of rapid increase of wealth in his native country; robust health; and the communion of the church to which he is attached. But these privations will often be compensated by the pleasing consciousness of being engaged in doing God's will, in promoting directly or indirectly Christ's kingdom on earth, and of being one of the humble instruments of bringing about that happy time, when all shall know the Lord." To the same inquiry another resident gave the following: "The only sacrifices in my opinion which persons coming to settle here would have to make, are those of separation from country, kindred, and friends. In other respects they would be gainers, since by the removal they would inhabit one of the most favored places in the world. A place as free from violent and contagious diseases, as it is from tempests and earthquakes [to which some of the more easterly islands are exposed], a spot in the highway from the cape of Good Hope to India and China, situated between those two great Asiatic empires and in the bosom of the Indian Archipelago; a spot destined at no very distant period to exercise, from its geographical position, a vast commercial influence in the east. To become the inhabitant of such a spot holds out every inducement to the sober and industrious."

Malacca is situated on the southwest coast of the peninsula of the same name, in lat. 2° 14′ N., long. 102° 12′ E. The exact limits of the British territory around the town of Malacca, we are unable to ascertain from any of the documents before us. In a communication from the resident there dated, Malacca, October 4th, 1834, we have the following statistics. "Over a space of 1000 square miles we have about 32,000 inhabitants. Of these, upwards of 12,000 are in the town and suburbs, viz: 3,071 Malays; 3,862 Chinese; 309 cannibals (i. e. Battaks); 886 Hindus; 1,868 Coromandels; 14 Siamese; 1,921 professing Christians (principally Portuguese Romanists); 43 Caffres; 94 Arabs; and 43 Bengalees. The remaining 18,683 Malays; 902 Chinese; 200 Battaks; 9 Siamese; and 9 Javanese, are dispersed throughout the country." In this account, we think the inhabitants of Naning are not included. Malacca, from its location in a commercial point of view, is not likely ever again to rival Singapore; but in the productions of the soil, the resources of the former will doubtless exceed those of the latter place. The products of Malacca are abundant, and may be increased to almost any extent.

Penang is situated off the west coast of the peninsula in latitude 5° 25′ N., longitude 100° 19′ E. It contains about 160 square miles, and has a good harbor. Through the centre of the island there is a range of lofty hills; the highest of which rises 2,574 feet above the level of the sea. According to a census taken in 1833, the number of inhabitants was 40,322: these are British, Dutch, Portuguese, Armenians, Malays, Arabs, Parsees, Chuliahs, (Kalings, or emigrants from the coast of Coromandel,) Burmans, Siamese, &c. The climate is healthy, and the soil productive. The hills, which afford a fine retreat for invalids, are in a high state of cultivation with flourishing and productive spice trees. On the coast opposite to Penang, is the province of Wellesley with a population of 45,000 souls.*

We come now to consider the manner in which Christian colonies should be formed. We have already described the character of those who would be best fitted to embark in this enterprise. And we have seen that the value of Christian communities on all these eastern shores,—of communities of men understanding well the various arts of living, actuated by a never-dying principle of Christian love, and anxious to bring to the knowledge and blessings of the gospel all those for whom their Master shed his blood,—is neither to be questioned nor calculated. The only inquiry is, where are the men who will deliberately and resolutely enter on such undertakings? Are there none among all the twenty-five millions of Great Britain, or the twelve and a half millions of the North American republic? If there are not, then have we mistaken the signs of the times, and the indications of God's providence towards his children. We have placed high the standard of character, because we would not see the new establishments projected upon any utopian basis. We deprecate this, because those who can be moved only by visionary plans, will always be found unstable in principle, and faint-hearted in the hour of trial. Those are the men needed, who, understanding all the difficulties of the case, will proceed in the enterprise on those principles that commend themselves to the consciences of mankind, and who will be moved and sustained by such motives as are adapted to our nature as rational and accountable beings. We have said that the colonies should be composed of persons who are ready to sacrifice their ease, comforts, and gains. Such qualities ought to form the basis of their character, as in fact, they should that of every one who bears the name of Him who sacrificed himself for the good of others. Let a single example be taken for illustration. We do not mean that the colonists should forsake any other other ease, comforts, or gains, than those which that little band of emigrants forsook who, early in the 17th century, bade farewell to their native land, braved the dangers of the Atlantic, and planted their feet on the rock of Plymouth. Hope, hope of the good things of this life and of the eternal joys of that to come, led them on and sustained them in their arduous undertaking; and their children know that their hope was not vain. We would not have the colonies constructed on any other

* For a further account of Penang, see Chinese Repository, vol 3, page 221.

principles of self-denial than those which actuated the "pilgrims." Joyfully they forsook their homes, and fled to inhospitable shores and a howling wilderness. In doing this, we suppose they were influenced by the simple maxim, 'it is right to obey God rather than man.' Now, to the multitudes of Christendom, India and the Indian Archipelago are opened and are opening for the establishment of Christian communities—communities whose influence is needed to carry into execution the last injunctions of our exalted Savior. And the question recurs, where are the men who will step forward and form these communities? We turn to the inhabitants of the British isles and ask, Were there two centuries ago hundreds of men, women, and children, who for conscience' sake left their homes and fled to the most desolate wilds? And are there none of the present generation who, for the gospel's sake, will go forth to shores, rich, salubrious, and waiting to receive them? We turn to the people of the United States of America and ask, Did your fathers, that they might worship God according to their own pleasure, and bequeath the same legacy to their posterity, put their lives and their all in jeopardy? And are there none among their sons and daughters who will hazard mere temporary comforts that they may bear the boon of eternal life to the teeming millions of the east? We invite, we urge you to come forth and possess the land: not to rob the natives, but to enrich them; not to oppress, but to bless them; to make their villages like your villages; to educate their children as yours are educated; to inspire them with the same spirit and hope which animate and gladden your own hearts: come, and by your example joined to precept guide these benighted souls safely through this wilderness world, and then onward to those bright shores where they shall dwell for ever among the ransomed of the Lord.

Believing that there are many persons who, in view of the subject under consideration, are ready to emigrate, we offer a few suggestions relative to the manner in which such colonies may be organized. Several plans have been suggested; among them are the following. 1. A number of families, relying on their own resources, (and the more independent they are the better,) may form themselves into a community; and, if deemed expedient, have certain interests and stock in common, and in a single body go forth and occupy the place selected for their future home. If necessary, a small fund might be raised to supply any deficiency of means which these families may experience, and which shall be refunded whenever the colonists (themselves being the judges,) become able to do it. 2. A single individual, possessing wealth and inclination requisite for such an enterprise, (and there are many such in Christendom,) might take up his residence at a suitable place in the east, bringing with him tenants of different professions, who would serve to take the lead in various branches of labor and in instructing the natives in the several handicrafts necessary for a new establishment; and in a short time, a few years at most, the tenants would be able to maintain themselves, and direct the affairs of their respective departments. 3. A coloni-

zation society might be formed in England or America, or one in each country, the object of which should be to form colonies, fit and send them forth to their places of destination. Or, 4, perhaps some of the foreign missionary societies already existing might consider the enterprise as not inconsistent with their plans, and might be induced to send out and support not only school teachers, but others also who, laboring with their hands, would instruct the natives in all the principal arts found among civilized nations.

Whether one of these, or some other plan, shall be deemed most expedient, we suppose the persons composing the colonies should be, 1st, agriculturists; 2d, mechanics; 3d, merchants; 4th, school teachers; 5th, physicians; and 6th, pastors. The number of families for a single colony might vary, in the first instance, say from 5 to 15; and the number of individuals, from 30 to 90. For the sake of giving our ideas a more definite shape, let us suppose a colony of fifteen families projected, and located on the island of Singapore.

Farmers would form a very essential part of the colony; and of the fifteen families, three, at least, ought to be agriculturists. These, besides their knowledge of husbandry, should be good horticulturists, and well acquainted with the properties of soils and all the various modes of mixing and improving them. They would need to bring with them only a few implements; but should be well furnished with samples and tools for making whatever new ones their business could require: it would be better to improve those already in use among the natives, than to prejudice them by attempting unseasonably to introduce others. It is supposed that the breeds of cattle, horses, and sheep, might be improved by introducing the same from the countries of the west. Buffaloes are probably better fitted for labor than oxen; they are extensively used in the Archipelago, and are laborious and gentle. Various kinds of grass seed, such as clover, herd's grass, &c., also fruit and garden seeds, as well as several species of grain, should be brought out by the colonists: many new ones may, no doubt, be introduced, and others improved by bringing the seed from one side of the earth to the other. The cultivation of most of the products of the tropical climes, as rice, coffee, nutmegs, cloves, cotton, mulberry, &c., &c., would occupy the attention of the farmers, as one or the other of them seemed likely to be most productive. The emigrants would not themselves be able to labor abroad during the middle of the day, say from nine to three or four o'clock. Chinese would be the cheapest and most efficient laborers; and almost any number of them could be hired for $2,75 or $3,00 per month. The first thing to be done on the arrival of the colonists would be to erect cheap and temporary houses, and clear their land. "Any extent of forest and uncultivated land," says a gentleman who has for many years resided at Singapore, "may be obtained by application to the government for the same, without purchase, but subject to a quit rent; which for the first fifteen years is trifling, but increases, at periods of fifteen years, to the maximum of $10 per annum an acre. The regulation authorizing this rent is, however,

about being modified; and it is supposed the maximum hereafter will not exceed one sicca rupee (48 cents) an acre. The Chinese residing in the interior of the island, who have plantations of gambier, (of which there are upwards of one hundred,) are by tacit permission allowed to 'squat;' but are liable to be ejected, should government think proper to demand the rent chargeable on the land. Old plantations, cleared of heavy trees, may be purchased at very low rates, but to which there is no other title than that of preoccupancy." It is highly probable, as we showed in the first part of this article, that government has ere this removed every obstacle to the purchasing of territory in British India. Small fields of land could be cleared and planted by the colonists in a few weeks after their arrival, and in six or eight months, crops of rice and fruits could be gathered. The water is wholesome; and timber for building, &c., is abundant: there is also excellent clay for bricks, which are already extensively used in building houses. If land could be obtained, it will probably be best for the colony to be located within two or three miles of the town.

Mechanics of almost every occup tion would find employment. Some of them could probably pursue their trades most advantageously, at first, within the limits of the present settlement, where their services would be in immediate demand. On their arrival, they could rent shops and commence business without delay. The mechanics most needed, and who would find most constant employment, are: 1, a carpenter and cabi iet-maker; 2, a ship-builder; 3, a wheelwright and machine-maker; 4, a blacksmith; 5, an iron founder; 6, a goldsmith; 7, a printer and bookbinder; 8, a papermaker; 9, a butcher; 10, a tanner and currier; 11, a shoe-maker; and, 12, a saddle and harness-maker. These twelve departments of labor would furnish sufficient employment for at least six families, with two or three workmen in each family. The workers in wood, namely, the carpenter and cabinet-maker, the ship-builder, and the wheelwright, would require nothing but their tools, which should be of good quality, and in variety as numerous as possible: they might, however, be furnished with an assortment of paints. The blacksmith should bring a complete set of tools, and a small stock of fine steel. Copper, lead, tin, and iron, are procurable at all times, and of good quality. The iron founder, in addition to the business directly in his own line, might be furnished with the necessary apparatus to establish a type foundery, for which there will soon be a demand. The goldsmith would find himself much occupied in repairing time-pieces and nautical instruments. A small assortment of these articles, and others belonging to the same branch of business, would often be demanded. The printer, who should also have a sufficient knowledge of bookbinding to be able to conduct this part of his establishment, would be employed in various kinds of printing in the Malay, English, and Chinese, languages. He should also have a bookstore, and a good variety of stationery. The paper-maker would find immediate demand for the products of his manufactory, there be-

ing, we believe, no one of the kind on this side of the Ganges. The butcher would need to direct his attention to the rearing of animals, as well as to the slaughtering of them. The tanner and currier would find abundance of material, and a ready and constant demand for his work. Hides are numerous. For tannin, gambier, which is seven times stronger than oak bark, may be obtained in great quantities, and under the direction of a good workman, would produce leather superior to that now in general use, which is fit only for dry weather. From the tanner, the shoemaker, and the saddle and harness-maker could obtain the material for supplying an extensive and steady demand for articles in their respective departments of labor. These articles are fast coming into use by all classes of the people. Several of the Malays have already their livery stables; and the 'sultan' and suite appear in public with coach and buggies, being quite disposed to encourage the arts and imitate the customs of Europeans.

The services of a merchant would be of no small advantage to the colony. The person, however, for this department, would need a large capital. He might extend his business, if his circumstances would permit, beyond the colony; but most of his time would probably be occupied in transacting its mercantile business,—buying material for the mechanics, disposing of the produce of the farmers, and acting as agent for all their shipments. By conducting all his transactions with a strict regard to truth, abstaining from all dealings in opium and ardent spirits, and offering no other articles for sale except such as he knew to be good, and those at a fixed but moderate price, he would exert a great and salutary influence among the natives, and soon win their confidence.

The principal members of two familes might come out in the capacity of school teachers. These should devote their whole time to the business of education. Several schools should be established, some for boys and others for girls, adapted to the different ages and circumstances of the pupils. The languages used in the schools would be the English, Malay, and Chinese; and perhaps others; consequently on their first arrival, the teachers would need to apply themselves vigorously for several months to the acquisition of the Malay, and for a much longer time to the study of the Chinese language. They should be supplied with all the various apparatus necessary for school rooms; and at least two of their number should be qualified to lecture on the arts and sciences, particularly those of a practical nature; and should accordingly be furnished with a philosophical and chemical apparatus, as well as with globes, maps, &c. They would need all the instruments necessary for surveying land; and a good surveyor would immediately find employment. The most important department of their business would be the preparation of school books, adapted to the intellectual capacities and moral habits of the native scholars. It would likewise be a part of their business to train up teachers. Engaged in such labors it is easy to see that they would exert a powerful influence on the future destinies of the colony.

Two medical practitioners, both physicians and surgeons, would be desirable. On their arrival they would open a dispensary, which should be every way well furnished. Full assortments of all the medicines usually found in a good apothecary's shop, with all its conveniences for pharmaceutic manipulations would be necessary. It might naturally be expected that these gentlemen, imitating the example of some who have gone before them in India, would acquaint themselves thoroughly with the materia medica of the natives; by doing which they would doubtless make discoveries valuable to the profession generally, and in a few years find substitutes for many articles which must now be imported. Notwithstanding the ignorance of the Malays and Chinese on every topic connected with medical and surgical practice, it would be interesting and profitable to learn something about their modes of treating different diseases. To the poor, medical aid should be gratuitous; and at an early period, the practitioners should commence training up native youth in a course of medical studies, who in due time would become able physicians and surgeons.

Last, but not least, we come to speak of the duties of the pastor. Some people may suppose that for so small a colony his labor would not be arduous, and therefore conclude that a man of very ordinary acquirements might be selected. Not so. On the contrary, his station would be one of peculiar responsibilities, demanding talents of the highest order. He should be a man of good natural abilities, and well acquainted with the world, prepared to cope with men of every description of character,—the talented and the weak, the learned and the unlearned, the polite and the rude, the civilized and the savage. He should possess more than an ordinary share of common sense. He should be equipped, if we may be allowed such a comparison, like a ship destined to explore new seas, prepared for every emergency. In a great degree, the welfare and success of the colony would depend on his character and efforts. Should he fail in his duties, 'and concerning faith make shipwreck,' the injury to the colony would be incalculable. His piety should be deep and unfeigned. Like Cowper's preacher, he should be—

* * * * "simple, grave, sincere;
In doctrine uncorrupt; in language plain,
And plain in manner; decent, solemn, chaste,
And natural in gesture; much impress'd
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty men."

We have now sketched the plan of a colony, to be composed of fifteen families; three for agricultural, six for mechanical and one for mercantile pursuits, with two for medical and surgical, two for educational, and one for pastoral duties. We by no means suppose this plan to be the best that can be devised; we advance it

merely as the result of our own thoughts and inquiries. Nor, all things considered, do we suppose that Singapore holds out greater advantages than some other places for new colonies. We have said nothing of Java, because the principles of the Dutch government militate against the system we advocate; as do also those of the Spanish government with reference to Luçonia. But whenever those governments shall see fit to adopt the line of policy already proposed by the legislative council of British India, then will Java and Luçonia, with their rich and extensive territories, afford great advantages for Christian colonies.

Art. II. *Notices of modern China: officers of the inferior magistracy and police; domestics of the principal officers; malversations of the police; extortions and cruelties of inferior officers; &c.* By R. I.

Every officer of government,* from the first to the ninth rank, must be previously qualified by a literary or military degree; but the clerks and other inferior attendants are not considered to have any rank, or to be permanently distinguished from the rest of the community. The ninth rank includes,† however, village magistrates, inferior treasurers, jailers, &c. Subordinate to the great officers of the provinces already enumerated, are the heads of the several foo and heën districts. Some of the largest of the heën, as those of Nanhae and Pwanyu, which constitute the city of Canton and suburbs, are said‡ to contain each about 1000 unpaid police; the middle sized ones to have 300 to 400, and the smallest from 100 to 200.

The duties of some of the higher grades of the above enumerated officers are pointed out in the Repository.§ The others may be generally surmized from the nature of their offices. It does not appear what salaries are paid to them; but it is probable that they are very small, and in some cases, as with the police, none at all. In the latter case the perquisites of office must, of course, supply the place of salary. We have already stated that bribery, with respect to the higher departments of government is connived at, if not sanctioned by the emperor: we are not surpised, therefore, to find that it is publicly advocated even by his officers, as will be seen in reference to a document issued by the fooyuen of Canton quoted in this work.‖

* Staunton's Penal Code, note to section 7th.
† Morrison's View of China for philological purposes, page 100.
‡ Canton Register, Aug. 2d, 1830. § Chinese Repository, vol 2. page 207
‖ Chinese Repository, vol. 1, page 384.

"All the appointments and removals of officers, (according to section 48 of the penal code,) whether civil or military, shall depend solely on the authority of the emperor. If any great officer of state presumes to confer any appointment upon his own authority, he shall suffer death by being beheaded, after remaining in prison the usual time." A note by the translator of this prescript adds; "that the viceroys and commanders-in-chief of provinces are constantly in the habit of filling up the various civil and military appointments under their respective jurisdictions, when they become vacant, but it is always done expressly by virtue of the authority conferred by the emperor, and generally stated to be only *ad interim*, until his majesty's pleasure is known." For confirmation of the fact stated in the note, and to learn how the appointments are filled up, we refer to a memorial of a censor presented to the emperor in 1829,* in which he praises his majesty for his intense desire to attain good government, but adds, that it is defeated by the infamous conduct of the provincial rulers. He requests the emperor to prohibit several abuses; such as, magistrates quitting their districts to dance attendance on governors, to look for promotion. On public holidays, as on the anniversary of the governor's birthday, or of his wife or mother, away go the country magistrates to town to pay their respects, whilst the affairs of the people and the revenue are left to underlings, or neglected altogether. Some carry this practice so far, the censor says, as to absent themselves altogether from their districts, in order to get placed on a profitable commission of inquiry, or to seek promotion. Another abuse, is that governors appoint these magistrates to be their own secretaries. "It is the governor's duty," he says, "to pay his own secretaries, but he takes his majesty's servants who do the work for nothing, so far as money payment goes;" but they look to repay themselves at the peoples' cost, or by getting a higher appointment through the governor's influence. A third abuse is, that the governors put their own creatures from mere lictorships into respectable offices *pro tempore*. But these low people fail not to fleece the people, during the short time they hold the situations. The last evil he complains of, is that governors impose on the emperor by recommending unfit persons for promotion and rewards.

Although the censor thinks it necessary to require the emperor's prohibition of these abuses, they are already provided for in the code, and they afford additional examples, to those already quoted, of the opposition of the theory and practice of the law. The section which prohibits the great officers to nominate to official situations is already cited. Section 54 is headed "officers of government quitting their stations without leave;" and section 173 prohibits the officers of the tribunals to leave the walls of their respective cities to attend on even an imperial commissioner on his route through their districts.

The secretaries of the governors and fooyuens spoken of by the censor, the clerks of the courts, the szeyŏ or jailer, and the police-

* Canton Register, May 18th, 1819.

runners will be found to stand very prominent in the imperial maledictions against abuses. The first not so often indeed, since they are not recognized officers of his majesty; but they seem to be the instruments of extortion throughout the provinces, and to become thus qualified to preside in their turns over similar machinery. "We have lately seen," says an article in the Canton Register of Ap. 15th, 1830, "an account of the order of mandarin domestics, written by themselves, and giving a brief outline of their rise, progress, and duties. The domestics of a governor or fooyuen, says the writer, are complimented by the title of 'mandarins of the court,' and now the domestics of the lower officers get the title of changsuy, which a former emperor conferred on his own faithful servants. These domestics (keajin) hold a middle place between the mandarins and the people, and assist in the manage- ent of public business: they are well dressed, and carry themselves loftily.

"There are several grades among them. The first class consists of the descendants of poor officers, who neither having been educated for any learned profession, nor brought up to a trade; and having no property to live on, go forth to other regions, and there endeavor to throw themselves into some great family, and to make themselves indispensable in it by pleasing every one. Others are the sons of once opulent, but now bankrupt, merchants, who have learned something of the ways of the world; but being left without property, are glad to become mandarin servants. A third class consists of those whose education has been neglected, and who in a course of gambling and debauchery have acquired knowledge of life, and the forms of good breeding. A fourth class consists of those who have learned some trade in their youth, but through idleness and a fondness for roving, have neglected it. There is another class of very low dissipated men, who have never had any regular occupation, nor listened to the instruction of their parents: but are fond of good eating, fine clothes, and many friends, singing songs, and acting plays. These men aspire also to the respectability of the mandarin domestics, and when they get employed, they lend themselves to everything base, perhaps for the sake of gain, conniving at their wives living with their masters. Then extortion, theft, usury, and every mischief, is the consequence: for there are drunken, debauched mandarins who employ such fellows. These mandarins have eyes without pupils; they cannot distinguish a common stone from a precious gem, and they are often ruined by such servants."

The employment of some of the above classes of persons, who, by the way, are not peculiar to China, has most likely another end, which section 82 of the code is intended to guard against. It is there enacted that, "all citizens who, not being obliged to labor for their own support, place their unemployed sons, grandsons, brothers, or nephews, in the suite of an officer of government, in order to evade the performance of the personal services due by them to the state, shall (being masters of families,) be punished with one hundred blows;

and the officer of government conniving at such evasion, shall be liable to the same punishment, or in the event of his having received a bribe, to such greater punishment as he might be liable to, for taking a bribe to such an amount, for an unlawful purpose." This section of the code, which is classed with others relating to the collection of taxes, and performance of personal services, seems to imply that the domestics of the officers of government are exempt from those dues.

Having seen of what stuff the lower classes of the governmental servants are composed, we proceed next to inquire into the manner in which they perform their duties. The notices on this subject in the Peking gazette confound the duties and responsibilities of the magistrates and their inferiors so continually together, that it is difficult and perhaps unnecessary to separate them. The malversations of the former too, like those of the higher ranks, are to be gathered by implication, rather than by direct charges against them, except in a few instances of very flagrant injustice.

To begin then with the capital and its environs. We find in the Peking gazette for the 10th of February, 1824, the memorial of a censor concerning the malversations prevalent among the clerks and ofcial assistants in the governmental offices of the province of Cheihle. "The clerks in the large and small offices of Cheihle province," says the censor,* "being assisted by their own friends in the prosecution of public business, the latter make use of their official influence in the commission of every species of iniquity. I the censor have turned my whole attention to the examination of these abuses. Truly there is none to whom they will not vend their services! But this province, being the place of imperial residence, ought to be governed with more especial probity, as an example to all others. It appears that in the offices of the treasurer and judge there are, in addition to the regular assistants, persons who call themselves keŏchoo (heads of departments), who, dividing themselves into two bodies, those who manage *internal*, and those who manage *external*, affairs, monopolize all the business of the chow and heën districts; and in the progress of the ratification or reversal of the decisions of the inferior courts, are guilty of all kinds of false and criminal combinations. The official friends of the chow and heën magistrates, having formerly been clerks in the higher courts, have a secret correspondence with the above keŏchoo, and in all matters of judgment consult together with them, for the purposes of deceit and plunder. When the business of government falls into such hands as these, they prove, in fact, the destructive insects of the soil. This evil practice," concludes the censor, "since it exists to such an extent in Cheihle province, must also prevail in others."

In the Peking gazette of April, 1819, we find similar complaints of neglect in the administration of justice in the following report of another censor.† "A censor has presented a document to the empe-

* Transactions of the Royal Asiatic Society, vol. 1, page 384.
† Indochinese Gleaner, January, 1820, page 236.

ror, complaining of flagrant neglect in the administration of justice, even in the province of Cheihle. He says, 'the magistrates of the chow and heën are none of them diligent and vigorous in the execution of their duty; and even in the province of Cheihle, there are many who, without the least fear or shame, connive at robbery and deceit. Formerly, horsestealers were wont to conceal themselves in some secret place, but now they openly bring their plunder to the market for sale. When they perceive a person to be weak, they are in the habit of stealing his property, and returning it to him for money. On reporting this to the officers, they treat it as a trivial affair, and blame the sufferer for not being more cautious. There have been instances of thieves being apprehended, and on their persons have been discovered governmental warrants, which showed that they had taken advantage of being sent out to apprehend thieves, to steal for themselves. Formerly, constables were forbidden to harbor thieves, but now they themselves adopt these nefarious practices. When a matter is reported to the officers, they lay it by and do not inquire into it; and on its being carried to the higher courts, and orders issued that the affair be attended to, they just apprehend a few thieves, and after a few days let them go again. In the districts of Tinghing heën, Sinching heën, Chuh chow, Leängheäng heën, and Koongan heën, justice is administered in this remiss and careless manner. And what is still more flagrant, at a village between Wanping and Fangshan, (close to the imperial residence,) there are very many thieves concealed, and some Mohammedans mixed with them, who go out by night in companies of twenty or thirty persons, carrying weapons with them; and in the district of Fangshan, they frequently call up the inhabitants, break open their doors, and having satisfied themselves with what food and wine they can obtain, they threaten and extort money, which if they cannot procure, they steal their clothes or ornaments, oxen and horses, and depart. They also frequently go to shops, and having broke open the shutters, impudently demand money, which if they do not get, they set fire to the shop with the torches which are in their hands. If the master of the house apprehends a few of them, and sends them to the magistrate, he merely imprisons and beats them, and before half a month allows them to escape, giving out that they have run away, when the fact is that they have been purposely released.

"'Now in my opinion, the magistrates of the districts are the shepherds of the people, and they ought, immediately on the first report of a robbery, to proceed to apprehend the criminals, aud then they would fulfill their duty; but now their allowing the people to report of flagrant as well as clandestine robberies, without proceeding to a strict examination, is first, because they are weak and hindered by their fears; and secondly, because their sluggishness prevents them: not knowing that thus the evil has already risen to a height too great, and it will at length be like 'fattening the ulcer, till misery is completed.' I intreat that an order may be issued, that at the approaching triennial examination, these useless and worthless magistrates

may not be noted and recorded with honor; but that then a strict inquiry may be instituted, that if there are any thus weak and negligent in performing the duties of their office, their names may be signified, they be deprived of rank, and their negligence punished as a warning to all sluggish officers in future. Also, that a selection be made of some intelligent, decided, and able men, who shall adjust and rectify these disorders. Then the country will be peaceful, and the people tranquilized and happy. I will mention an instance of Wăn Chinghwuy, the judge of Shantung, who having apprehended some thieves, made a selection among the magistrates of that province, of two or three decided, intelligent, daring, and active men, whom he sent to make inquiry, in any village or district where thieves might lurk, and according to the distance of the place, or the number of the supposed banditti, he sent police-officers and soldiers to watch and patrole, to search into their haunts, and apprehend their ringleaders: in consequence of which the province of Shantung, from that to the present time, has been a little peaceful and tranquil. I beg therefore that an order may be issued to the superior officers and judges of the province, that they would make suitable regulations, and adopt means of preventing these evils in future.' "

It was the same censor probably who, in November of the same year,* requested the emperor to interdict the employment of Mohammedans in the police; to which his majesty replied, that the request was improper, since Mohammedans are dispersed over all the provinces. "If, as the censor reports," adds the emperor, "some of them join with the thieves they are sent to take, let them be punished according to law. But, if on account of one case of this kind, all Mohammedan subjects be interdicted from filling places under government, it would not be equitable."

In the 129th number of the gazette for 1827,† we find the governor of Peking reforming the courts, and endeavoring to relieve the people from the retainers in them, some of whom, he says, are necessary, but they are dreaded by the people as much as wolves or tigers. He effected the dismissal of 23,921 from the courts of the province of Cheihle alone! The same or another censor complains,‡ the same year, of the oppression and extortion practiced in the neighborhood of Peking by the police, who raise hundreds of thousands (of taels) annually from the people, and weary them of life.

In the following year, the unpunished robberies were, according to another report,§ daily increasing, owing to the police participating with the thieves. "They sometimes receive part of the stolen property, to connive and leave the thieves at large, or, after seizing them, to sell them their liberty." When the officers of government become urgent, the police apprehend old thieves who have been branded, or such as have returned from banishment, but who are not concerned in the particular crime in question, in order to save appearances and leave the real offenders unmolested. Last winter, a

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hundred and one were seized in some particular case, seventy of whom were innocent of the crime with which they were charged. Peking is, he adds, studded with police and military posts, as the heavens are with stars; so that no thief could escape, but for the reasons he states.

Another censor renews the charge in 1830,* and represents the injury done to the public by the extortion of the police. "They no sooner get a warrant to bring up witnesses, &c., than they assail both plaintiff and defendant for money to pay their expenses, from the amount of 100,000 to several hundred thousand cash. Then the clerks in the office must have double what the runners get. If their demands be not satisfied, they contrive every species of annoyance. Then again, if there are people of property in the neighborhood, they will implicate them. They plot also with pettifogging lawyers to get up accusations against people, and threaten and frighten them out of their money for miles around. They form leagues too with banditti, &c., &c." The emperor admits the truth of the picture. He appoints officers, he says, to preserve the security and comfort of the people; but the people suffer from no cause so much as from the police-runners of those same magistrates. He contents himself, however, with ordering them to keep the police under strict control.

In 1832, the governor of the province of Cheihle laid† before the emperor a detailed account of the state of the police, in which a specific remedy is at last pointed out. He shows that the evil arises from inadequate pay, which obliges the inferior officers of the courts of justice to join with robbers, instead of apprehending them. He found out this, he says, by experience, when officiating as fooyuen in Shantung, and he recommends a loan of 100,000 taels from the public funds to enable him to pay the police, and induce them to act with the government, instead of siding with the thieves. This sum is only to be borrowed from the Cheihle treasury; and one half of it is to be placed out at compound interest in the merchants' hands, until it has increased to the original sum, when it is to be replaced in the treasury, and the other half is to be appropriated immediately to pay the police. We may conclude that this reform of the governor was carried beneficially into effect, since we find no more complaints against the Peking police. The governor's principle must, however, be introduced into the higher departments of the government and of the tribunals, in order to work a radical cure. We have an account of a supposed case of bribery extracted from a Peking gazette of 1831, which as characteristic both of the system of the tribunals, and of the persons who manage the subordinate, if not the superior, parts of the machinery, we extract at length.‡

"The Criminal Board respectfully presents this statement to his majesty, concerning certain written papers found on a dead body which was being examined by the *szeyuen*, which papers contain

* Canton Register, Aug. 25th, 1830. † Canton Register, March 17th, 1832.
‡ Canton Register, March 24th, 1831

evidence of a secretary of the said Board having received bribes. This statement is therefore reverently and explicitly to inform his majesty thereof, and request his majesty's will for the degradation of the said person, and for another person to leave his office, that they may both be confronted.

"On the second day of the fourth moon of this year, a statement was received from Tihhwan, tsoling of the yellow banner, a Mantchou, giving information that Kwa Urhkea wife of the secretary Kingyuen had hanged herself. The szeyuen for that moon therefore received orders to take with them the police, and go and examine minutely if Kwa Urhkea's body was without wounds, and if she had really hung herself. On examination it appeared, from the evidence of Kingyuen, that he is secretary to the Yunnan sze of the Board of Punishments; that his wife Kwa Urhkea was very fond of spirituous liquors, and when intoxicated, was in the habit of making a great noise and beating Hekin the waiting-maid: that on the 27th day of the 3d moon, having become intoxicated, she as usual began scolding and beating Hekin, and that Hekin, being of a hasty temper, wounded herself in the forehead with a knife; and that, on the night of the 1st day of the 4th moon, Kwa Urhkea found opportunity of hanging herself. This witness being confronted with Pŏkang the brother of the deceased, and others, the testimony of them all agreed. On examining the body, there were found, under the sash and in the fore part of the stocking of the deceased, two written papers and two cards on which were the names of Shen Choo and Han Tihlung. The two written papers were found to contain the following words: 'Shen Choo, 30,000 cash;' 'Han Tihlung, 30 or 40,000 cash.'

"We, the members of the said Board, immediately appointed officers to investigate the subject, and after attentive examination, it now appears that in the 8th year, 4th moon of Taoukwang, a case was brought forward against Chow Yungming, an officer under the Yunnan sze, and others, for having, on account of a debt, beaten to death a person named Wangta, for which Chow Yungming, being tried, was condemned to be strangled. In this case Shen Choo, a tsan-ling and messenger of the ho-ke cantonment of the bordered yellow banner, was concerned, having, after the affray, conciliated parties, but his conduct being by no means improper, his trial was dispensed with, and the case after having been laid before your majesty, was settled. Again, it is on record that in the 11th moon of the 9th year, Han Tihlung, an officer under the Nganhwuy sze, having had a contest with Sheihfuh of the imperial house, about buying and selling certain articles, the said Han Tihlung was condemned to be bambooed, and there the case ended. Having investigated to the kernel, we find the circumstances of trial and punishment of the said offenders in perfect accordance with the laws, without either punishing them more slightly or more severely than they deserve. The secretary Kingyuen, however, has not at any time been tried or punished for any offense, and these two cases have not the least relation to the death of Kwa Urhkea. But as Kwa Urhkea was a

female, if Kingyuen is really not guilty of any offense, how is it that she knew anything of Shen Choo and Han Tihlung being before the magistrates, on account of implication in certain contests coming within the jurisdiction of this Board? And how does it just happen that these two cases have occurred?

"Now, in the inquisition on the body of the deceased, it appeared from the evidence of the deceased's brother Pŏkang, and others, that his sister could write, and that the papers found are in her handwriting: these are manifest circumstances of Kingyuen having listened to engagements to receive bribes and to deceive. After several days' examination, Kingyuen deposed, that Han Tihlung was an acquaintance of his, and that after the contest in which Han Tihlung was concerned, he had engaged Too Fangchow, the shoo-le of the Nganhwuy sze, to manage some law affair for him, and he had done so, but with regard to the circumstance of bribery, he would not depose anything. And, in his deposition on Shen Choo's case, he stated that he had never engaged the Yunnan sze to do anything for him. On strict examination of Shen Choo, he also stated that nothing of the kind had ever taken place. As this case regards an officer of rank receiving bribes, and engaging persons to manage cases for him, it is not right to suffer any deceit or evasion. It is therefore our duty to state these circumstances clearly to your majesty, and request your majesty's will that Kingyuen the secretary be degraded, and that Shen Choo, the tsan-ling and official messenger of the ho-ke cantonment bordered yellow banner, be immediately confronted with Han Tihlung, and the other witnesses in the present case, and that, being examined with clearness and truth, the affair may be transacted according to the laws. It is for this that we respectfully present this statement."

"His majesty's will has been received saying, 'It is recorded.'"

The tithing system, which we have adverted to before, as forming a part of the theory of the patriarchal government in China, has long ceased to be acted upon strictly, as it has in England and must do, no doubt, as a system of police at least, in all very populous countries.* One of the censors memorialized the emperor in 1833 upon the subject, to request that it might be enforced again with greater strictness; to which the emperor assented and lauded the system highly. The censor inferred the neglect of the system, from the circumstance of a contraband manufactory and an illegal religious association having existed several years in Peking, without being discovered; as though the same inference might not be drawn from nearly every illegality, since it must needs happen in, and involve the responsibility of, some one tithing of the inhabitants.

After the specimens exhibited of the inferior magistracy and police of the province in which the capital is situated, we are prepared to find similar, if not worse abuses, in the other provinces. Such as that for instance complained of by the governor of Yunnan and Kweichow in October, 1817, in the case of a magistrate of a large

* Evangelist and Miscellanea Sinica. No. 4.

district, who connived at the extortions and oppressions of the inferior officers of his court, which caused the death of several people and drove a Budhist priest to kill himself in a fit of desperation.* Or that of the magistrate of Sanyang in Keängnan, who, a few years earlier being ordered to distribute a large sum of money to the people in a season of distress, embezzled it. When another magistrate was sent to inquire into his conduct, he attempted to bribe him with 10,000 taels; and failing in that, caused him to be murdered.† Or that of certain official attendants, who examined a corpse, and gave in false statements; the writers of the evidence and three magistrates, who were all implicated in a case of homicide mentioned in a Peking gazette of May, 1821, as having been pending five or six years, without being able until then to discover the real murderer; although fifty or sixty persons had been tried and tortured, until some of them even confessed to a crime of which they were not guilty.‡ Or the report of a censor in 1827,§ on the subject of the want of diligence and truth in the magistrates of Keängnan; where, in consequence of remissness or bribery, justice is not executed nor the *revenge of kindred* satisfied. "When the friends of murdered persons do," according to the censor, "find their way to the capital to appeal, they are commonly remanded to the very same persons who have already done them an injustice." He instances some recent cases of false proceedings. In one instance a suicide by hanging was reported, when it turned out that the deceased had been poisoned. In another, a man willfully murdered his own brother, and it was reported that his mother, in consequence of the deceased having misapplied her money, ordered another brother to beat him until he died. A third instance was that of a man having abused a boy, and afterwards murdered him, but the magistrate was bribed to report it as accidental drowning. In volume 1st, page 239, of the Repository will be found a very general charge against the provincial officers by a censor, and we shall have many other cases of injustice to notice in speaking of the courts of justice. In the meantime, we must inquire into the state of the magistracy in the province of Kwangtung, with which we are more familiar.

It should have been noticed earlier, perhaps, that the expositions of the censors, governors, and deputies, are made in accordance with section 171 of the code, and that they are punishable apparently under section 336, "on false and malicious informations" for false accusations against each other, or against other officers; their reports may nevertheless in certain cases be colored somewhat highly, in order to gain the reporter the reputation of being a wakeful and diligent servant. It is necessary on this account, to multiply our extracts applicable to each head, in order that they may illustrate and corroborate each other.

* Indochinese Gleaner, August, 1818, page 143.
† Indochinese Gleaner, October, 1818, page 185.
‡ Indochinese Gleaner, October, 1821, page 230.
§ Canton Register, February 26th, 1828.

Le the governor of Kwangtung and Kwangse provinces, who is spoken of in a former number of this work,* issued a justificatory proclamation about himself in 1826, which marks plainly that he considered himself and his viceregal court to be exceptions to the usual nature and practices of governors and their retainers. "It is universally known," he says,† where he has served, which is in every province of the empire, and especially in Canton, of which he had previously been fooyuen, "that his practice is to attend to all affairs, whether great or small, himself; that his heart and hands are pure from bribes, and his friends honest men; that all soothsayers, diviners, and idle artists, are banished from his presence." He informs the public, that any who pretend to have undue influence and improper access to him, are impostors. He desires the people to seize such pretenders and bring them to him, instead of being intimidated by them. Having thus established his own claim to purity, the governor proceeds to correct abuses in others,‡ and in a long edict against gambling, he alledges that the inferior officers, soldiers, and police-men, not only do not apprehend people who keep gambling-houses or boats, but that they protect them.

In the following year, he puts forth a still longer manifesto,§ in which he enumerates several special abuses against the same class of persons. The first is, that clerks in public offices extort money, in which the magistrates combine; another is, that those clerks originate criminal accusations against innocent people, in order to extort money from them, which in the slang dialect of the police is called "planting a fir-tree." There is, he says, a class of people who in connection with the police, institute accusations against rich and timid people, of keeping gambling-houses or brothels, or of harboring thieves. They obtain a warrant to apprehend the accused, and fetter them perhaps in a boat, or shut them up in a room, where they are ill used in order to induce them to pay for their liberation. The ignorant and simple, adds the governor, being afraid to appear before a magistrate, submit to these exactions; but a few have the courage to appear, when the accuser is not forthcoming, and the matter proceeds no further. Another abuse is, that the police, on receiving a warrant to summon witnesses, go in a sedan-chair with a number of attendants to deliver it, often to a great distance. They commence by demanding fees for meat and drink, and for payment of the chair-bearers, which is followed by a fee for the summons. If any resistance is made, the attendants commence breaking the furniture of the house, insult the females, and carry off the domestic animals in order to pay themselves. A fourth abuse arises out of the recovery of land from the beds of rivers by means of embankments. There is a class of country sharpers, says the governor, called, 'sand swindlers,' who in connivance with the clerks of public offices, raise litigations on false depositions, and so get the produce of the new lands, during the whole term of litigation, which lasts sometimes for

* Chinese Repository, vol 4, page 69. † Malacca Observer, Dec. 5th, 1826.
‡ Malacca Observer, Jan. 16th, 1827 § Canton Register, March 8th, 1828

ten or even a score of years. Another abuse arises out of the collection of the land-tax. One detestable mode of extortion is, says the governor, for the collectors or their agents to wound their heads slightly, and then to accuse others of resistance to the emperor's officers, refusal to pay the tax, &c. With respect to the police, the governor accuses them lastly of extorting money from the accused by torture and other means of annoyance, before bringing them up to the magistrate; and this not only in weighty cases, such as murder and robbery, but also in questions of property, marriage, &c. Sometimes they occasion the death of their prisoner, and then give out that he committed suicide or died suddenly.

It would have been, it might be supposed, a more effectual remedy for the above abuses, to have put in force sections 360 and 396 of the code, touching "imposters pretending to be officers of government," and "imprisonment of, and procedure against, unaccused and unimplicated persons," with some other equally applicable laws, than to waste his rhetoric in pathetic appeals to the public. Unless, indeed, this proclamation is a mere form issued at given intervals, like that promulgated on the 11th of November 1827,* in the joint names of their excellencies, the governor and fooyuen, to order the civil and military officers of the province to put on their *winter caps* on the 13th instant.

The self-laudatory edict seems, indeed, to be the preamble, both with the governors and fooyuen, to their redress of grievances on taking office. Ching, the fooyuen of Canton in 1822, "commenced life," according to his inaugural proclamation,† "as a cheheën magistrate; and in the province of Canton, I (the fooyuen) served twenty years. I was removed to Shantung and to Honan; and I am now placed here as fooyuen, &c." "Music and women," continues he, "goods and gain, revelry and avarice, have no charms for me. My only constant, unremitted, heedful, anxious desire, (which I dare not decline to cherish,) is, that I may look on national affairs as if they were domestic affairs, and the affairs of the poor as if they were my own." After much wholesome advice to the people, we find, as antithesis to the fooyuen's purity, that in Canton "vagabond attornies excite litigations, increase or protract them, in numbers infinite, and to periods interminable. The innocent are accused, and the utterly wrong become accusers; they find avaricious and cruel magistrates and fraudulent police extortioners. Disputes about marriages and lands are viewed by the magistrates as petty affairs, and are given to the management of underlings;" and by various forms of legal fraud and oppression, families are ruined, and even lives are lost, &c.

Loo, the new fooyuen in 1829,‡ contented himself with the boast that he was naturally economical and not at all addicted to extravagance: all the rice, fuel, vegetables, oil, and salt, which he required,

* Malacca Observer, August 12th, 1828.
† Transactions of the Royal Asiatic Society, vol. 1, page 44.
‡ Canton Register, June 2d, 1829.

was ordered to be bought with ready money at the market-price. "Therefore," says he, "if any servant (*maepan* or comprador,) goes to a shopman, and using the fooyuen's name, endeavors to force a purchase below the market-price, or asks for credit, the shopkeeper is allowed to collar him and bring him for punishment to the fooyuen's office."

The fooyuen, similarly qualified, issue their proclamations also, in which they confirm the abuses enumerated by the governors or point out others. One of them in the early part of 1827* comments on the proceedings of the police in executing warrants. In litigations about marriages and lands, the police-runners proceed with a summons to seize the whole kindred of the litigating parties, and having bound them, they put them into what they call a *fire room;* that is, an apartment flooded with water, which is raised to a steaming heat by flues, in which the prisoners are confined until the want of fresh air compels them to pay the imposed exactions. The fees for the sedan, food, &c., amount to tens, or hundreds, or thousands, of taels according to the wealth and number of the persons implicated. The fooyuen of Canton in 1831 reported to the emperor,† that in a single district of the province there were no less than a thousand cases of assault and wounding, the perpetrators of which had not been convicted: he requested that the district magistrate should accordingly be degraded.

The chefoo and cheheën, on whom the vituperations of the governor and fooyuen against inferior magistrates may be supposed to reflect, endeavor to pass the word by joining in the cry against the police. "There are hard-hearted soldiers and gnawing lictors," says the Kwangchow foo of Canton in 1828,‡ "who post themselves at ferries, or markets, or rove about the streets, to extort money under various pretexts; or being intoxicated, they disturb and annoy the people in a hundred ways. Since I came to the present situation," adds the chefoo, "I have repeatedly commanded the *inferior magistrates* to act faithfully and to seize such persons; but the depraved spirit still prevails." At this stage in the descending scale of censure, the people begin, it would seem, to cry shame upon the magistrates themselves. The Kwangchow foo of 1833,§ was placarded in the streets and even against his own office, with accusations of improper conduct and bribery. The cheheën of Nanhae, nevertheless, in an admonitory edict which he put forth in 1829,‖ against the cries of the people, lays much of the blame upon the police-officers, who, he says, connive at old and profitable offenders, whilst they implicate the young and comparatively innocent.

Lastly, the Heängshan magistrate issues a proclamation in 1829 against foreigners having horseraces at Macao.¶ "I hereby issue a

* Malacca Observer, Sept. 25th, 1827.
† Canton Register, Nov. 1st 1831.
‡ Canton Register, February 18th, 1828.
§ Chinese Repository, vol. 2, page 384.
‖ Canton Register, October 3d, 1829.
¶ Canton Register, June 2d, 1829.

strict interdict," pronounces the magistrate of the heen, in which Macao is situated, "and order all the barbarians of Macao, to know that they must obey the laws of the celestial empire; and must not any more run races near the Barrier, because it may lead to injury to the foot passengers, and cause disturbance. Let every one implicitly obey; if any one presume to oppose, he will be seized and punished severely." As if to afford foreigners a practical commentary upon the efficacy of the local magistrates and their enactments, the tsotang or assistant to the cheheën, who presides over Macao itself, attended the very races against which the above proclamation was fulminated; and to make the matter more decisive, he sat in the race-stand,* along with foreign ladies, and exposed to the numerous Chinese foot passengers who risked their necks to see the sport. One of these same ladies went a few months afterwards to Canton, where her presence endangered the safety of the empire, according to the Chinese authorities; and of the tea trade, according to British authorities: but, most probably, of neither one nor the other, according to her own experience of the efficacy of the laws of China, and their effect upon its institutions and trade.

If further proof be required of the abuses and vexations which attend the administration of justice in China, it is to be found in the inhumanity and disregard of the life of others,† which is an infallible consequence in countries, where every circumstance which brings a man into contact with the police involves him in some of the penalties of criminality. It is often affirmed that there is a Chinese law which implicates the by-stander in all cases of homicide, whether by accident or design. This is probably a mistake; but enough has been shown of the nature of the police, and even of the presiding magistrates, to render obvious their desire to implicate all who can pay, in cases brought before them. When this disposition exists, there can be no difficulty in expanding the clauses of an ill connected code of laws, so as to catch all who come within its influence. Section 301 of the penal code, on "neglecting to give information of, or to interfere and prevent, a violent injury, which is known to be intended;" or section 340, against "exciting and promoting litigation," may answer equally well. The latter includes all "cases of exciting and disposing others to inform and prosecute;" but permits nevertheless, that "if any one meets with a simple and uninformed person who is unable to state the injuries and injustice which he has suffered; and consequently advises and instructs such person rightly and truly how to act upon the occasion, and moreover, without extenuating or aggravating the particulars, draws up an information for him in the legal and customary manner; the giver of such assistance shall not, under these circumstances, be in any manner punishable."

Now as the proof of, and decision upon, the complainant's ability

* The writer was present in the race-stand.

† Chinese Repository, vol. 1, page 330.

proof better than that which can be brought against him, and the decision rests entirely with himself. The complainant and his adviser, who may be considered to be any one who was about him at to speak for himself, as well as the propriety of the manner in which he is advised to speak by another, must rest with the magistrate before whom the case is brought, he will, if so disposed, find his own the time of making the complaint, will have nothing, it is manifest, to trust to, but the honesty of the magistrate, which we have seen to be in many cases more than doubtful. The same reasoning applies equally to implication in homicides, affrays, &c. We may thus account for the frequent instances mentioned by travelers all over Asia, of the indifference shown by passengers, to the sufferings by accident of other wayfarers. In these countries, the good Samaritan is indeed a rare character, for he can act from no motive but benevolence; since he must neither expect the praise nor censure of his countrymen, when he either assists or turns his head from the sufferer. Thus we are told by the elder Staunton,* who is usually the apologist for the Chinese, in his account of lord Macartney's embassy, that on one occasion a number of Chinese were precipitated from a boat or stage into a canal, and that no one of the numerous spectators thought of giving assistance; one boat, however, put off *to pick up a hat!*

The Nanhae magistrate of Canton issued an order to the police in 1828,† not to report suicides and accidental deaths to him. "Let the friends of those," adds he, "who throw themselves into the river or fall in by accident, bury the corpse at once." A dead body is always thought a prize by the underlings, who on the one hand, extort money from neighbors and friends; and on the other, outrage humanity by exposing the corpse.

A censor, who was also superintendent of grain in the province of Shense, reported to the emperor in 1830,‡ that in one occasion, he saw a corpse floating on the water, and on asking the people why they did not inform the magistrate, they replied: "This is a common occurrence; we always let the bodies be either buried in the bellies of the fishes, or devoured by the dogs; for if we inform the magistrates they are sure to make the owner of the ground buy a coffin, and the clerks and attendants distress us in a hundred different ways. On inquiry," the censor goes on to say, "I find that the place where the corpse was floating is not far from the public officer of the district; how was it that the magistrates did not hear nor see anything of it? What the people say, that they keep back information for fear of being implicated, is very probable. I hear that annually, during the fourth and fifth moons, when the heavy rains cause floods, many persons are drowned; and that when the grain vessels arrive, and many traders are assembled together, the number

* Staunton's Acconnt of lord Macartney's Embassy; see also Barrow's Travels in China, 2d quarto edition, page 166, where several other instances of inhumanity are recorded.

† Malacca Observer. March 11th. 1828. ‡ Canton Register, Sept. 18th. 1830.

of dead bodies is so much increased by the drowning of sailors, pedlers, &c., that one cannot bear to raise his eyes; yet no one informs the magistrates that they may examine and bury the bodies. In your majesty's benevolent government, the burial of the dead is a point of great importance; but for such open barefaced offenses as these to take place, is shameful. Besides it is to be feared, that wicked men, perceiving that no inquiry is instituted, will from covetousness, enmity, or other causes, plan the death of others.

"It is therefore my duty to request that your majesty will be pleased to issue an edict to the governor of Cheihle province, and the yin of the district of Shunteën, that they command the civil and military officers of those places, and the officers engaged in the transfer of grain, to give strict orders to the police, that when they meet with the body of a drowned person, they examine into the circumstances of his death and give information; also to prohibit the clerks in the public offices and police to extort money under false pretenses, and to order the coffins to be purchased at the public expense, that the people be not involved." His majesty's reply was, "the representation of the case is proper; my will shall be issued on the subject." We are not told what that will proved; whether to make a new law, or to command the governor, to order the heën magistrate, to desire the clerk of his court, to tell the police, to do what the old law prescribed before.

ART. III. *Tseën Tsze Wăn, or the Thousand Character Classic: its form, size, object, style, and author; a translation with notes; new books needed for primary education of the Chinese.*

THE work now before us is the third and last in a series of school books, which for many centuries have been in use among the people of this country. The first and second of the series, the Trimetrical Classic, and the Hundred Family Names, have already been brought to the notice of our readers: the form and size of the third is quite like the other two, the three being perfectly uniform octavos, each containing about one hundred pages or fifty leaves: the Chinese always number the leaves, but never the pages, of their books. The object of the Tseën Tsze Wăn is similar to that of the two which have preceded it. The leading subjects are man and his duties. On the first perusal of the piece, we were somewhat in doubt whether to regard the whole as an address to the reader, or as a collection of maxims and admonitions: it seems in fact to be a mixture of the two styles; but on the whole, we have found it most convenient in writing out the translation, to adopt the style of address; there

are, however, in the course of the piece some parts which do not admit of this style. The whole is metrical, like the other two; it has four characters or words in each line, with the terminations of the even (number of) lines rhyming. Thus:

Tēēn te heuēn hwāng;
  Yú chòw hūng hwāng.
Jeih yuĕ yīng tsih,
  Shīn suh leĕ chāng.
Hān laē shoó wáng;
  Tsēw shōw tūng tsāng.
Jùn yū chīng sùy;
  Leuh leú teaoū yāng.

The termination of the first and fifth lines in *ang* seems to be accidental, but that of the second, fourth, sixth, and eighth, is designed; and the same termination is continued up to the fiftieth line, every second line having not only the same termination, that of *ang*, but the same tone, namely the even one, thus *āng*. Next come fifteen terminations in *ing;* then eleven in *e;* then again thirty in *ing;* afterwards are ten in *eih;* followed by seven in *aou;* then again sixteen more in *ang;* with ten more in *aou;* the piece closing with one in *ay*. But the most singular feature of the book is, that the same character is not used twice: it is as if some odd genius should select a thousand words from an English dictionary, and sit down with them alone to compose two hundred and fifty lines in tetrameter verse: with simply this difference, that the rare use of particles in the Chinese language affords a degree of facility for performing such a task in it, which cannot have its parallel in the English, or perhaps in any other, language.

The author of the Tseën Tsze Wăn is Chow Hingtsze, who, according to the best data we have been able to obtain, flourished about A. D. 550. In a history of the Leäng dynasty, one of the *luh chaou* or 'six dynasties,' it is stated that the emperor commanded his minister Wang Heche to write out a thousand characters, and give them to Chow Hingtsze, that he might form them into an ode, or rhythmical composition. This he did and presented it to his majesty, who pronounced it excellent and rewarded him with rich presents. In another work it is said that Woote, the last emperor of the Leäng family, commanded all the princes and high officers of his court to write on some subject which they might choose for themselves; he then ordered one of his ministers to select from their writings 1000 characters, and copy them on a thousand separate slips of paper. These being thrown together in confusion, the emperor summoned Chow Hingtsze, and asked him if he was able to form them into an ode. He immediately undertook the task, and completed it a single night; but such was the labor of his mind that all the hair of his head turned white!

THE ARGUMENT.

Lines 1 to 36, treat of nature, and the monarchs of the early ages: lines 37 to 102, of man, his power and capacities, and the manner in which they should be employed; force of example, for evil or good; importance of time; filial and ministerial duties; rewards of virtue; duties of minor relations: lines 103 to 162, of the two capitals, the magnificence of the imperial palaces, ministers of state, and collections of books; illustrious persons, and remarkable places: lines 163 to 250, of agricultural pursuits; retirement and recreation; beauties of nature; of reading, and moderation in eating; domestic occupations, with a description of a prosperous family; epistolary writing and various other duties, &c.; with concluding remarks.

The heavens are of a sombre hue: the earth is yellow.
The whole universe [at the creation] was one wide waste.
The sun reaches the meridian and declines; the moon waxes and [wanes,
In divisions and constellations the stars are arranged.
Heat and cold (summer and winter) alternately prevail.
The autumn is for ingathering; and the winter for hoarding up.
The intercalary portion of time completes the year.
Music harmonizes the two principles of nature.
Clouds ascend and cause the fall of rain.
The dews congeal and form hoar-frost.
Gold is found in the river Le.
The jade stone is obtained from the Kwănlun mountains.
Of swords, the most distinguished was one named Keukeuĕ;
Of pearls, the finest are those called 'night splendors;'
Of fruits, the most excellent are damsons and plums;
Of vegetables, the most valuable are mustard and ginger.
Sea water is saline, and river water fresh.
The scaly tribes swim, the feathered ones fly.
With the dragon masters, the fire emperor,
The bird rulers, and the sovereign of men,
Began the institution of the written language,
And the introduction of clothes and garments.
Those who resigned the throne and kingdom,
Were [the ancient monarchs] Yaou and Shun:
Those who comforted the people, and chastised their oppressors,
Were Woo Wang of the Chow, and Tang of the Shang dynasty.
Sitting in their courts, they sought to govern well;
And without effort kept the empire tranquil.
They loved and cherished the black-haired race;
And reduced to sujection the northern and western hords.
The distant and near they ruled with equal kindness;
And foreigners acknowledged their sovereignty.
Then the crowing phœnix perched on the trees,
And the white colts fed in the meadows:
Their renovating influence reached inanimate nature,
And their protection extended to ten thousand countries.
Now this our human body is endowed
With four great powers and five cardinal virtues;

Preserve with reverence what your parents nourished,—
How can you dare to destroy or injure it?
Let females guard their chastity and purity;
And let men imitate the talented and virtuous.
When you know your own errors, then reform;
And when you have made acquisitions, do not lose them.
Forbear to complain of the defects of other people;
And cease to rely [too much] on your own superiority.
Let your truth be such as may be verified;
Your capacities, as to be measured with difficulty.
Mih, seeing the white silk threads colored, wept:
And the ode praises the pure fleeces of the lambs.
Observe and imitate the conduct of the virtuous,
And command your thoughts that you may become wise.
Your virtue once fixed, your reputation will be established:
Your habits once rectified, your example will be correct.
Sounds are reverberated in the deep vallies;
And are reëchoed through the vacant halls:
Even so misery is the recompense of accumulated vice;
And happiness, the reward of illustrious virtue.
A foot of precious jade stone is not to be valued;
But for an inch of time you ought earnestly to contend.
In aiding a father, and in serving a prince,
Are alike required both gravity and respect.
The duty of filial piety demands every energy;
And fidelity to one's prince extends even to a sacrifice of life:
Be watchful as though near an abyss or walking on ice,
Always rising early to attend to the comforts of your parents:
Then your virtue will rival the Epidendrum in fragrance;
And in rich exuberance, be like the luxuriant pine;
In constancy, it will resemble the everflowing stream,
And in purity, the waters of the limpid unruffled lake.
Let your deportment always be grave and thoughtful,
And your conversation calm and decided:
Close attention at the commencement is truly admirable;
Assiduity to the end is equally becoming and excellent:
Such conduct is the basis of every glorious profession;
Its praises are great and without limit.
Excel in learning, and you will ascend to official station,
Obtain rank, and be charged with the affairs of government.
Then your memory will be cherished like the sweet pear tree;
And when you are gone, it will be treasured up in song.
Music has distinctions for the noble and the ignoble:
Different rules of decorum mark superiors and inferiors.
Let superiors live in harmony, and inferiors in concord:
As when the husband sings, the wife joins in chorus.
Abroad let the teacher's instructions be duly heeded:
At home let maternal counsels be strictly regarded.
All the children of your uncles and aunts,

Should be treated as your own sons and daughters.
Ardently love your elder and younger brothers,
Who are of the same blood and lineage with yourself.
Associates must enjoy each others' affections,—
Cutting, grinding and paring off each others' excrescences.
Benevolence, tenderness, commiseration, and sympathy,
Must not, under any circumstances, be relinquished.
Consistency, justice, purity, and humility, should not,
Even in times of great revolution, be neglected.
If the disposition be gentle, the passions will be tranquil:
But if the mind is agitated, the spirit becomes exhausted.
If you seek for realities, your desires will be fulfilled:
If you indulge undue expectations, your wishes will be frustrated.
Firmness of resolution, and steadiness of purpose,
Will certainly secure to you official dignity.
Among the royal cities of the elegant and great nation,
Are the two capitals, the eastern and the western.
Behind the one is the hill Măng; before it, the river Lŏ:
Around the other are the rapid Wei and the meandering King.
Numberless and intricate are the halls and palaces;
Lofty and commanding are the towers and galleries.
Within them are paintings of beasts and birds;
And representations of deities and immortals.
Splendid apartments are opened out on either side;
And on parallel rows of pillars, pavilions are supported.
There are placed the seats for the imperial banquets,
And are heard the stringed and wind instruments of music.
Ascending the steps and standing on the terraces,
Is a waving sea of official caps, numerous as the stars.
On the right you pass to the 'wide inner hall;'
On the left is the entrance to the 'splendid chamber.'
There are collected the most ancient books and records;
And crowds of illustrious men are always assembled.
There are specimens of Too's ancient writing, and of Chung's more modern style;
Also of original writings with varnish on bamboo, and of the classics that were preserved in a wall.
In the courts the civil and military officers are ranged in order;
In the streets, side by side, stand the noble ministers of justice.
To some of them is given an investiture of eight districts;
And to each of their families, a force of a thousand soldiers.
Covered with high caps, they accompany the imperial chariot;
And their ornaments are shaken by the rapid motion of the chariot wheels.
They enjoy hereditary emoluments with extensive wealth,
And abound in light chariots, drawn by sleek steeds.
Of their noble plans and deeds there are numerous examples,
Which have been engraved on stone both in prose and verse.
There was Leu of Pwanke; and there was E Yin;

The one supported his age, the other upheld the government.
To convert the sterile Keuhfow to a pleasant residence,
Who but Tan the lord of Chow possessed sufficient ability?
Duke Hwan rectified abuses and united the empire,
Upholding the weak and raising again the fallen. [Han:
Ke and his compatriots restored the degraded Hwuy, prince of
Yuĕ's virtue influenced Wooting [and made him prosperous].
Thus vigorously have men of great talents exerted themselves;
And princes by the aid of many scholars enjoyed peace.
From Tsin the dominant power passed to Tsoo; [tressed.
Chaou and Wei, by their varying expedients, were sorely dis-
Tsin deceitfully obtained a passage through Yu to subdue Kuh:
And by intrigue all the barons took an oath of fidelity at Tseën-
too. [ments]:
Seaou Ho drew up laws conformably to his sovereign's [engage-
Hanfei suffered by the cruel laws which he himself framed.
The famous generals Ke, Tseën, Pŏ, and Muh,
Were eminently skilled in military tactics.
The terror of their names reached to the sandy desert; [ated.
Their praises flew—and in paintings their memories are perpetu-
In the nine departments are marked the footsteps of Yu:
The hundred principalities were united under Tsin.
Of the five mountains, the great Tae is the most honored;
At its base, on the hills Yun and Ting, were altars of sacrifice.
Behold the pass Yingmun, and the clay-colored barrier:
Behold the station Keteën, and the red colored city Cheihching.
Behold Kwănche, the perturbed pool, and Kĕsheih, the craggy
rocks;
With Keuyay, the wide waste, and the lake Tungting: [uity.—
These are vast and remote, extending wide in unbroken contin-
The mountain crags, how sombre! The ravines, how secluded!
The foundation of family aggrandizement lies in husbandry;
Give good attention therefore to sowing and to reaping.
Commence your labors on the southern fields;
For it is there we must first sow our grain.
Taxes are paid in ripe grain; tribute, in the first fruits;
Let the laborers be encouraged and rewarded,—the indolent held
back (or degraded), and the industrious brought forward.
Măng Ko (Mencius) esteemed plainness and simplicity;
And Yu the historian held firmly to rectitude.
These nearly approached the golden medium,—
Being laborious, humble, diligent, and moderate.
Listen to what is said, and investigate the principles explained:
Examine men's conduct, that you may distinguish their characters.
Leave behind you none but purposes of good;
And strive to act in such a manner as to command respect.
When satirized and admonished examine yourself,
And do this the more thoroughly when favors increase.
At those times when disgrace and shame may be near,

Seize a convenient season for retirement in the country.
Thus the two illustrious Soo watched their opportunity,
And laid aside their official robes: who could compel them?
Retire far away to an unfrequented place to dwell,
And seriously meditate in solitude and silence.
Explore the works and examine the words of the ancients;
Dissipate anxious thoughts, and enjoy rest and relaxation;
Introduce pleasures, and banish all perplexities:
Lay aside subjects of sorrow, and call up those which induce joy.
See in the pool the beautiful and splendid water-lily;
Go to the flower gardens and pluck twigs of the rich foliage;
Behold the evergreen pepa; the azure beauties of the tsuy;
And the wootung tree, early and silently shedding its leaves;
The old roots die away and decay of themselves,
And the falling leaves are scattered by the wind.
The roving bird kwăn soars alone through the sky,
And mounts aloft to the highest heavens. [market;
Delight in reading and in studying the books found in the
When you find new ones, diligently treasure up their contents.
Be very cautious of speaking hastily or rashly,
For even to the walls of your apartment, ears may be attached.
Always provide plain food for your meals,
Thus pleasing the palate and satisfying the appetite.
Those who feed luxuriously lothe rich viands,
While the hungry disdain not dregs and husks.
Even among kindred deference is due to the aged;
And food for the old and young should be different.
The secondary wives should attend to spinning,
And wait on their husbands in the retired apartments.
The silken fans are round and of a pure white;
The candles are shining and luminous as silver.
For reclining in the daytime, for slumbering at night,
There are blue straw mats and ivory mounted couches. [ceeds.
With stringed instruments, songs, and wine, the banquet pro-
To each a cup is given, and all the goblets are upraised.
They lift high their hands, and their feet keep time with the music;
And every one is pleased and delighted, and feels himself at ease.
The eldest wife's son becomes his father's successor,
And offers the appropriate sacrifices in their season:
He bows his head to the ground, twice making obeisance,
Filled with reverential awe, fear, and perturbation.
In epistolary correspondence be concise, speaking to the point;
And in verbal answers be discreet and explicit.
When a person is unclean, he bethinks himself of the bath;
When one takes hold of hot things, he desires something cooling.
The asses and the mules, the calves and the cows,
When they are frightened, leap about and flee away.
Thieves and robbers are to be punished with death;
Rebels and deserters are to be pursued and taken.

Poo was skilled with the bow: and Leaou in games of ball.
Ke played well on the guitar, and Yuen was a good whistler.
Teën invented pencils; Lun made paper;
Keun was a good craftsman; and Jin an expert angler;—
These all overcame difficulties, and were useful to the world;
And they were esteemed clever, and extraordinary men.
Maou and She were very beatiful ladies,—
The first had a melancholy cast, the other appeared cheerful.
Years fly away like arrows, one pushing on another;
The sun shines brightly through his whole course.
The planetarium where it is suspended constantly revolves;
And the bright moon also repeats her revolutions.
To support fire, add fuel; so cultivate the root of happiness,
And you will obtain eternal peace and endless felicity.
Let your step be even, and keep your head erect;
And looking up or down, maintain the respectful demeanor of courts and temples;
Let your dress be complete, and your deportment sedate,
Sustaining a modest, retiring, unobtrusive manner.
A recluse, vulgar, and uninformed, person,
Will meet the same ridicule as a thorough ignoramus.
The principal auxiliary particles are these four—
Yen, *tsae*, *foo*, *yay*,—'how,' 'indeed,' 'it is so,' 'yes.'

Two translations of this work have been published within a few years; one in 1831, as an appendix to the Report of the Anglochinese college; the other as an appendix to a Comparative Vocabulary of the Chinese, Corean, and Japanese, languages, which was noticed in our last number. This last translation is literal and verbal,—each character standing alone in Chinese with the Corean given in both the Roman and native character, and the meaning of the same in English: the whole is without notes or explanations, and consequently parts of it are nearly unintelligible, as may be seen by the four following lines, with which the book commences:

"Heaven and earth black and yellow;
The canopy of the universe wide and waste;
The sun and moon full and waning;
The stars and constellations arranged and spread out."

The translation which is appended to the Report is free, and is accompanied by copious notes to illustrate the text. We have employed the language of either the one or the other of these two versions in our translation, whenever it suited our purpose: and we shall take the same liberty with the notes, and sometimes without the formality of marks of quotation. Our object is to convey to our readers the meaning of the original, and along with it such additional remarks as will illustrate the Chinese system of education and develope their intellectual and moral habits. When the text is plain, therefore, and the notes contain nothing that is interesting except

merely to the student in the language, we shall pass them over in silence. We shall, in the remarks we make, follow the plan pursued in the Trimetrical Classic,—of referring to the lines by numbers, sometimes quoting the text, sometimes giving a paraphrase of it, or perhaps omitting it wholly.

1. 'The heavens are of a sombre hue, the color of the earth is yellow.' In these lines there is supposed to be an allusion to the creation, or original formation, of the heavens and the earth. The cosmogony of the Chinese, though curious, is far too obscure to be explained here: suffice it to remark, when all things were *in* existence, the most refined and subtle floated upwards, and formed the heavens; the more gross and impure settled downwards and formed the earth: the former were of a sombre hue, while the color of the latter was yellow.

2. 'The whole universe was, at the time above referred to, one wide waste.' "The heavens," says one, "are round and sombre; the earth is square and yellow. All the regions above, below, and on every side of the earth are called *yu*, 'a canopy;' space, having existed ever since the most remote antiquity, is expressed by *chow*, 'to contain:' hence *yu chow* denotes an overspreading canopy and a containing space. Solitude, or a 'wide waste,' means a space where no human foot ever trod." Again, "The heavens and the earth have been produced by the original substratum of all things. The heavens are denoted by a term which signifies 'firmness;' earth, by one which means 'suppleness.' Spring is called 'the azure heavens,' in allusion both to the abundant productions and to the resuscitation of nature at that season. Summer is called 'the brilliant heavens,' in reference to the influence it has over the interior of the human system. Autumn is called 'the mournful heavens,' for at that season the earth appears as if it were destroyed, the core of its productions injured, and all things faded away. The winter is called 'the upper heavens,' because then the seasons have no employment, and merely rest above and govern what is below:" i. e. the intercourse supposed to subsist between the descending breath of heaven and the ascending breath of earth suffers a temporary suspension.

8. 'Music harmonizes the two principles of nature,' or, more literally, "music harmonizes the male principle" [with the female], that is, the superior principle with the inferior—*yang* with *yin*. The far famed and mysterious system of the dual powers, is here brought to view. It is said that the breath of yin and yang produces music, wherein are twelve degrees or notes. But we confess ourselves unable to understand the explanations given of this subject, and therefore leave it for the consideration of those who are fond of nonsense.

11, 12. The river Le, in which gold was found, is in the province of Yunnan: it is sometimes called the Golden-sanded river (Kin-sha keäng), because gold is found among the sands in its bed. Earth and its productions, it will be perceived, are the subjects treated of in these and the lines immediately following them: but why 'swords' are spoken of in the 13th line, it is not easy to conjecture; perhaps

it may be because they are made of metal. The keukeuĕ was one of five swords belonging to a king of one of the small states of China: it was ornamented with seven stars and a representation of the dragon. The people of the neighboring countries heard of it, and offered the king 3000 valuable horses if he would allow them to examine it: but he would not consent. Pearls were called 'night splendors' from the following incident: a minister of state, walking abroad on a certain occasion, found a wounded snake, to which he gave medicine and saved its life. Afterwards, when he was again abroad in the evening, he saw the snake holding a brilliant pearl in its mouth, and as he approached it, the snake is said to have addressed him thus: 'I am the son of his majesty the dragon, and while recreating myself was wounded: to you, sir, I am indebted for the preservation of my life, and have brought this pearl to recompense you for your kindness.' The minister accepted the pearl and presented it to his sovereign, who placed it in his hall, where by its influence the night became as day; hence pearls received the name 'night splendors.'

15, 16. With reference to fruits, it is said, that one of the ancient kings had 'damsons' as large as the egg of the goose, and of the most delicious flavor. But lest others should possess the same in equal perfection, the king always took care to have the stone extracted from the fruit before presenting it to any of his friends. Mustard is chiefly esteemed for its power in dispelling melancholy; and ginger, because it expands the intellect and cures loathsome diseases.

19—36. In this paragraph, the early rulers of the world,—the Chinese empire, are brought forward as examples of all that is either good or great. During the reign of Fuhhe, the first ruler to whom a human character has been given by the Chinese historians, the appearance of the dragon was considered as the most felicitous omen, and by it the rank of officers was designated: hence Fuhhe's ministers were styled *lung sze*, 'dragon masters.' Shinnung, 'the divine husbandman' regulated official rank by fire, and hence is called the 'fire emperor.' In the time of Shaouhaou, a certain bird appeared, called the *fung neaou*, or phœnix, whose appearance was regarded as a happy prognostic: hence the rank of officers was designated by the figures of birds on their garments; and they were called *neaou kwan*, 'bird rulers.' Hwangte, or Keënyuen, was the inventor of the mechanical arts, by which the weulth of the people was greatly increased; and therefore he was called the 'sovereign of men.' Figures of the dragon and of the phœnix have both continued in use to the present day, though not for the purpose of denoting the rank of office. The phrase *le shŏw*, 'black-haired race,' is equivalent to pih sing, 'the hundred surnames,' or the people collectively,—the people being so called from the fact that their hair is black. The original of what we have translated 'foreigners' is not *e*, 'barbarians,' but *pin*, 'guests;' these guests were the jung keäng, tribes or hords of people, situated, the former on the north, and the latter on the south, of China.

37—40. The writer now proceeds to the subject of self-cultivation, and commences with showing the importance of the human body, which is composed of four great elements and five constant virtues. In the text, the 'four great elements' are expressed by *sze tae*, simply 'four great:' but the commentator says these are the elements earth, air, fire, and water, of which the matter and properties of the body are composed. The five cardinal virtues are humanity (or benevolence), justice, propriety, wisdom, and truth. Composed of such materials, and endowed with such powers, and having been carefully nourished by our parents, we ought to preserve our bodies, guarding them against every evil and danger.

49, 50. 'Mih deeply regretted that silk threads should be colored; and there is an ode which praises the white fleeces of the lambs.' The ancients hated vice and esteemed virtue. Mih, perceiving that the white silk threads were colored and had lost their original purity, pitied them; saying, if blue or yellow, or any other color is imparted to them, the silk is then rendered blue or yellow, and loses its natural appearance. Thus all men by nature are originally good; but by dwelling among those who are vicious, they become contaminated and grow like them. A whole kingdom was renovated by the virtuous government of Wăn Wang: his officers were men of integrity and uprightness, and the purity of their intentions was celebrated by poets under the emblem of wool: hence the praises of the lambs of the flock.

55—59. 'Sounds are reverberated in the deep valley, and reëchoed in the vacant hall: misery is brought upon men by their accumulated vices; and happiness is the reflection—the recompense—of their multiplied virtues.' The scope of this passage is to illustrate the certainty and rapidity with which good and evil are followed by their appropriate rewards. The virtues and vices of mankind are requited as surely as the shadow follows the substance, and as swiftly as the echo answers to the sound.

77, 78. 'Excel in learning, and you will be appointed to offices of trust, be prepared to take charge of public business, and manage the affairs of state.' "Formerly," says a commentator on this passage, "Soo Tsin took leave of his family with the intention of traveling for literary improvement. He returned home at the end of ten years unsuccessful, and his sister-in-law did not rise to meet him, nor did his wife lay aside the web which she was weaving to congratulate him. Whereupon Soo Tsin sighed and said, 'because I have been unsuccessful, my wife and sister fail in their duty to me.' He then immediately commenced a course of study, and continued it night and day. When sleepy, he roused himself by piercing his thigh with a sharp instrument; and in two years he became an accomplished scholar. He then attached himself to the king of Tse, who was opposing a neighboring prince; and having persuaded the nobles of the 'six contending states' to resist that prince, Soo Tsin was appointed minister, and received the seals of his office. With this honor he resolved to revisit his family, and was met by his sister-in-

law sixty le (or Chinese miles) from home. To his inquiry into the reason of this difference in her conduct, she replied, 'I have heard of your appointment to the office of prime minister, and by this means the fame of my family will reach the remotest parts of the empire. I have therefore traveled so far to show my attachment to you. Who would not have done the same?' 'You my sister-in-law,' replied Soo Tsin, 'must have all the praise of my success.' Now is not this a proof that extensive learning will procure honors and emoluments?"

79, 80. 'Then your memory will be cherished like the sweet pear tree, and when you are gone it will be celebrated in song.' Tranquilizing the people and settling their litigations are the first things to be attended to by officers of government. Chaou Kung was governor of a province in the west, and used to travel into the south to administer justice. Fearing to interrupt the people in their agricultural pursuits when he went to settle their litigations, he summoned them beneath a pear tree for the sake of expedition. After he was dead, the people and nobles were alike affected with a sense of his benevolent government, and could not bear to cut down the pear tree; they also composed songs to commemorate his illustrious deeds.

81, 82. These lines refer to the distinctions of rank which are sometimes marked in music. Ceremonial music and the rites of decorum vary according to rank, though they do not altogether and exactly mark its distinctions. For example, in an ancient dance, the emperor was entitled to eight bands of musicians; the nobles, to six; the officers of government to four; the people to two. In former times kings instituted ceremonies, which discriminated superiors from inferiors, and the honorable from the ignoble: in the court, the prince is distinguished from his ministers; and, in the ladies, apartment, the senior takes the precedence. The rules, on which ceremonies are regulated, are permanent.

103, 104. With these lines the subject is again changed, and the writer proceeds to describe the ancient capitals, their situation, &c. The ancient eastern capital Lŏyang, is in the modern Honan foo; and the western, Changngan, is, we believe, in Sengan foo.

107—118. These lines furnish us with a picture of the imperial palaces. The buildings are numerous, lofty, and commanding; the apartments are spacious, and provided with seats for entertainments (which in those ancient times were merely mats), and instruments of music. 'When the ministers of state ascend the steps of the hall of audience on the east, they ought to raise the left foot first, but the right foot should go first when they ascend on the west.' Their caps were in form like the union of two hands,—made sometimes of peacock's feathers, sometimes of deer's skins, and at other times of common leather. The comparison of them to the stars refers to their number.

119, 120. All the books and manuscripts of former times were collected: those of the three ancient monarchs were called *fun*, literally 'the tombs;' and those of the five emperors were called *teën*, 'canons.' For an account of the different modes of writing, the

reader is referred to the 21st page of the 3d volume. The books 'preserved within a wall,' were those saved from the conflagration caused by Tsin Chehwang, who gave orders to have all the books of the ancients burnt.

124. In ancient times, ministers of justice, that they might not interrupt the pursuits of the people, assembled beneath a tree on the highway for the dispatch of public business; hence in the text it is said, 'in the streets, side by side, stand the ministers of justice.'

143, 144. Our author's object being to give examples of able, and not of good men alone, he here cites instances of successful intrigue and violence during the periods of contention among those powerful barons who existed in China before they were subdued by the monarchs of the Tsin and Han dynasties. Of the five *pa*, τυραννοι, powerful nobles, duke Hwan whose possessions comprehended the state Tse (in Shantung) has been already named, line 137. From him the dominant power passed successively, by craft, intrigue, and violence, into the hands of the dukes of Tsĭn, Tsĭn, Sung, and Tsoo. The limitation under which our author labored (in having only a given number of characters) permitted him to name only two of these five states. In like manner, Chaou and Wei only are mentioned as two of the five contending states at the close of the Chow dynasty, which, wearied out by their incessant fightings and intrigues, fell a prey to a seventh, the ruler of which thus became universal monarch and established the dynasty of Tsĭn.

145, 146. Heën Kung, the prince of the state of Tsĭn, sent presents of precious stones to Yu, to obtain from its prince permission to pass through his territories to conquer the state of Kuh. This having been accomplished, an attack was then made on Yu, which was also subdued, and the stones and horses taken back. Confederations, in those times, were confirmed by an oath. "The ceremony of taking the oath consisted in cutting a victim, which was about to be offered in sacrifice, and sipping, or smearing the lips with, its blood, accompanied with prayer to the gods and a solemn asseveration of constant fidelity and mutual attachment."

153. Here are introduced a few topographical notices, commencing with the division of the world, or Chinese empire, into nine departments: this is attributed to the celebrated Yu, the successor of Yaou and Shun, who, having drained off the waters of the deluge, divided the world into *kew chow*, 'nine departments.'

173, 174. The plain and simple meaning of these lines is, that 'the characters of men should be observed, as shown by their language and deportment.' One writer has rendered them in the following words: "In listening to sounds examine the principle on which they proceed; in your observations on the appearance, carefully discriminate the countenance." He subjoins the following illustrations: "Pih Keae of the latter Han dynasty made a tour for the purpose of improving himself in learning; and when he returned, his neighbors invited him to an entertainment, at which he was the chief guest. Before him was a man playing on the guitar whose eyes

were fixed on a tree, where a cricket was chirping, and a locust advancing to seize it. The musician, fearing the locust would eat the cricket, wished to kill the former. The tones of the guitar had the power of destruction, and Pih Keae hearing them immediately left the table to rescue the insect. His friends inquired why he rose so hastily, and remonstrated with him on the impropriety of his conduct, since the feast was especially provided to welcome him home after his long absence. He replied, 'because I have heard the destructive sound of the guitar.' They all expressed their astonishment at his conduct and ridiculed his opinions: but such was the result of bringing sound to the test of principles.—It is said that when duke Hwan summoned his nobles to an audience, all obeyed except lord Wei: the duke noticing his absence, commanded Kwan Chung to go and punish him. Shortly after Kwan Chung withdrew, and his majesty retired to his apartment in the palace: the wife of Wei, perceiving from Hwan's countenance that he designed to kill her husband, immediately disheveled her hair, changed her apparel, and threw herself at his feet to supplicate his forgiveness: he inquired how she knew his intentions, since no one had disclosed them. She replied, 'I have heard that your majesty assumes three different expressions of countenance: the first of which is joyful and delights in clemency; the second is sensual and indicative of avaricious feelings; the third is warlike and distinguished by fierceness: thus it was by studying your majesty's countenance that I ascertained your intentions.' The duke desisted from his purpose. The next day, Kwan Chung repaired to the court to return thanks to his majesty for the gracious pardon which he had bestowed on Wei, when Hwan asked, 'how do you know that I have pardoned him?' 'Because,' said he, 'your majesty's words are few and your countenance is changed.' The duke replied, 'with such virtuous assistants as yourself and the wife of Wei, how can I ever be grieved at the state of my country?' "

189—196. In this paragraph reference is made to several objects of natural history, but we have been unable to ascertain all of them. The *leënhwa* or water-lily *(Nelumbium speciosum)* is the well known mythological lotus of the Budhists; it is cultivated by the Chinese in their pleasure grounds for its beauty, and in their fields for its edible root and seeds. The *pepa (Mespilus Japonica)* is the fruit called loquat by the Chinese of Canton; it is a species of medlar, and rather an inferior fruit. The *tsuy* is said by the commentator to be a bird with a green plumage, but what kind of bird is intended, or indeed if any bird is spoken of by our author, we cannot ascertain. The *wootung* is a tall tree, and the sound made by the wind passing through its leaves is said to resemble that of a trumpet, hence its name of *wootung*, or 'the trumpet flower tree.' Others say, that it derives its name from the circumstance that musical instruments are made of its wood. The *kwăn* is called an albatros by one, a bird larger than a fowl by another, and a diving fish of enormous size by a third; but what bird is intended we cannot guess.

201, &c. Temperance in eating is here recommended. "If a man has a sufficiency of food agreeable to his taste, why need he desire various kinds of dainties? But if he accustom himself to rich living, and have fish boiled, and fowls and pigs dressed every day, he will still be compelled to desist from eating when he is satiated; and he who is hungry or thirsty, though he drink the dregs of wine, or eat the husks of corn, will still be able to satisfy his appetite." In the remarks on a subsequent line it is added: "Those who have arrived at an advanced period of life, ought to be indulged with animal food, which the exhausted state of nature then requires; hence there should be a distinction made between the food of the old and young."

207. On this passage we find the following commentary: "The superior and inferior wives ought to employ themselves at the loom and shuttle to show their diligence, and wait upon their husband with his headdress and comb in his private room, to manifest their respect for him. The family of Paou Seuen was poor, and he took delight in constantly poring over books. Shaou Keun perceiving his virtuous habits, offered his daughter to him in marriage; whereupon he said to her, 'in the family of your father you have been accustomed to the luxuries and elegancies of life, how will you bear the change in your circumstances when you come to reside in the house of a poor man? She replied, 'my father, perceiving that you are a man of virtue and probity, determined to propose me as your wife; and if you do not reject my father's offer, how shall I presume to decline the connection?' Paou Seuen smiling, answered, 'if these are your sentiments, I can certainly have no objection to the proposal.'"

249, 250. In accordance with the account respecting the origin of the Tseën Tsze Wăn, these two lines are supposed to have been composed of those characters which Chow Hingtsze had not found it practicable to introduce into any previous part of his work; and surely the abrupt and disjointed manner in which they are introduced favors that supposition.

Those of our readers, who have had patience to follow our author and commentators to the end of their work, will agree with us in the opinion that it is poorly adapted to accomplish the purposes of education. Children, and those too of riper years, never, or at least very seldom, take it up except with reluctance; and the study of it they accordingly regard as an irksome task. The perusal of the Thousand Character Classic, either in the original or as it appears in the translation, will serve to show somewhat of the need there is here for new works in the departments of primary education. And this necessity will be more and more apparent, when we proceed to the examination of the higher classics.

Art. IV. *Walks about Canton: apothecary's shop and hornet's nest; two blind fiddlers; little twin beggars; cricket-fights; Budhistic tax gatherers.* Extracts from a private journal.

A hornet's nest of enormous size, hung up in an apothecary's shop, having for several days attracted the attention of travelers, induced me to inquire respecting the object of placing it in that position. Accordingly I entered the shop, and after the usual civilities, taking a cup of tea, wishing health, wealth, &c., began to inquire of the principal person in the shop concerning the properties of various medicines then before us; at length the hornet's nest came to be noticed: "it was brought from a great distance," said the old gentleman, "it grew on a very high tree, its cruel and poisonous inmates had all been driven out," etc., etc. The conclusion of the whole matter was, that his medicines would cure all kinds of diseases, and the hornet's nest was a proof of it! *Monday, July 20th.*

Two blind fiddlers attracted my notice this afternoon. They were middle-aged and stout looking men, but utterly unable to see. Each had a stringed instrument, somewhat like the guitar, though very much inferior to it; each had likewise a long bamboo cane in his hand, and a wallet hanging over his shoulder. They were going from shop to shop, begging for 'cash,' or whatever they could obtain. When they marched, one followed the other, taking hold of the skirt of his garment, or rather placing his right hand on the right shoulder of his fellow. On entering a shop, they immediately commenced playing and continued doing so till they obtained their 'kumshaw;' they then instantly desisted and moved to another shop, and repeated the same operation. Women and children often appear begging in the same manner, and sometimes four or five, nay, even a dozen in a company.

Two little girls, enough alike to be twins, passed along down in the same street where I saw the blind fiddlers. They too were both blind, and were equipped and marched in the same style as the two old veterans—except they had no music, and instead of wallets were furnished with large wooden dishes. They were bareheaded and barefooted, ragged, filthy, and half covered with a certain species of vermin, well known among some of the poorer classes of people in this country. On overtaking them and listening to what they were saying, for they were chattering at a great rate and in excellent humor, I found they were bound to the neighborhood of the foreign factories. They were nine years old, and were sent out on their expedition by their parents. *Wednesday, July 22d.*

Cricket-fights. The people of the celestial empire, who have never been in the Coliseo de los Toros at Madrid, or in any other similar places of the west, have no conception of the splendid exhibitions of European bull-fights. Nay, should sons of Han have

the audacity to cut off a bull's head, or to tie up one of those animals and then let loose upon him a pack of blood-hounds to tear him in pieces, they would immediately be placed under the ban of empire, and the priests of Budha would (could they get possession of them) forthwith send them down to the ninth region of hades, there to be torn in pieces by the monsters of the nether world. Moreover, I doubt whether the Chinese have much knowledge of the more homely sports of the cockpit. To allow the 'chieftain of the poultry-yard' to take the field, would not only expose him to imminent danger, but would occasion a loss of flesh, and render him far less valuable in the market—facts which have great force with those who understand the true principles of economy. But the fighting of crickets, the letting loose of one of these belligerents against another, is really very fine sport and every way worthy the dignity of a nation which has no equal. Midsummer, when the mercury is well up, is the time for the battles of the crickets. During this season they are taken in great numbers on the neighboring hills, and brought to the city, where they are sold for from one cash to several tens of dollars, per head. Hundreds and thousands of dollars are annually staked on the prowess of these warriors. A first rate cricket, like a fine courser, will sometimes have several wagers pending upon a single trial of his strength. All classes of persons, coolies, servants, shopmen, gentlemen of town and country, officers civil and military, old men and boys, engage in this species of gambling. The cricket most commonly employed in this service seems to be the male of the common *Gryllus campestris*: it has a noble martial appearance, and is every way well harnessed for the fight. I saw several hundreds of them for sale to-day in one of the streets of the western suburbs. The best crickets need no excitement to induce them to meet an antagonist, which they always do in single combat,—cricket against cricket; and it is said that like men of honor they never quit the field until one or the other has received full satisfaction.

P. S. On inquiry, I have been told that 'cock-fighting is common in China:' it may be so in regions beyond where I have traveled; but I never have seen, nor yet met with any person who has witnessed, such fighting in this country. *Friday, July 31st.*

Budhists engaged as tax gatherers is a subject which is soon explained. By the usages of the country, Budhists are not allowed to hold office, and of course are not legal tax gatherers. I will report what I saw, and the thing will be easily understood. The priests, who were all Budhists, five or six in number, were going from house to house, and from shop to shop: some of them had purses, and others were furnished with printed labels and brushes: the former went first and received money from the inmates of the house or shop; then came the latter and marked all those places where money was given them. The amount given, as well as the reason for which it was done, I could not ascertain; nor should it perhaps be called a tax, but surely it was something very much like a tax. *Monday, August 3d.*

ART. V. *Literary notices.* 1. *The Friend of India; published every Thursday morning, Serampore; January 1st to July 16th,* 1835: *Vol.* 1, *Nos.* 1 *to* 29.
2. *The Canton Press; published every Saturday; September 12th to 26th,* 1835. *Vol.* 1, *Nos.* 1 *to* 3.

EVERY new accession to the literary force now engaged in diffusing a knowledge of the East—the extent and importance of its territories, the value and variety of its natural productions, and the moral and intellectual condition of its numerous inhabitants, affords us sincere pleasure. We hail with satisfaction the two publications of which the names stand at the head of this article. "The welfare of India, the country of our adoption, though not of our birth," say the conductors of the paper published at Serampore, "is the grand object of our labors: and the means by which that aim can alone be realized, are the diffusion of correct information and just views respecting her interests, and the encouragement of right feeling towards her." Again they say: "With respect to the promotion of a nation's wellbeing by its rulers, we believe the great mistake of governments in general arises from an anxiety to do too much. There is no persuading them, that people will get on best with their own business, when least meddled with. They need most to learn how to leave men alone. Security of property and person, at a cost as small as possible to the nation, is the grand end of a government. When this is secured, perhaps all the other requisites for national advancement can be found better in society itself, than in the measures of the government. National prosperity, to deserve the name, must be the associate and fruit of universal activity and intelligence in the people: and these can never be effectually awakened and maintained through a whole population, unless their own necessities and desires furnish the requisite stimulus. The natural absolute necessities of men are so few and simple, as to be easily supplied by an indolent effort, which does not deserve the name of industry, and has no fellowship with either personal or relative virtue, with either manliness or generosity of character. Our acquired necessities are both the manifestation and the effective spring of general progress in civilization and prosperity; and for them we are dependent primarily upon the example and persuasion of others; and also upon the natural craving of the human mind for more than it has at any time attained, of what it has been taught to consider desirable. In national improvement, therefore, every member instructs and urges on another; and in proportion as any are refined and zealous beyond their fellows, they naturally acquire an extended influence upon the progress of the whole body politic. The true function of public writers, (and it is at the same time their reward,) is in company with their readers and supporters to help on this march of general improvement, not so much with the dogmatism of teachers as with the kindliness of fellow-students. To this task we would address ourselves, with what ability we may, in special reference to India."

The Friend of India consists of eight pages of a large quarto size, published weekly, at two rupees per month. The numbers before us are filled with interesting and valuable information. The whole tenor of the paper gives it a just claim to the title which it bears: all the feelings and sympathies of its conductors are enlisted in favor of the people of their adopted country. Well acquainted with every part of India, and with many of the languages which are spoken in it, and having an extensive range of correspondents, they have good reason to indulge the hope that their labors will receive the approbation of the friends of their country. Most cordially do we recommend the paper to those who wish to watch the progress of improvement in British India and the East.

The Canton Press, "in pursuit of the object for which its structure has been thought expedient," having made "its début on the public stage, and its respectful obeisance to the community," its editor adverts "to the principle on which it is the design that his journal should be conducted, and the line of policy he contemplates advocating in the future progress of his labors," in the following language: "Attached," says he, "as we avowedly confess ourselves to be to every public measure, by which the best interests of our country are mainly promoted; impressed as we strongly are towards those conservative principles which intelligent and enlightened men conceive to be the best suited to the present advanced state of society; and declaring our predilections to incline irresistibly towards a liberal and an economizing system of government at home, and the preservation of our friendly relations abroad—we have no hesitation in at once proclaiming that we are influenced in our opinions of public men, and of public measures, in proportion as the former are honest and consistent, and the latter wise, salutary, and judicious. But in these remote regions, we opine, the politics of Europe lose their interest, inasmuch as local events and domestic occurrences become more engaging, and indeed, we conjecture, more congenial also, to the prevailing tastes of our readers. The states of Europe and the New World unfold but few acts or circumstances attracting to the commercial part of the foreigners of Canton. They are too evanescent and uninteresting, it is presumed, to draw forth any peculiar demonstrations of satisfaction from a community absorbed solely in the abstract science of the counting house. But European and foreign intelligence generally, we shall faithfully detail, and as often as opportunities are afforded to us for doing so. We may have occasion, also, to comment on such parts of it as may be applicable to these remote regions." The Canton Press has not yet been in operation long enough to afford us a fair opportunity of judging how it will work. Some time is necessary to put such a machine in motion, and adjust it to such a place as Canton. The editor's prospectus will be found on the cover of our present number.

Art. VI. *Journal of occurrences. The bark Troughton; death by opium; Peking; the Tartar commandant of Canton; new hong merchant and linguist; death of governor Loo.*

The few occurrences which have come to our knowledge during the month are recorded below. In consequence of the collision between the British and Chinese authorities last year, a good deal of excitement has been produced at Peking. Orders, public and secret, have been issued to all the authorities along the sea-coasts to put in requisition all their munitions of war. The preparations of defense here have been advancing steadily during the summer: cannon, and some of them of a very large calibre, have been made; fire ships prepared; and the forts at the Bogue repaired and reinforced. It is now admitted by some, that the damage done to the forts and the number of lives lost in them last year, was not inconsiderable. In China, as well as in other countries of the East, it is almost impossible to learn the truth on points where national honor is concerned. When a British army, a few years ago, entered the Burman empire, nothing but a series of triumphs was reported to the king; while exactly the opposite of that was the fact. Whenever the authorities of this country are brought fairly in contact with those of Europe, they will need first of all to learn to utter and maintain the truth.

September 1st. Money and goods of the bark Troughton. The amount of property taken by the Chinese, was estimated to be $74,380 45; the sum returned through the hands of the hong merchants, by order of the governor, amounts to $24,435 50. Two gold watches, likewise, and parts of a broken quadrant have been returned. Several criminals, or persons taken as such, have been brought to Canton: but how and when they are to be tried, and whether any further efforts will be made to recover the rest of the money and bring the depredators to justice, remains to be seen. It is suspected, and not without good reason, that certain official people were engaged in the piracy. Orders were promptly issued by the governor and fooyuen to seize all the parties concerned in the attack; some of them doubtless have been taken; and we have been informed on the best authority that several innocent persons have also been apprehended and their property taken from them, because they happened to have in possession new dollars, like those taken from the Troughton. Moreover, we happen to know that several of the cruizers, which were instantly to go in pursuit of the plunderers, are, and for long time have been, quietly anchored in the inner harbor at Macao.

Thursday, 3d. A death by opium occurred last night; and the body of the deceased was examined by order of the magistracy, this morning. The reports on these cases are not often made public; and if they chance to be, they are soon forgotten.

Friday, 11th. Peking. Dispatches were received to-day from the capital: it is reported that Loo Twanfoo, son of governor Loo, and a son of Ke the fooyuen, have both been promoted on the list of imperial officers. It is rumored that governor Loo has been ordered to repair to Peking immediately.

Friday, 18th. Heä the Tartar commandant left Canton to-day; he goes first to Peking, and then to fill the office of tseängkeun in Mantchouria, one of the highest military posts in the empire.

Tuesday, 22d. A new hong merchant, Yih Yuenchang, is admitted to the co-hong: the name of his hong is Footae, and he is known to foreigners by the name of Shonching; he has, we hear, two or three partners. There is also a new linguist, Yangheën (Yaungheen), in place of Hopin, who was banished last year.

Friday, 25th. The death of governor Loo was announced this evening: it occurred after a severe illness of only a few hours. He was a native of Cheible, and died aged sixty-six years, having been about forty years in the service of the government. He has left a very large family to mourn his loss. The seals of his office fall into the hands of the fooyuen, who retains them until a successor is appointed from Peking

THE

CHINESE REPOSITORY.

VOL. IV.—OCTOBER, 1835.—NO. 6.

ART. 1. *Chinese version of the Bible; manuscript in the British museum; one version undertaken in Bengal, and another in China; with brief notices of the means and measures employed to publish the Scriptures in Chinese previous to* A. D. 1830.

GREAT and manifold as are the tokens of divine benevolence exhibited in the works of creation, they are as nothing in comparison with the boundless goodness unfolded in the pages of revelation. Impenetrable darkness must for ever have wrapped up man's future destiny, and eternal sorrow filled his heart, had Jehovah not vouchsafed to him a revelation of things unseen. Many of the discoveries and inventions of human genius are deservedly held in high esteem; yet human power alone has never been able to penetrate the invisible world and hold converse with its inhabitants; unaided by inspiration it has merely been able to trace, on the earth and in the visible heavens, some of the marks of the Deity. What human strength could not do, God has accomplished; and in giving to his creatures a revelation of his holy will, has opened before them a world of eternal glory. Compared with the pages of God's living oracles, the greatest productions of uninspired poets, historians, and philosophers, are as the light of the glowworm before the noonday sun. No mortal tongue can adequately describe the excellency of the divine word; nor can we easily conceive of the responsibility which such a deposit devolves on its possessors. It is a very serious thing to be made the executor of the last will and testament of a fellow-being: and culpable indeed is the man who fails to execute such a trust. What then shall we say concerning the execution of that instrument, which has been ratified by the blood of the eternal Son of God? By the tenor of that Testament, those who have it in trust are bound by the most solemn obligations to give it to those who have it not. But alas, how few and feeble have been the efforts to carry into execution the will of the divine Testator!

Every reader of the English version of the Bible has great reason for gratitude to God, that so much has been done to make the word of life intelligible in his own tongue. The labors of Tyndal and other early translators are doubtless well known to our readers; yet a brief notice of the present English version, detailing the manner in which it was accomplished, will be a fit introduction to what we are about to record concerning that which has been made in the language of this country. We premise here, that it has recently been proposed, (and the proposition is now being carried into effect,) to revise the Chinese version of the sacred Scriptures.

Early in the seventeenth century, and soon after the accession of James I., his majesty resolved that there should be made a new version of the Bible. Accordingly he wrote, or caused letters to be written, to the archbishops and bishops to secure as speedily as possible the assistance of all the principal learned men in his kingdom. The number of translators engaged, and those too who were well read in Hebrew and Greek, was forty-seven. These were assembled in small parties at Westminster, Cambridge, and Oxford. That they might proceed to the best advantage, the king suggested the following instructions. 1, The Bible read in the church, commonly called the Bishop's Bible, was to receive as few alterations as might be; and to pass throughout, unless the original called plainly for an amendment: 2, the names of the prophets, &c., were to be kept as near as they could be to the customary use: 3, the old ecclesiastical words, to be retained;—for example, church was not to be exchanged for congregation: 4, when any word had several significations, that which has been commonly used by the most celebrated fathers should be preferred, provided it be agreeable to the context and the analogy of faith: 5, the chapters were not to be altered without apparent necessity: 6, the margin not to be charged with any notes, except for the explanation of those Hebrew and Greek words which cannot be translated without some circumlocution, and therefore not so proper to be inserted in the text: 7, the margin to be furnished with such citations as serve for a reference of one place of Scripture to another: 8, every member of each division or party of those engaged in the revision, to take the chapters assigned to the whole company; and after having gone through the version, all the division was to meet, examine the respective performances, and determine which parts should stand: 9, when any division had finished a book in this manner, they were to transmit it to the rest to be further considered: 10, if any of the respective divisions should doubt or dissent on the review of the book transmitted, they were to mark the places, and to send back the reasons of their disagreement; if they happened to differ about the amendment, the dispute was to be referred to a general committee, consisting of the most distinguished persons drawn out of each division; however, this decision was not to be made till they had gone through the work: 11, when any place was remarkably obscure, letters were to be addressed by authority to the most learned persons in the uni-

versities, or country, for their judgment on the text: 12, letters were to be sent by every bishop to his clergy, advising them of the intended translation, and requesting all that were skilled in the languages, to send the result of their observations to the divisions at either Westminster, Cambridge, or Oxford: 13, the directors of each company were to be the deans of Westminster and Chester, and the king's professors of Hebrew and Greek in each university: 14, the translations of Tyndal, Matthew, Coverdale, Whitchurch, and Geneva, to be used when they come closer to the original than the Bishop's Bible: 15, and lastly, three or four of the most eminent in each of the universities, though not of the number of the translators, were to be assigned by the vice-chancellor, to consult with the rest of the principals for reviewing the whole translation.

Almost three years were spent in this service. At length, the work being finished, and three copies of the whole Bible sent to London,—namely, one from Cambridge, a second from Oxford, and a third from Westminster,—a new choice was to be made of two out of each company, six in all, to review and revise the whole work, and out of the three copies to compile one to be committed to the press: this work occupied them about nine months. Last of all, Bilson, bishop of Winchester, and Dr. Myles Smith, who from the beginning had been very active in the business, reviewed the whole work, and prefixed arguments to the several books. In 1611, this translation was first printed, and in black letter. The next year, a quarto edition was printed, in Roman type. Such was the labor and care required for the English version of the Bible. We turn now to trace briefly the history of the Chinese version.

In the first report of the British and Foreign Bible Society, dated May 1st, 1805, the committee made the following statement. "Having been informed that a manuscript version of the New Testament, in the Chinese language, was deposited in the British museum, your committee were led to indulge an expectation, that it might afford to the Society the means of introducing the knowledge of divine truth into the Chinese empire. Their attention was therefore directed, in the first instance, to procure from gentlemen conversant with the Chinese language, the most accurate information respecting the contents of the manuscript." The committee made inquiries as to the expense of printing; and applied also to sir George Staunton for his opinion, on the practicability of circulating the holy Scriptures in China, as well as respecting the proper channels through which it should be attempted; and came to the following results: "First, that the Chinese manuscript in the British museum, contains a harmony of the four Evangelists, the Acts of the Apostles, and all the epistles of Paul, excepting that to the Hebrews. Secondly, that although the translation may be considered accurate, and in point of style, of superior elegance to any known Chinese translation from European languages; it appears from the style and wording to have been made from the Vulgate, under the direction of the Jesuits. And thirdly, that the expense attending the printing of one thousand copies would

be little less than two thousand five hundred pounds; and for five thousand copies, would exceed six thousand pounds." Considering all the circumstances of the case, therefore, the committee "determined not to print the manuscript."*

A copy of this manuscript is now lying before us; on one of its blank leaves, and in the handwriting of Dr. Morrison, we find the following memorandum: "This transcript was made at the British museum, in the close of the year 1805, from a manuscript, on the blank leaf of which was written as follows: 'Evangelia quatuor Sinice, MSS. This transcript was made at Canton in 1738 and 1739, by order of Mr. Hodgson, jun., who says it has been collated with care, and found very correct. Given by him to sir Hans Sloane, bart., September, 1739.' This transcript," (the one now before us, which was brought by Dr. Morrison from England, in 1807,) he proceeds to remark, "was begun by a person [viz. himself,] in the service of the London Missionary Society, and finished by a native Chinese."

The committee of the Bible Society in their second report, 1806, state "that a commencement has been made in Bengal in translating the Scriptures into the Chinese language, with advantages unattainable in this country. This information is given upon the authority of the reverend Dr. Claudius Buchanan, one of the chaplains of the presidency of Fort William, in Calcutta; and from the date annexed to the dedication of his memoir, it appears that in March of the preceding year, the book of Genesis and the gospel of Matthew were in the course of translation, and some chapters of each had already been printed."† In a letter, dated Calcutta, Sept. 13th, 1806, from the Rev. D. Brown, provost of the college of Fort William, there is the following notice: "Mr. professor Lassar has sent me three Chinese specimens, with a letter in the same language, the work of his own head and hand. As the above little specimens are the hasty productions of this morning, I do not recommend them to severe criticism; but Mr. Lassar is a thorough Chinese, and will do the great work of translating the Scriptures into that language, if it pleases God to spare his life five or six years.‡ He reads everything in the language as readily as you do English, and writes it as rapidly."§ Under date of April 28th, 1808, Mr. Brown wrote again to the Society on the same subject: "You will wish," says he, "to know what advances have been made in the Chinese language. I inclose a copy of the

* First Report of the British and Foreign Bible Society, 1805, page 18.

† Second Report, 1806, page 77.

‡ Mr. Lassar was an Armenian, born, we believe, at Macao. His parents had two Chinese servants, a man and a maid-servant,—both Christians. With them it seems probable that the boy learned to speak the Chinese language in his childhood. We have been informed, that subsequently his father procured for his son a Chinese teacher from Canton, who taught him to read and write the language. He left Macao, our informant thinks, in 1802, for Calcutta, where report said he was engaged by the English government as Chinese interpreter. We have somewhere, we think, seen a notice of the death of Mr. Lassar; but we cannot recollect where it was, nor when it occurred.

§ Third Report, 1807, page 154.

last examination, which attracted the attention of lord Minto, who noticed it in his college speech. You will find it in the book which accompanies this letter. I also send the first sheet that has passed through the Chinese press. It is printed in the same manner as the works of Confucius. The chintz pattern-makers cut the characters with expedition and accuracy, and at a small expense. From these stereo-blocks, thousands of impressions may be thrown off at a trifling cost."* In August, 1811, the translation of the whole of the New Testament was completed; Matthew and Mark printed; the other gospels were in the press; and the Pentateuch was translated to the fourth chapter of Numbers.† In a letter from Carey, Marshman, and Ward, dated August 31st, 1812, we find this further notice of the progress of their work. "In the Chinese," say they, "we have advanced from the beginning of Numbers to the first book of Samuel." Again they say: "We are also revising a third time the gospel of John in Chinese, with a view to its being printed with moveable metallic types, by which we have reason to believe we shall ultimately be enabled to excel the Chinese themselves in beauty of printing, while the expense will be reduced almost beyond belief."‡ In 1814, the same gentlemen wrote again on the same subject: "We have now to add, that the better half of the Old Testament is translated; and we have this year been diligently employed in making preparations for printing both the New and Old Testaments with moveable metallic types."§ In the same report which contains the preceding statement, the committee of the Bible Society acknowledged the receipt of "a copy of the gospel of John in Chinese, printed with the metallic types."‖

The following extract from a letter written by Dr. Marshman, explanatory of his manner of proceeding in translating and printing the Scriptures in Chinese, is dated Serampore, December, 1813. After a short paragraph respecting the study of the Chinese language, he says:¶

"The first step, as I have told you, taken in the translation, is that of Mr. Lassar's sitting down at my elbow, (where he sits from month to month and year to year,) and translating from the English, assisted by his knowledge of the Armenian. For a long time he and I read over the assigned portion together, prior to his beginning it, till he found it unnecessary; he now therefore only consults me respecting particular words and phrases. In due time follows the correcting verse by verse; when, with Griesbach in my hand, I read over every verse in Chinese, and suggest my doubts relative to the force of particular characters, rejecting some, and suggesting others. When a whole chapter is thus done, which sometimes takes three or four hours, I give him the Chinese, and read Griesbach into English very slowly and distinctly, he the meanwhile keeping his eye on the Chinese version. It is then copied fairly, and sometimes, (that is,

* Fifth Report, 1809. page 244.
† Eighth Report, 1812. page 316.
‡ Ninth Report, 1813. page 506.
§ Eleventh Report, 1815. page 340
‖ Eleventh Report, 1815. page 271
¶ Eleventh Report, 1815. page 471

when any doubt remains,) it is examined thus a second, and even a third time. It then goes to press, and here it undergoes a fresh ordeal. A double page being set up with our moveable metallic types, I then read it over with another Chinese assistant who is ignorant of English. He suggests such alterations as may seem necessary to render the language perfectly clear. It is then corrected, and a clean proof given, or two or three, if they be required, to be read by different persons. This done, I sit down alone and read it, comparing it with Griesbach again, and occasionally consulting all the helps I have. This is to me the closest examination of all. Here, as I have two Latin-Chinese dictionaries by me, I make it a point to examine them for every character, of the meaning of which I do not feel quite certain; and to assist me herein the more effectually, I have a book by me, wherein I write down the meaning of every character I examine. These, as I have told you, are seldom more than twenty, and sometimes not so many. In reading the original in Griesbach, I deviate a little from my first method. I then read verse by verse; now I read a small portion of the original, perhaps five or six verses at one time, and then the same portion in Chinese, that I may view the force and connection to greater advantage: this I find profitable. Having written in the margin of the sheet every alteration my mind suggests, and everything that seems a discrepancy, I then consult Mr. Lassar and the Chinese assistant together, sitting with them till every query be solved and every discrepancy adjusted. This done, another clean poof is given, which, when read, I give to my son John that he may examine for himself, as his knowledge of the Chinese idiom is perhaps greater than my own. When he has satisfied himself respecting it, another clean proof is given, and then I give one to my Chinese assistant, to read alone, and one to Mr. Lassar, that they may each point out separately whatever they dislike. When this is done, I compare it with Griesbach for the last time, to see if anything has escaped us all. I then in another clean proof, desire the Chinese assistant to add the stops according to his idea of the meaning; these I then examine, and if his idea of the stops agrees with mine, send it to the press. When on the press, a clean proof is brought to me, which I first give to the Chinese assistant to see if all be right, then to Mr. Lassar, and lastly read it myself, and order it to be struck off.

"Thus, you see, that, after the translation has been corrected for the press, we still have, generally, ten or twelve proofs of every sheet before we suffer it to be printed off. You may perhaps think it strange that this should be necessary, and that two or three revisions, at most, do not complete the corrections. It must be remembered, however, that these frequent revisions involve the judgment of four different persons—Mr. Lassar, the Chinese assistant, myself, and my son; each of whom judges independently of the other three: and I am of opinion, that beyond two or three revisions of the same copy, there can be little advantage gained; the same ideas will arise the fourth time which arose the third, or even the second, and thus the need of

correction does not appear. But when a *corrected* proof is given for examination, the former chain of ideas is broken, and a new object for criticism is presented. I recollect Dr. Beattie's observing, that he never could judge of his own style till he saw it in print. It is probable, that you yourself have observed a sermon, when printed, appears very differently in certain passages from what it did while in manuscript.

"By means of this severe scrutiny, I cannot but hope that a faithful version of the holy Scriptures, in the Chinese language, will, at length, be produced. The importance of presenting the Word of Life, faithfully and perspicuously expressed, to two or three hundred millions of perishing sinners, when I duly realize it, removes all thoughts of the labor, and causes me to feel a joy I cannot describe. And I cannot but view it as a part of divine wisdom, to put into the hearts of two persons, laboring independently of each other (Mr. Morrison and myself), thus to care for the translation of the sacred Scriptures into a language so peculiar in its nature, and understood by such multitudes of men. Should we have wisdom given us rightly to profit by each others' labors, I suppose that the translation of the Scriptures will be brought to as great perfection in twenty years, as it might have been in the hand of one alone in the space of fifty.

"I must add a word relative to the moveable types. We have now brought them fully to bear, and are therefore able, in some degree, to appreciate the value of them. One instance of their utility you have already seen in our being enabled to get and correct ten or twelve proofs of one sheet, before we finally strike it off. This, however, we could not have done in wood. There, all is immoveable: no improvement after the chisel has begun its work, but by means almost equally expensive with cutting a new block: and if we say, 'correct it ten or twelve times,' only think of the expense of getting ten or twelve fair copies *of every sheet*. But the moving of a few characters up or down, or the replacing of them with others, is the work of a far less number of minutes. There is, then, the *beauty* of a character, first neatly drawn, then cut in metal. I do not say that our first essay will exceed in beauty the generality of wooden types in China, yet perhaps it will be the case. But succeeding ones certainly will, should our lives be long spared. But the *cheapness* of this printing, and the ultimate saving to the public in the multitude of copies which China will require, are beyond anything I ever mentioned to you. I thought at one time that the preparing of all the metallic types for an edition of the Scriptures might perhaps equal the expense of getting them cut in wood; although, when we cut in wood formerly, I had we cut much cheaper here from the lowness of wages. This, however, will not be the case. The expense of the first five or six forms is considerable: but it diminishes as we proceed, from the small number of the new characters required. I expect the first expense of metallic types for the whole Scriptures will be scarcely a quarter of that of having them cut in wood, either in China or Bengal."

In a letter dated January 1st, 1822, Drs. Carey and Marshman, speaking of the liberality of the Bible Society, say, "it has led to the translating and printing of the whole Bible in Bengalee, in the Sanskrit, the Hindostanee, the Orissa, the Mahratta, and the *Chinese*, of which latter, only Chronicles and the three minor historical books remain to be finished at the press."* In 1824, the committee of the Society say in their annual report, "At your last anniversary, [held May 7th, 1823,] a copy of the entire Bible in the Chinese language was laid upon the table by the eldest son of the reverend Dr. Marshman."† And the committee added in the same paragraph: "Let it, however, be recorded with gratitude, that, during the year now passed, another version of the entire Bible in the same language has been added to the former, by the labors of the Rev. Dr. Morrison at Canton, and his late valuable colleague, the Rev. Dr. Milne."

Dr. Morrison arrived in China in 1807, and brought with him the manuscript which we have already noticed. "Perhaps," said the directors of the Society, under the auspices of which he came hither, "*perhaps* you may have the honor of forming a Chinese dictionary, more comprehensive and correct than any preceding one; or the still greater honor of translating the sacred Scriptures into a language spoken by a third part of the human family."‡ "To the completion of this work," says Dr. Milne, "the attention of the Society [the London Missionary Society] has ever since been directed: the great expense to which the directors went, was to secure a competent translation of the whole Bible into the Chinese language. The cost of fitting out the first translator, his passage, Chinese books, translating, salaries of native assistants, for more than five years, and his first efforts to publish the Scriptures, were borne by the Missionary Society alone. After that, as we shall soon have occasion to notice, very liberal aid was afforded by the Bible Society."§

"In 1810, Mr. Morrison, having acquired sufficient acquaintance with the Chinese language, to satisfy himself that the translation of the Acts of the Apostles which he brought out with him, would, if amended and revised, be useful, he accordingly made such corrections as he deemed necessary, and tried, what yet remained doubtful, the practicability of printing the holy Scriptures. The attempt succeeded; and he felt not a little encouraged in ascertaining that such works could be accomplished with considerable facility; he thought an important point was now gained; and having proved that it was practicable for persons in the service of the Missionary Society to print the sacred writings in China, he felt as if he could die more willingly than before. He had effected enough to encourage the Society to send a successor. The charges for printing the Acts of the Apostles, was exorbitantly high: it amounted to more than half a dollar per copy."‖

* Nineteenth Report, 1823, page 114. † Twentieth Report, 1824, page lviii.
‡ Letter of General Instruction to the Rev. R. Morrison. Milne's Retrospect, page 58.
§ Milne's Retrospect, page 53. ‖ Milne's Retrospect, page 83.

In 1811, the translation of the gospel of Luke was finished and printed.* In October of this year, a copy of the Acts having come before the committee of the British & Foreign Bible Society, they were pleased to vote the sum of £500 to aid the work. In making this grant, the committee "were particularly influenced by the high testimonials which they had received of Mr. Morrison's character and proficiency in the language; and their desire to encourage all exertions that are made to cultivate a field, wherein the harvest is so great, and the laborers so few."† In September of this year, the committee, having received a printed copy of the gospel of Luke, "translated by the Rev. Robert Morrison, they further encouraged him to pursue his labors in printing and publishing the Scriptures in Chinese, by a second donation of £500."‡ The work of translating now proceeded steadily; and at the close of 1813 the whole New Testament was finished and revised.§ In a letter to the Bible Society, dated January 11th, 1814, we find the following remarks respecting the translating and circulating of the Scriptures. After alluding to the grants of the Society, the writer says:

"I beg to inform the Society, that the translation of the New Testament, carrying on at this place into the Chinese language, has been completed, and I hourly expect the last sheet from the press. The arrival of my colleague, the Rev. William Milne, has suggested a practicable and sure mode of circulation, which I did not previously possess. He is about to proceed to Java, Malacca, and Penang, for the purpose of circulating among the Chinese settlers in those places, the New Testament in Chinese. Without a person deeply interested in the work, the distribution of them would go on but slowly; the number of Chinese in those places is said to be two or three hundred thousand. We wish, moreover, to establish a Chinese press in one of those places, for the purpose of printing the holy Scriptures free from that continual apprehension of interruption under which we labor here, as long as the Chinese government is incapable of perceiving the innocence and the benevolence of our work. Two thousand copies of the New Testament are now passing through the press, which will cost about 3818 Spanish dollars, (of which I herewith send you an account,) exclusive of the expense of distribution. Allow me to notice, that I give this translation to the world, not as a perfect translation. That some sentences are obscure, that some might be better rendered, I suppose to be matter of course in every translation made by a foreigner; and in particular in a translation of the sacred Scriptures, where paraphrase is not to be admitted. All who know me, will believe the honesty of my intentions, and I have done my best. It only remains, that I commit it by prayer to the Divine blessing. The gospels, the closing epistles, and the book of Revelation, are entirely my own translating. The middle part of the volume is founded on the work of some unknown individual, whose

* Milne's Retrospect, page 84.
† Eighth Report, of the British and Foreign Bible Society, 1812, page 212.
‡ Ninth Report, 1813, page 378. § Milne's Retrospect, page 110.

pious labors were deposited in the British museum. I took the liberty of altering and supplying what appeared to me to be requisite; and I feel great pleasure in recording the benefit which I first derived from the labors of my unknown predecessor. The Chinese are a docile, reasonable people. They receive advice, instructions, and books, generally, with apparent thankfulness; scarcely ever with rudeness."*

A few days after the date of this letter, Mr. Morrison wrote again, and forwarded to the Society a complete copy of the New Testament, accompanied by a letter in which he says: "Allow me this day, as if present from the land of China, in the midst of your animating assembly, to lay before you a translation of the New Testament in Chinese, made and published at Canton. I present it in token of esteem, and as a mark of gratitude for the benevolent patronage which you have liberally afforded to the object of my labors. May your institution continue till every creature shall possess in his own language THE BIBLE." On the receipt of this, the Society made a grant of £1000. About the same time the committee of the Society, "understanding that a channel of conveyance was likely to be opened through Russia to the Chinese empire, ordered a supply of copies, both from Canton and Serampore, in order to be forwarded to Russia, and placed at the disposal of the St. Petersburg Bible Society."†

The edition of two thousand copies, noticed above, was printed in a large octavo size, and having been circulated by Milne among the Chinese on the islands of the Indian Archipelago, it was resolved to print a new edition in duodecimo.‡ The reasons for a small edition were the following: 1, because it would be less expensive than the octavo; 2, because it was desirable to multiply sets of blocks; and 3, because it would be more portable than the former edition. "This last," says Milne, "is an object that demands attention in every useful work, and particularly where the state of the government is such as to render great caution necessary in the circulation of books. I several times met with Chinese whose only objection to the New Testament was its size. Had it been smaller they could have taken several copies into the interior provinces, with less difficulty than they could now take one."§ Soon after they had resolved on this new edition, the sum of $1000 was paid to Mr. Morrison, to whom it was bequeathed by the late William Parry, esquire, of the honorable E. I. Company's factory at Canton, to be employed as Mr. M. should deem most calculated "to diffuse the knowledge of our blessed religion."‖ This sum was chiefly employed in printing the new edition of the New Testament.

In the course of the year 1814, the translation of the book of Genesis was completed; and early the following year it was revised and printed in a duodecimo size, to correspond with the New Tes-

* Eleventh Report, 1815, page 332.
† Tenth Report, 1814, page 32.
‡ Milne's Retrospect, page 121.
§ Milne's Retrospect, page 122.
‖ Milne's Retrospect, page 131.

tament.* During the summer of 1815, in consequence of the indiscreet conduct of a native, who was preparing metallic types for Morrison's dictionary, an alarm was occasioned and an attack from the local government dreaded. The person who had care of the blocks for the duodecimo edition, fearing that he might be involved, destroyed the greater part of them: they were, however, shortly afterwards recut.† A second grant of £1000, was made near the close of this year.

On the 8th of June, 1816, Mr. Morrison wrote thus to the secretary of the Bible Society: "I am now engaged in translating the book of Psalms. Should I not accompany lord Amherst to Peking, I shall, I trust, be able to finish that very edifying portion of Scripture this year. My colleague, Mr. Milne, at Malacca, has nearly completed the book of Deuteronomy. We shall, of course, avail ourselves of all criticisms which may reach us, and also compare our translations with others which have been made, or which may hereafter be published. I sincerely wish that every laborer may have his due share of the approbation of good men now, and of posterity. An Italian clergyman of the Romish church, and agent for the missionaries at Peking, has liberally favored me with a translation of the gospels, with notes, in MS. by a missionary still living at Peking. The Romish missionaries have in China printed many books on the Christian religion, in which there is much excellent matter; but they have never seen it right to print the Scriptures."‡ On the 7th of the next month, July, 1816, Mr. Morrison left Macao and accompanied lord Amherst to the court of Peking.§ In a letter written after his return, dated Canton, February 24th, 1817, he says,‖ "an edition of 2000 copies [of the New Testament] is about to be struck off at Malacca, in consequence of its being thought imprudent to do it here." Again, "I have desired Mr. Milne to print, together with the New Testament, an edition of the book of Genesis; and, I think, it is likely that he will print some copies of the book of the Deuteronomy which he has himself translated." Again, "I am anxious to carry on my translations of the Old Testament. It has struck me, in passing through China, how exceedingly well adapted the Old Testament is to be put into the hands of idolaters. In almost every page, idolatry is directly or indirectly condemned." Again, under date of November 14th, of this year, he wrote: "The book of Isaiah is now about one half translated. Several type-cutters are engaged to go down to Malacca, for the purpose of printing Deuteronomy, Joshua, and an edition of the Psalms in duodecimo." And yet again, under the same date: "When we have rendered the whole Scriptures, it is the wish of Mr. Milne and myself to meet together, and subject the Old Testament and the New, to a careful revision. We shall thus be able to remove any errors or incongruities which may have arisen from the translations having been made at different times, and in detached parts."

* Milne's Retrospect, page 132.
† Milne's Retrospect, page 141.
‡ Thirteenth Report, 1817, page 15.
§ Milne's Retrospect, page 184.
‖ Fourteenth Report, 1818, page 239

Milne visited China early in 1818; and in a letter to the Bible Society dated at Macao, the 20th of January of that year, says, "the translation of the Old Testament is going on. The Psalms, Exodus, Deuteronomy, Joshua, Judges, and Ruth, are finished, partly by him (Morrison), and partly by myself. Should life and health be continued, we trust the whole will be completed within this year."* Thus the translation advanced, till the whole was completed, on the 25th of November, 1819.† "Fidelity, perspicuity, and simplicity," says Milne,‡ "have been aimed at in this version; and it affords no small gratification to the translators to know, that many parts of the work already printed, are more easily and better understood among the middling and lower classes of Chinese, than some of their own classical books are. This is to be attributed solely to an undeviating aim to be understood by common men, as well as to be faithful to the originals. The most common and less complicated characters have been employed where they could express the sense; and a simple, though they hope not a vulgar, phraseology has been uniformly adopted, in preference to that which, though dignified with the high appellation of classical, is either too antiquated for modern use, or too high for ordinary capacities. * * * The translators now commit the Chinese Bible to the care of Him whose Spirit dictated its contents; praying that he may open many channels for its circulation; dispose many millions to read it; and make it the mighty instrument of illumination and eternal life to China." Thus wrote Dr. Milne in 1820; it was then his purpose to devote much time to the work of revision; but before he had gone over the whole even once in review, he was removed by death from the scene of his labors. This was on the 2d of June, 1822. "My lamented friend," said Dr. Morrison, in a letter dated at Canton, October 10th of this year, "did not live to see the whole Bible printed in Chinese. Disease arrested his progress in the midst of a revisal of the last two books: these were sent up to me to prepare them for the press, which I have done, and returned them to Malacca, to be put into the hands of the Chinese printers."§ The death of Dr. Milne made it necessary for Dr. Morrison to visit Malacca. At that place, under date of March 18th, 1823, he says: "There are now eight persons engaged in printing the Scriptures in Chinese; and if no unforeseen occurrence shall arise, the whole will be cut and struck off in about three months. * * * As soon as they are all printed and bound, we purpose sending a few copies to the Bible Society to be deposited in their library for subsequent revision and correction. Dr. Milne and I hoped to live and sit down together to revise the whole, but the Divine Sovereign has summoned him hence."‖ Agreeable to Dr. M.'s expectations, the blocks were completed on the 20th of May following, and "impressions taken of all the parts of the Bible which were not before printed."¶

* Fifteenth Report, 1819, page 225.
† Milne's Retrospect, page 289.
‡ Milne's Retrospect, page 291.
§ Nineteenth Report, 1823, page 124.
‖ Twentieth Report, 1824, page 112.
¶ Twentieth Report, 1824, page 113.

From this date till 1830, the period within which we proposed to limit our remarks for the present, very little seems to have deen done in the great work of revising and perfecting the two versions of the Bible which now existed in the Chinese language. One and another of the individuals who were acquainted with the language were removed by death; and the few who survived were so situated and employed, that they were compelled to postpone a work in which they were anxious to engage, and to see carried forward to the highest degree of perfection. We are sure that it was the earnest desire of the translators, Morrison, Milne, and Marshman, that their successors should enter into their labors, and toil as they themselves had done to render the word of God more easy to be understood by those for whom it was translated. And the same desire will, we fondly hope, be cherished by every friend of this nation, and especially by those who are in immediate contact with its inhabitants, until the Chinese version of the sacred Scriptures shall, in point of style, equal, if not surpass, the best native works extant.

Respecting the means and measures employed by the Christian world previous to 1830, to circulate the holy Scriptures among the Chinese, a few words in addition to what we have already said, must suffice for the present. In the reports of the British and Foreign Bible Society we find notice of the following sums (including those mentioned above,) paid to Dr. Morrison and his colleagues: in the report dated 1812, £500; in 1813, £500; in those for 1816, 1818, 1819, 1821, and 1824, each £1000; in those for 1828, and 1829, each £300; total, £6600. The sum paid for the version at Serampore we have not the means of ascertaining. Milne in 1820, speaking of the aid which had been afforded to him and his associates, in their Biblical pursuits, says: "The translators return their most grateful thanks to the British and Foreign Bible Society, and to the friends of the Chinese mission in America, for the liberal support they have afforded to this subject, and hope the same will be continued, till the word of life be spread over all the provinces of China, and all the islands of her sea."* The number of New Testaments printed, we suppose may amount to 15,000 copies; and of the Old Testament, there has probably been about one third of that number. These have had a very wide circulation, copies having been sent to almost every country and place where there are people to read them. Thus a great work has been commenced: the word of the Lord has gone forth; and may it spread and prosper, till all the inhabitants of Sinim and the multitudes of her children who dwell on the islands of the sea, shall acknowledge the Son of God to be their Savior and in spirit and in truth bow down and worship the Most High.

* Milne's Retrospect, page 292.

ART. II. *Notices of modern China: appeals from the inferior to the superior courts; abuses in the manner of appeal; accumulation of cases in provincial courts; the difficulty of obtaining redress.* By R. I.

"ALL the subjects of the empire," according to section 332 of the penal code, "whether soldiers or citizens, who have complaints and informations to lay before the officers of government, shall address themselves, in the first instance, to the lowest tribunal of justice within the district to which they belong, from which the cognizance of the affair may be transferred to the superior tribunals in regular gradation." "It appears from this and other articles of the code," adds the translator in a note to the foregoing section, "that an appeal from the lower to the higher tribunals is allowed both in civil as well as criminal cases; not as has been supposed, in criminal cases only; indeed there are no traces of any such distinction, as that of civil and criminal in the jurisprudence of the Chinese." That civil and criminal actions are tried at the same tribunals is apparent from section 341 of the code, which provides, that: "in all cases of adultery, robbery, frauds, assaults, breach of laws concerning marriage, landed property, or pecuniary contracts, or of any other like offenses, committed by or against individuals in the military class; if any of the people are implicated or concerned, the military commanding officer and the civil magistrate shall have a concurrent jurisdiction." What the particular jurisdictions of each magistrate are, seems not to be well defined; but it is probable that all criminal cases of importance are brought before the nganchă sze, or cady, and that weighty civil actions are laid in the fooyuen's court, both of those officers consulting in cases of difficulty with the governor of the province. The inferior magistrates have, no doubt, both civil and criminal jurisdiction within certain limits.

Appeals as a last resort, are sometimes carried to the emperor in person, but this is an incorrect practice; they ought first to be laid before and opened by the general court of appeal in Peking.* Tŏ-tsin and Changling the last and present premiers of the emperor's government, together with some other officers, were mulct of their pay in 1830,† for allowing two sealed petitions to be handed to the emperor in person, one by a soldier of the body-guard, and another by an old man of Shantung province. The proceedings of the court of appeal are probably dilatory, for we find the emperor admitting in 1830, that it had been left too much to its own discretion;‡ he ordered therefore that ordinary cases should be decided henceforth in fixed periods of ten or twenty days, or a month, and the law to that effect to be inserted in the code. The direct appeals to the emperor are made only perhaps by females and old persons who are in-

* For a description of this court, see Chinese Repository, vol. 4, page 145.
† Canton Register, Sept. 6th, 1830. ‡ Canton Register, Oct. 2d, 1830.

capacitated, according to section 339 of the code, from prosecuting informations, except in particular cases. Several petitions were thus presented to him in the year 1830, on his return from Tartary, by parties who knelt by the road-side: one was an unmarried woman, the other a lama priest:* all the parties were handed over to the criminal court, (probably the Toochă yuen), which *accompanied* the emperor.† The young lady's case proved to be, that her father, a Tartar, had been robbed of his land, before his death, by a powerful neighbor; his widow sought justice, but was examined and insulted in open court, and in consequence hanged herself.‡ The daughter now claimed her patrimony and revenge for her mother's death. We find nothing further upon the subject.

The emperor seems to have been very much troubled with these petitions in 1831, according to a memorial presented to him on the subject by certain captains of infantry, who have charge of the city gates and who are concerned in maintaining the peace of Peking; whence we must conclude that the young ladies pass through their hands on their way to emperor.§ They attribute the number of appeals "to the obstinacy of many persons in pressing their cases, and also the remissness of the local officers, so that even women and girls of ten years of age, take long journies to Peking to state their cases there. Many of them present their accusations successively before the various officers from the district magistrate up to the judge of the province, but are always sent back again to the magistrate. "The district magistrates," add the memorialists, "are the proper officers to give the people redress; why should accusations be brought before the pooching sze, nganchă sze, governor, and fooyuen? Or did these officers examine the cases brought before them, or appoint others to do so, why should the case be referred to Peking? The multiplicity of appeals is owing entirely to the negligence and remissness of the said officers, both high and low." The memorialists request therefore that his majesty "will issue mandates to the governors and fooyuen of provinces, that whenever a case is referred to them from a lower court, whether it regard life or property, or petty disputes about land, that they shall either take cognizance of it themselves, or appoint some trusty officers to act for them, and not send the accusers back to the district magistrates. That if the accusation be found true, the district magistrates be punished for deciding unjustly; if false, the accuser receive a punishment one degree greater than what would otherwise have been inflicted on the accused. That when an accusation is presented at Peking, examination be made, whether it has been brought before the governor and fooyuen of the province from which the accuser comes; and whether they have taken cognizance of it. If it has not been brought before them, the accuser shall be punished; if it has been brought before them, and decided unjustly against the complainant, the officers who so decided shall be punished, &c."

* Canton Register, Feb. 15th, 1830 † Chinese Repository, vol. 1. page 149
‡ Canton Register, March 3d, 1830 § Canton Register, March 17th, 1831

Now the punishments here recommended for injustice on the part of the magistrates, and false informations on the part of the people, are expressly provided for by sections 336 and 410 of the code. We must suppose therefore either that no provision had been made before at Peking, to insure the execution of those laws in the provinces, or else that the emperor caused these captains of infantry to present a memorial to him, to furnish him with a text upon which to preach about the execution of laws, that he is unable to enforce effectually.

Many of the appeals arise out of delay in obtaining justice, which may partly result from arrears of business in the courts; for we find mention of promotion of an officer in the court of chancery of Shantung, in 1828,* who had decided three hundred cases, whether civil or military or both does not appear, within twelve months. In 1830,† a magistrate of the province of Hoopih was reported to have tried and decided upwards of a thousand cases within the year; and another in Shantung had retried and decided upwards of six hundred cases in which the parties had appealed to superior courts. "There is," says the emperor on this last occasion, "some merit in this activity; but if so many undecided cases existed in two districts; what must be the number throughout the empire?" He attributes the cause of an accumulation of judicial business to remissness and to unjust decisions, which make appeals necessary. "The present system," he adds, "of rewarding vigilant (magistrates), and bringing general unproved accusations to me against the remiss, is utterly insufficient. Hereafter, let all governors of provinces, and fooyuen issue strict orders that litigations must be settled as fast as they arise. If accumulations occur, then proceed to severe measures against the magistrates, and report to me. The hope is, that in this way merit and demerit will be clearly distinguished, and all trifling and idle habits will be removed; false imprisonment will cease, and magistrates will learn to be more careful."

The same neglect and injustice which is admitted to obtain in the courts of justice in cases when the parties may have an opportunity to appeal prevails also, it is to be feared, in the trial of capital crimes, when the sufferer can have little chance of appeal. "The criminals in all the provinces," says the emperor in 1827,‡ "referred to the supreme court for the autumnal executions, have had their cases examined by the Board of Punishments (at Peking). The sentences passed in several of the provinces by the local governments, have been reversed; which indicated a serious want of attention to these great concerns on the part of the governors, judges, &c. By this neglect, some have been erroneously involved in the crime, and others allowed to escape." Then follows the usual injunctions to better behavior for the future. That the appeals to the emperor, or to the supreme court at Peking do receive attention, is proved by their frequency. We will instance a few chiefly for sake of the cir-

* Canton Register, May 24th, 1828. † Canton Register, June 15th, 1830.
‡ Canton Register. Feb. 18th, 1828.

cumstances which attend them, which will assist to illustrate many other parts of the system, as well as that of appeals.

In 1826,* a native of Szechuen province went to Peking to complain in person against the provincial officers for neglecting to punish the murderers of his son. The son had gone to claim a debt from a neighboring farmer, and not returning in due time, his sister and a cousin went to look for him: they found his corpse suspended on a tree, and were informed by the farmer that their relative had hanged himself. The body, however, exhibited marks of violence, and some of the teeth had been knocked out, which the sister collected and carried to the magistrate. The father also claimed justice, but received instead a flogging in order to induce him to make a confession, which was dictated to him. He appealed to the governor who sent him back to the magistrate, who then chained him, and extorted money before releasing him. In addition to these outrages, the murderer induced the father of his victim's wife, to sell her to him. All this was stated in the appeal to the emperor, whose answer was: "record the memorial!" which is all we know about it.

A native of the province of Keängse appealed to the Toochă yuen or Censorate at Peking in 1829,† on an atrocious case of burning, rape, and murder. The most opulent of the two conflicting parties had bribed the local magistrate and the police, to connive at and even assist in burning upwards of seventy apartments, killing the male inhabitants, and carrying off the females. The police accused the inmates of firing upon them in the execution of their duty. The court, in laying the case before the emperor, allow its atrocity, if it be true; but we find nothing more about it. Another appeal was made in the same year by a native of the same province,‡ in the case of a murder for which two men were at the time under sentence of death; but who were not, according to the appellant, the real murderers, but were *bribed to undergo the sentence of the law instead of them.*§ Another appeal was made by a native of Nganhwuy, against two magistrates who had tortured his father to death on a false accusation of debauching another's wife and murdering her husband. The charge was in this case substantiated, and a later gazette contains the sentence upon the magistrates to transportation to Ele, and hard labor.

A man found his way to Peking the same year from the province of Fuhkeën to appeal against the magistrate and police of a district for injustice, in the case of his only son who had been shot by a hostile clan in the neighborhood.‖ The clan being wealthy, bribed the police with 2000 dollars of *foreign money*, and they would not seize the offenders. *His Fuhkeën dialect was unintelligible* to the court by whom he was examined.

* Malacca Observer, March 27th, 1827.
† Canton Register. July 16th, 1829.
‡ Canton Register, July 2d, 1829.
§ For the mode in which this may be done, see Le Comte's Memoires, in the anecdote of Yang Kwangseën, London ed., 1698, page 286.
‖ Canton Register, Feb. 15th, 1830.

An appeal was made in the following year against the governor and other officers of Nganhwuy province,* for not *carrying into execution the sentence of death* which had been passed upon two convicted murderers. Also by a widow of a military officer who had in his lifetime been a member of the Military Board, and had been honored with a peacock's feather; she suspected that her husband had come by his death unfairly, as proved to be the case, according to her story, on examination of the corpse, and she applied to the authorities in Szechuen province, where it occurred, to examine into the case; but received only evasive replies.† The court of appeal to whom she represented the matter, applied to the Military Board (apparently), who returned to her for answer that the governor and commandant of the province averred, that the officer had been accidentally smothered by charcoal smoke. But this statement was unsatisfactory to the supreme court, which ordered an especial commission for inquiry into the business. Here our information on this question stops. The widow admitted in her evidence that the commandant of Szechuen had offered her 4000 taels after her husband's decease, to enable her to return to her family. The translator closes the story by the following reflections. "Tartars and Chinese of any consideration in the empire, always have their remains conveyed home for interment. The distance of a thousand miles would be no objection. The indefatigable perseverance of Chinese widows in cases similar to the above, to obtain justice and revenge, is a striking trait in their character. Their fearless accusation of the highest authorities speaks well for their moral courage, and for the system of government." The sentiment is true perhaps with regard to the widows; but in this case, the 4000 taels looks like a bribe to induce the widow to abandon the prosecution; in any event we cannot say much for a system of government, which requires so much exertion on the part of a widow to bring to light the circumstances which attended the death of a meritorious officer.

In 1832, the Toochă yuen reported to the emperor the case of a widow of Fuhkeën province,‡ who after seeking redress in vain for four years, against the murderers of her only son, had sent her nephew to Peking to complain. The court was *unable to obtain any information from the nephew on account of his speaking only a local dialect;* but it appeared by the mother's petition, that the robbers by whom her son was murdered, were so powerful, that the police officers dared not attempt to seize them. We have shown elsewhere, that the lectures read by the emperor to his chief officers, are by them inflicted upon their inferiors, while the faults to which they refer are shifted by one party on to the other, but not redressed. So it is with appeals.

Governor Le of Canton issued an edict in 1828§ to forbid women to appeal to him, which we quote at length, because it explains why they are so prominent in petitioning.

* Canton Register, March 17th, 1830
† Canton Register, May 1st, 1830
‡ Canton Register Oct. 17th, 1832
§ Canton Register, August 9th, 1828.

"Le, by imperial appointment, the governor of the two Kwang provinces, strictly interdicts women from coming forth to present petitions, and old men being employed as witnesses. It appears that women are restricted to the inner apartments. Their duty originally was not of presenting accusations. And how can old men, declining in the evening of life, discharge the part of witnesses? But in Canton there exists a very litigious spirit. Seditious characters are constantly thrusting themselves forward. Sometimes, as the laws cannot be executed upon old broken down people, they hire old men for witnesses; sometimes, as the punishment of crimes cannot be inflicted upon women, they instigate women to come forth, and send delicate, modest females, to appear openly in the halls of justice. This custom must be overruled instantly. You magistrates of the chow and heën, must each exert himself, and exhort and lead the people. If your advice is not attended to, you must 'level' (literally, 'plumb with a line') and control them. If women come forth to present petitions, you must examine their relations who have instigated them. If old people assist in giving evidence, you must examine both plaintiff and defendant, and find out where the bribery and dictation lies. Having detected them, inflict severe punishment. Do not pass it by lightly. If the people are impressed with a due dread of punishment, they will return to respectful habits. I wish all you magistrates of the chow and heën, to act in conformity with my orders, and not to consider this as a matter of slight importance."

He issued another edict the following year,* on occasion of setting out on a tour through the province, in which he says: "that although in cases of murder, robbery, and crimes of similar heinousness, when justice has not been obtained, it is permitted to the aggrieved to kneël by the road-side, and present petitions; still it is equally true that perverse persons try sometimes to implicate innocent parties in order to extort money, &c." "If people," he adds, "indulge themselves in making a noise, stopping my chair in order to force a petition into it, I will seize the presenter and punish him." Governor Loo of Canton enacted likewise in 1833, that people must not pass by the inferior courts, to appeal to him; except in important cases, such as associations of banditti, heresy, &c.

Against this manifest disposition to evade the importunities of those who are injured, we can adduce but one instance of a magistrate inviting complaints, which will be found in the 1st volume of the Repository, page 294. That many of the complaints made to the magistrates, and of the appeals from them to the supreme court at Peking, are frivolous and malicious, cannot be doubted; still less can it be doubted, that the poor have little chance of making themselves heard when they appeal against the rich; or if heard, that they often obtain any other result than to be sent back to the parties with whom their complaints originated. A case occurred in Canton in 1823, to which the foreigners were parties, which involved by implication the imputations above stated, as well as an application of the

* Canton Register, June 2d, 1829.

An appeal was made in the following year against the governor and other officers of Nganhwuy province,* for not *carrying into execution the sentence of death* which had been passed upon two convicted murderers. Also by a widow of a military officer who had in his lifetime been a member of the Military Board, and had been honored with a peacock's feather; she suspected that her husband had come by his death unfairly, as proved to be the case, according to her story, on examination of the corpse, and she applied to the authorities in Szechuen province, where it occurred, to examine into the case; but received only evasive replies.† The court of appeal to whom she represented the matter, applied to the Military Board (apparently), who returned to her for answer that the governor and commandant of the province averred, that the officer had been accidentally smothered by charcoal smoke. But this statement was unsatisfactory to the supreme court, which ordered an especial commission for inquiry into the business. Here our information on this question stops. The widow admitted in her evidence that the commandant of Szechuen had offered her 4000 taels after her husband's decease, to enable her to return to her family. The translator closes the story by the following reflections. "Tartars and Chinese of any consideration in the empire, always have their remains conveyed home for interment. The distance of a thousand miles would be no objection. The indefatigable perseverance of Chinese widows in cases similar to the above, to obtain justice and revenge, is a striking trait in their character. Their fearless accusation of the highest authorities speaks well for their moral courage, and for the system of government." The sentiment is true perhaps with regard to the widows; but in this case, the 4000 taels looks like a bribe to induce the widow to abandon the prosecution; in any event we cannot say much for a system of government, which requires so much exertion on the part of a widow to bring to light the circumstances which attended the death of a meritorious officer.

In 1832, the Toochă yuen reported to the emperor the case of a widow of Fuhkeën province,‡ who after seeking redress in vain for four years, against the murderers of her only son, had sent her nephew to Peking to complain. The court was *unable to obtain any information from the nephew on account of his speaking only a local dialect;* but it appeared by the mother's petition, that the robbers by whom her son was murdered, were so powerful, that the police officers dared not attempt to seize them. We have shown elsewhere, that the lectures read by the emperor to his chief officers, are by them inflicted upon their inferiors, while the faults to which they refer are shifted by one party on to the other, but not redressed. So it is with appeals.

Governor Le of Canton issued an edict in 1828§ to forbid women to appeal to him, which we quote at length, because it explains why they are so prominent in petitioning.

* Canton Register, March 17th, 1830 † Canton Register, May 1st, 1830
‡ Canton Register Oct. 17th, 1832 § Canton Register, August 9th, 1828.

"Le, by imperial appointment, the governor of the two Kwang provinces, strictly interdicts women from coming forth to present petitions, and old men being employed as witnesses. It appears that women are restricted to the inner apartments. Their duty originally was not of presenting accusations. And how can old men, declining in the evening of life, discharge the part of witnesses? But in Canton there exists a very litigious spirit. Seditious characters are constantly thrusting themselves forward. Sometimes, as the laws cannot be executed upon old broken down people, they hire old men for witnesses; sometimes, as the punishment of crimes cannot be inflicted upon women, they instigate women to come forth, and send delicate, modest females, to appear openly in the halls of justice. This custom must be overruled instantly. You magistrates of the chow and heën, must each exert himself, and exhort and lead the people. If your advice is not attended to, you must 'level' (literally, 'plumb with a line') and control them. If women come forth to present petitions, you must examine their relations who have instigated them. If old people assist in giving evidence, you must examine both plaintiff and defendant, and find out where the bribery and dictation lies. Having detected them, inflict severe punishment. Do not pass it by lightly. If the people are impressed with a due dread of punishment, they will return to respectful habits. I wish all you magistrates of the chow and heën, to act in conformity with my orders, and not to consider this as a matter of slight importance."

He issued another edict the following year,* on occasion of setting out on a tour through the province, in which he says: "that although in cases of murder, robbery, and crimes of similar heinousness, when justice has not been obtained, it is permitted to the aggrieved to kneël by the road-side, and present petitions; still it is equally true that perverse persons try sometimes to implicate innocent parties in order to extort money, &c." "If people," he adds, "indulge themselves in making a noise, stopping my chair in order to force a petition into it, I will seize the presenter and punish him." Governor Loo of Canton enacted likewise in 1833, that people must not pass by the inferior courts, to appeal to him; except in important cases, such as associations of banditti, heresy, &c.

Against this manifest disposition to evade the importunities of those who are injured, we can adduce but one instance of a magistrate inviting complaints, which will be found in the 1st volume of the Repository, page 294. That many of the complaints made to the magistrates, and of the appeals from them to the supreme court at Peking, are frivolous and malicious, cannot be doubted; still less can it be doubted, that the poor have little chance of making themselves heard when they appeal against the rich; or if heard, that they often obtain any other result than to be sent back to the parties with whom their complaints originated. A case occurred in Canton in 1823, to which the foreigners were parties, which involved by implication the imputations above stated, as well as an application of the

* Canton Register, June 2d, 1829.

336th section of the code, as recommended by the captains of the city gates of Peking. It is here stated from recollection; for all the documents containing it were translated, and forwarded in that year to the E. I. Company by their servants in Canton.

In 1821, the crew of H. M. ship Topaze was engaged in an affray with the inhabitants of Lintin, an island at the mouth of the Choo keäng. One or two of the Chinese were killed, which led to a long negotiation with the authorities, who demanded life for life, but never obtained it. Two years afterwards, the brother of one of the men who was killed found his way, on foot as he said, to Peking, and complained to the supreme court that he could not obtain redress for his brother's death. Not daring to accuse the governor of Canton, or perhaps hoping to gain more by a rich hong merchant, he accused Howqua of having been bribed by the foreigners to hush up the affair. The emperor, to whom the case was referred, sent the poor man back to Canton, with an order to the governor to inquire into the matter. The governor did so, and reported that the accusation was false, and he went on to argue in the edict which was issued on the occasion, that the punishment for bringing a false accusation was by law, one degree less than would have been awarded to the accused had he been guilty. Now according to law, thief-takers and police-men who connive with criminals to conceal crimes are liable to be transported 3000 le. The security merchants are considered, proceeded the governor, as police and thief-takers for the control of the foreigners. Had the principal security merchant been guilty he would, therefore, have been sentenced to banishment to 3000 le; but since he is innocent, the accuser has rendered himself liable to a punishment one degree less, and he was sentenced accordingly to be banished to 2000 le distant. In consideration, however, of the aggravation, and of the distance which he had already traveled, the poor man was pardoned, and allowed to return home again.

ART. III. *Armenian apothegms: continued from the Calcutta Literary Gazette of December 24th*, 1826. Furnished by a CORRESPONDENT.

[The following paragraphs, which we have much pleasure in publishing, came to us accompanied by a note, dated Macao, the 7th inst. Our correspondent, who writes under the signature of J. P. M., says: "The enclosed is a continuation of a few Armenian apothegms published in the year 1826 in the Calcutta Literary Gazette, Nos. 49, 50, 51, and 52." To us no part of Asia, excepting always the 'celestial empire,' affords objects of greater interest than Armenia. Of its inhabitants, a modern writer observes: "The Armenians, one of the most ancient nations of the civilized world, have maintained themselves as a civilized people, amidst all those revolutions which

barbarism, despotism, and war have occasioned in western Asia, from the days of Assyria, Greece, and Rome, down to the period of Mongolian, Turkish, and Persian dominion. During so many ages, they have faithfully preserved, not only their historical traditions, reaching back to the period of ancient Hebrew histories, but also their national character, in a physical and moral point of view. Their first abode, mount Ararat, is, even at the present day, the centre of their religious and political union. Commerce has scattered them, like the Israelites, among all the principal nations of Europe and Asia (with the exception of China); but this dispersion and mercantile spirit have not debased their character; on the contrary, they are distinguished by superior cultivation, manners, and honesty, from the barbarians under whose yoke they live, and even from the Greeks and Jews. The cause is to be found in their creed, and in their religious union. The cultivation of the Armenians is a proof of the salutary influence of a well ordered Christian church on the moral and intellectual development of a nation, which has preserved its history, and with it, its national character. They owe this in particular to the Bible, which is freely distributed among the people." Says another writer: "The Armenians are known at the present day, as a scattered race, and one cannot rise from the perusal of their history, without wondering, not that they are so, but that they should still be found in considerable numbers in their own country. We have already noticed their existence in the north of Mesopotamia, their emigration to Armenia Minor and Cilicia, their settlement in Constantinople, and their forcible removal by Shah Abbas to Persia. We are also told, that the Saracens and Greeks, while contending for their country, each took away multitudes of captives; Togrul and Timur carried thousands to unknown countries; the Egyptians removed sixty thousand to Egypt; and it is known that the Persians, in every war, even to the last with Russia, have always carried their captives into servitude. Multitudes, moreover, have at various periods been induced by oppression at home to seek an asylum in distant countries, to say nothing of other multitudes that commerce has enticed away. We are not surprised, therefore, at finding them, not only in almost every part of Turkey and Persia, but in India, as well as in Russia, Poland, and many other parts of Europe." A gentleman who has long been acquainted with the Armenians in Asia Minor says in a letter written a few months ago, "There is among the Armenians as fine a generation of young men, as I have ever set my eyes upon, a generation who bid fair to be altogether more enlightened and better instructed than their fathers." We have been much pleased with a recent notice of a small community of Armenians in Singapore, amounting, according to our informant, to not more than forty or fifty individuals: they have with them a pastor, and are erecting for themselves a neat and commodious chapel. But we must desist from these remarks, and introduce the paper from our correspondent.]

An adage, though it is but the skeleton of an essay or dissertation, yet its inanition, instead of enervating it increases its pristine and indigenous energy.

When ambition stimulates, emulation incites, reason dictates, prudence guides, patience fortifies, perseverance helps, assiduity forwards, hope encourages, vigilance admonishes, and valor animates, the adamantine foundation of the most fortified castles of all supposed impossibilities can be effectually sapped, and the most admirable exploits achieved.

Self-love is the primum mobile of almost all the actions of men, and that wretch, who from this *impetus* betrays the cause of his

country, commits a crime as great in magnitude, and of as black a die as the blasphemy of Diagoras, the treachery of Judas, and the dissimulation and apostasy of Julian.*

What is drunkenness? Is is a syntrophic malady of most fatal virulence; it is a malignant incubus that can effectually undermine the foundation, and demolish the fabric of life, relax and destroy the sinewy ligaments, that in gordian knots and evolutions connect, synthasize, and give vigor to the noble frame of man; it is a full blown rose, whose enchanted fragrance conveys venom to the very innermost recesses of the soul; it is an adder disguised in angelic form, that with smiles of infantine simplicity can sting its marked victim to death; it is the rosy nipple of a snow-white breast, that teems with deleterious milk; it is a syren, which alluring the mind, administers bane to the vital parts of the human frame; it is a gay, but treacherous companion, who, taking advantage of our confidence and weakness, will expose us to shame and dishonor; it is a traitor, who without the least sense of pity will deliver us up into the unrelenting hands of our most vindictive enemies; it is an implacable enemy that will never cease to be one; and it is a masked foe, that will never repent of the disastrous ravages it has made, nor commiserate the misery of its victim.

What else is drunkenness? It is the ringleader of a host of crimes; it is an invisible poniard in the hands of an invisible enemy ready to strike the blow; it is Scylla and Charybdis in the ocean of life; it is a magic spell that can metamorphose an athletic Vahakt into a shrunk, hollow, and crippled Indian pigmy; it is a tyrant, who, if allowed to hold universal domain, can within a very short period annihilate the human species; it is the inexhaustible box of Pandora replete with evils to the human race; it is a battering ram of Stygian construction worked by the furies to level to the ground the most formidable castles of human agility and strength; it is the imperceptible trapdoor that leads to the dungeon of misery and affliction; and it is the extreme of a shameful vice, that debases and brutalizes human nature.

And what else is drunkenness? It is a predatory warfare against ourselves; it is an act of suicide perpetrated with atrocious violence and protracted self-torture; it is the aqua regia that can corrode and efface the elevated nobleness, and expressive beauty of the human countenance; it is a nefarious monster that can suck the honey of an Aspasian beauty; it is a fiend that can cut asunder the tie of friendship of an Aristogiton and Harmodius, and introduce strife, and destroy the conjugal affection of a Philemon and Baucis; it is an infatuation that in the end will cause a lethean forgetfulness

* The Armenians (who, by the latest accounts from the Armenian Literary Society of Venice denominated 'Meckitaristican,' from its founder Meckitar, are estimated to amount to twelve millions,) observe to this day the anniversary of the death of Julian the apostate with festivity and rejoicings. Even the members of the little Armenian community in India who have adopted English manners and customs retain to the present day the celebration of this festival.

† The Hercules of Armenian mythology.

of cheerful reminiscences, and sharpen the edge of a keen sensibility of pain and sorrow; and in short, it is everything that is bad, so much so, that even the copiousness of the Haikan* language will be insufficient to depict its monstrous and foul deformity.

Low cunning is the *wisdom* of the groveling portion of mankind; it is so far from being recommendable, that those who possess it are always ashamed to own it.

A retentive memory combined with quick perception, like a vast flat country, has wide expanses for cultivation.

Repeated, untempered prohibitions very often enhance the value and attraction of the object prohibited, excite desire, and finally cause disobedience.

Great and wonderful erroneous conclusions can only be deduced by great and wonderful men, and these conclusions are the criterions by which weak minds are guided.

When ceremony is laid aside to preserve harmony, propriety is to be strictly adhered to.

The fool that rails, and laughs without any proper risible cause, only laughs to be laughed at.

Misapplied or ill directed abusive epithets are arrows that rebound and wound the archer; and the mad dog that runs round and barks at a famished sleeping tyger barks for its own destruction.

Appraised deformity is whimsical beauty.

ART. IV. *Remarks on the religion of the Chinese: their indifference; notions respecting the Supreme Being; with notices of the various efforts made to introduce Christianity among the Chinese.* By PHILOSINENSIS.

THE religious opinions which have obtained among the Chinese admit of easier analysis than the complicated system of Indian idolatry. Though the doctrines of one of the prevalent sects originated in Hindostan, that native country of superstition, yet they have been simplified by their Chinese votaries; besides that the mysteries of the kulpas, transmigration, and annihilation with other absurdities, are conveyed in a jargon equally unintelligible to the Chinese priest, and the devotee. Metaphysical speculations on the invisible world little engage the attention of the Chinese; they seldom examine their own creed, and are still more indifferent regarding the religious systems of foreigners. Even the subtleties of Taouism, originated by their own sages and transmitted in classical language, attract few admirers. From the repeated imperial proclamations against all

* The Armenian.

sects and heresies, we might suppose that the government disclaimed all religions but its own, if the glaring inconsistency of supporting idolatry by paying homage to the Dalai lama and his compeers, did not exist. The state religion so often represented as sublime and immaculate, is vague and unsatisfactory to the mass of the people, and equally idolatrous with the monstrous superstition of Budha.

If we question the Chinese individually, we might almost conclude them to be destitute of religion; and the prevalence of a disguised atheism among the higher classes, might strengthen the opinion. But they are a strange people; while they neglect and despise the idols they adore, still they delight in the pageantry of idolatrous rites, and lavish their treasures on the erection of temples and monasteries. Many parts of China are crowded with places of worship equally with bigoted Spain; even the highways are infested with shrines, and a numerous host of poor, ignorant and despised priests live upon the earnings of laborious men. It is a remarkable fact that the darkened human understanding, in the east and west, should have recourse to the same expedients for gaining peace of mind. The striking resemblance between popery and Budhism has always puzzled the votaries of the former, nor would the extravagant recluse and hermit of Europe be less amazed, to behold the solitary cavern of a Taou priest, who strives for immortality by seclusion from all human society, and by the neglect of every social duty.

We may ask, are all the religious notions of the Chinese erroneous, and is there no truth among their absurdities? Can so rational a people yield themselves up implicitly to idolatry, stifling nature's voice, which loudly proclaims the unity of God? Have their sages never found out the invisible One, whose government of the world, and whose all prevading providence is so conspicuous? Do they not honor him in the images as representations of his attributes? When the Chinese bows in adoration, and offers his gifts and burns his incense, does he not virtually adore the great Giver of every good gift? Or can it be imagined for a moment, that so merciful a God, should not have manifested himself to the millions of Chinese, his creatures, who have equal need of his tender compassion with the western nations?

The notion of a Supreme Being glimmers faintly through the doctrines of the ancient sages; an appeal to *Shang Te*, the Supreme Ruler, was often made by individuals in distress, and *teën* is occasionally used to express more than the azure firmament. In these few words and phrases are contained all the Chinese tenets regarding the existence of God; and to claim more for them would only prove our ignorance or prejudice. Concerning the mysterious ways of Providence in permitting so great a nation to grope in darkness, we have few remarks to offer. Could we penetrate the vail that hides yonder world from our ken, we should adore the unsearchable wisdom and goodness of an allwise and merciful God. If our understandings were so enlightened as to be able to trace the concatenation of the past and the future, we might solve our doubts; but now we hum-

bly adore where we cannot comprehend. Enough is understood to urge the claim of the Chinese upon our Christian benevolence, for imparting to them that saving truth, of which they are now almost totally destitute.

Many will consider the conversion of the Chinese a hopeless task, and all efforts tending to that end as futile, and therefore unadvisable. The Nestorians in the seventh and eighth centuries did their utmost to spread Christianity in the northern provinces of the empire; they made converts, and established churches, but their conquests were only temporary: there is not now left a vestige of their labors. The Roman Catholics, their successors, enjoyed many advantages for subjecting China to the pope; their emissaries were numerous; some eminent men spent their lives in the service; they had access to the throne; they numbered some most illustrious personages amongst their converts; their zeal and bigotry were boundless; they impressed the Chinese with a favorable opinion of their talents and virtue, and yet they did not prevail. It is true they still number thousands of converts; but does not the proscription of their religion, the dispersion of their flocks, the scanty supply of teachers and those far inferior in talent to their predecessors, prognosticate the final extinction of their order in the empire?

These facts are too true to admit of contradiction; they prove clearly one important point, viz: that the Chinese will not have to pass the same ordeal with the barbarians of Europe, who were first converted from paganism to a spurious Christianity, in order to pave the way for their reception of the pure gospel. But if it be urged that protestant missionaries have been equally unsuccessful, it ought to be remembered that none have hitherto enjoyed the privilege of passing through China to disseminate the divine truth of the gospel; and that had this been the case, the number of registered converts must necessarily be small. For the Roman Catholics, who confound conversion with a change of rites and ceremonies, and who baptize indiscriminately all applicants, can multiply the number of their converts almost at pleasure; but the protestant faith, identifying regeneration with conversion, requiring a radical change of heart and life, a transition from darkness to light, from vice to the virtues which adorn the gospel, on this account will always find a smaller number to embrace those doctrines, until the divine Spirit be poured out as in the apostolical age and several subsequent periods of the Christian church.

Still the jealousy of the government, the dread of innovation, and the apathy of the people themselves, may be urged in defense of our indifference to the welfare of millions. We allow that these obstacles are great, but by no means that they are insurmountable. Relying on our skill or on any human aid, it is true we should find success as impracticable now as did the apostles in their times, when they had to meet the bigoted Jew and the haughty Greek, both as hostile to the humbling doctrines of the cross, as any member of the Board of Rites at Peking. But what are these hindrances before an

almighty power, before a Savior, who has all authority in heaven above and earth beneath? For it is written, "I will destroy the wisdom of the wise and bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness, but to them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God."

What a divine power must that doctrine possess which without the aid of human arm could triumph on the very spot where the Savior of the world had been crucified amidst the acclamations of an infuriated multitude? If God had not promoted his own cause, how could the idolatry of ancient Greece and Rome have been subverted? Interwoven as it was with the whole economy of the state, celebrated by the poet and orator, sanctioned by venerated antiquity, supported by all the influence of powerful rulers, and themselves fulfilling the duties of pontifex maximus, embellished by the highest efforts of the existing arts,—nevertheless it fell to ruins to rise no more. And the conversion of many barbarous tribes in the middle and north of Europe, whose fierceness exceeded that of the savages of New Zealand and North America, is this not equally wonderful? The exhibition of such facts and on so large a scale should shut every mouth, when the practicability of the conversion of China is questioned. There are also divine promises clear and extensive enough to remove every doubt, and to create in the believer, a cheerful and unshaken confidence in the speedy accomplishment of them all. He who holds the seeptre of the universe, and directs the suns and planets in their several orbits, has power and wisdom to effect the grandest ends. It is only the want of that faith by which we honor the great God, who has pledged his own word for the accomplishment of his work, that renders us weak and indolent. Whenever an implicit reliance on divine assistance fills the breast, mountains of difficulties are leveled to plains, and we run and faint not in the arduous work of spreading the gospel.

Whatever may be the present political state of the empire, the access that may now be gained to it is doubtless easier than at any previous time. And if the openings, how small soever they may be, are only improved upon, there is no doubt that ground will be gained. It needs few words, but many and energetic works, to expand the sphere of our operations, and to avoid that preposterous system of timid, trembling policy, so injurious to a good cause. Let us neither despise the day of small things, nor fear for that cause, which can bear the utmost scrutiny, which has even been brought before the magistrates of this country, and hitherto has not been condemned. Shall we then shrink from duty, or shall we fear to argue the great cause

when called upon, and confess our blessed Redeemer before this wicked world? No, as long as there remains one spark of grace in our hearts, let us take courage in our God, wrestle by prayer, and overcome by patience.

Some hints in regard to the great work may not here be out of place. The first, the indispensable requisite at the present moment, are preachers of the gospel, and writers and translators of Christian books: men who count not their lives dear to them in the cause of God. There are neither the dangers of New Zealand, nor of the wilderness of North America, to be encountered; nor have we to suffer from a pestiferous enervating climate, which has swept into the grave so many of our fellow-laborers in other parts of the world. We have to do with a semicivilized people, who, so far as their prejudices are concerned, are the most accessible of all the Asiatics. Their literature facilitates our efforts to convey religious knowledge to their minds. They are susceptible to reason, and may yield to the force of conviction. We trust the number of those who are preparing for this work will soon be very great. We may be thought censorious if we express a wish to see none in the field but men entirely devoted to the work; but though there may not be immediate personal danger, yet we think the cause rather injured than promoted by challenging the aid of men not prepared to give all to the blessed work. To live and to die in the sacred cause must be our watchword. At the same time we may be prudent in the choice of means for accomplishing the great object; we may avoid any errors of our predecessors, and always press forward with the more vigor when there is the more resistance. A hard task that truly, and unless we be endowed with the Spirit of grace from above, it cannot be done. But a mind much conversant with the glories of eternity, humbly acknowledging the salutary power of the cross, and having deeply drunk from the all sufficient love of the Savior, is capable of greater things than these. May this inestimable gift be granted to all who profess to be missionaries to the Chinese.

In our intercourse with the people we must disprove that we are barbarians, and prove that we are destitute of all those selfish motives which are prevalent among the natives, self-styled men of the celestial empire. Gladly would we allow them that title,—for it is the prerogative of heavenly minded men to be citizens of the kingdom of heaven,—if they were not notoriously earthly minded, and destitute of all the graces which should adorn the saints. We may give to their sages all due honor but yet convince them that they have never shown the way to heaven, and that all who follow such guides are groping in the dark with regard to futurity. Their history plainly reveals, that the maxims laid down in the classics have never been observed, that it is vain to found hopes on human doctrines, that the revelation of God as taught in the holy Scriptures, the redemption by Jesus Christ, and his meritorious life, death, and resurrection, can alone lay a sure ground of hope that we may escape the wrath to come. Such doctrines, though at first disagreeable, will doubtless

gain upon their hearts; and the more we preach Christ crucified, the deeper will be the impression, and the better the confidence of escape.

Thus armed with divine weapons, and encouraged by divine providences and promises, we expect a glorious day for China. The ordering and sustaining of the grand design to evangelize China we trust solely to the hands of the Lord our God; yet desirous on our part to use every means, "which God and nature have put into our hands, under his approbation," to hasten that blessed period. No political revolution, no miscarried enterprise, will dampen our zeal, nor weaken that energy which must move the great work. Centuries elapsed ere China was remembered by the church of Christ; but having now come up into remembrance before God, let us be joyful in the Lord, and be animated by trust in his almighty power. Great hopes may be entertained from well directed zeal and perseverance; let us remain steadfast in faith. And may the Almighty crown our work with the triumphs promised to the gospel in these latter days.

Art. V. *Structure of the Chinese government: China Proper; heads of the provincial government: 1. civil government; administrative department (comprising territorial and financial, and judicial branches); literary, gabel, commissariat, and commercial departments; officers on the Yellow river, &c.; various subaltern officers: 2. Military government; designations of military and naval officers of the Chinese forces, &c.*

Having, in the course of our hasty view of the structure of the Chinese government, considered both the general and local courts of the metropolis, we come now to speak of the system of government in the provinces; and first of those of China Proper, the government of which differs widely from that of the other parts of the empire.

The officers at the head of a provincial government, are a *tsungtuh*, or governor (literally director-general), and a *fooyuen*, or lieut.-governor (literally, controler), who is also called *seunfoo*, circuit-controler, because it was formerly his duty to make the circuit of the province. The tsungtuh has always the direction of two or more provinces, or else of two or more high offices in the same province. Thus there is one tsungtuh over three provinces, four over two provinces each, one over two provinces who is at the same time fooyuen of one of the two, and two over single provinces who exercise the

functions both of tsungtuh and fooyuen. The fooyuen has always the direction of a whole province, either independently of, or in subordination to, a tsungtuh. There are twelve such officers who are, and three who are not, thus subordinate; while in three provinces the duties of the office of fooyuen are performed by the tsungtuh. The duties of the tsungtuh consist in the general control of all affairs, civil and military, in the province or provinces under his government. Those of the fooyuen consist in a similar control (but, except where there is no tsungtuh, in an inferior degree), and in the special direction of the administrative department of the civil government.

The departments of the civil government are five, administrative, literary, gabel, commissariat, and commercial: of these, the administrative department is subdivided into territorial and financial, and judicial branches. The officers at the head of these two subdivisions, called the 'two *sze*,' or commissioners, are the *pooching sze* (commissioner for regulating government), who is often, but erroneously called treasurer, and the *ngancha sze* (commissioner of judicial trials). The literary department is placed under the direction of an officer appointed by the emperor from among the members of the Hanlin academy, who is called *tetuh heŏching*, the commander and director of learning, (or simply *heŏching*, director of learning), of whom there is one in each province, with a single exception where one is appointed for two provinces. The gabel and commissariat departments are mostly under the direction of officers called *taou* or *taoutae*, who will be spoken of hereafter: but there are several exceptions to this, which will also be detailed in their proper place. The chief officers in what we may call the commercial department are *keëntuh*, or superintendents, who are appointed wherever necessary, to receive the revenues in important commercial places, maritime coasts, large manufacturing districts, or general thoroughfares. They are nominated usually from among officers of the imperial household; and, equally with the fooyuen and heŏching, are subject merely to the control of the governor, in cases of difficulty: where there is no tsungtuh, the fooyuen exercises control over them, as he also does, in fact, over all parts of the government. It is necessary to observe, that the commercial department is not an essential part of the government; although there are few provinces in which there are not some commercial superintendents. These officers are under the direction of the Board of Revenue.

The military government (we are at a loss for a more general name,) is to be understood as sometimes including the direction of naval forces also; for the Chinese make hardly any distinction between their land and sea forces. The coasting navigation of their vessels is committed to the pilots; and the official designations in both services are the same. The highest officers of the military and naval government are called *tetuh*, commanders (or, as we may render it, commanders-in-chief). Of these there are sixteen, twelve of whom are confined to the military branch strictly speaking, but have

also the control of vessels for inland navigation and defense, two are military, with direction also of a maritime naval force, and two are exclusively naval. In one province, Kansuh, there are two military commanders; and in five provinces the military command is filled by the fooyuen.

In some important cities are placed garrisons of Tartar troops, under the command of a *tseängkeun* (general). The power of such officers is confined within narrow limits, not extending, in time of peace, far beyond the cities garrisoned by them; but is free from all control except that of the emperor. The object of their appointment is to afford a check upon any treasonable or rebellious measures on the part of the supreme provincial authorities. They have command sometimes of naval, as well as of military forces.

Although the governor of a province can act wholly upon his own responsibility, yet most measures are carried into effect with the consent of a general council of the chief provincial officers. These are always the tsungtuh and fooyuen, and the tseängkeun (if there be one in the city which is the seat of government); with the addition usually of the 'two sze,' especially if the subject of consultation relates to their departments, and of the heŏching, the officers of the gabel and commissariat, the commercial superintendents, and the military and naval commanders-in-chief, in things concerning the particular divisions of the government over which they preside.

It may be useful, before we proceed further, to make an observation or two upon the relative rank of these several officers. The following is the order of precedence while in the provinces, in which some difference exists when the same officers meet at Peking:

Tsungtuh,	Tseängkeun,
Fooyuen,	Tetuh,
Heŏching,	Keëntuh,

Pooching sze,
Ngancha sze,
Chief officers of the gabel and commissariat.

The real rank of the heŏching and keëntuh is usually inferior to that of the 'two sze,' but being appointed by the emperor as special commissioners, they rank while in office nearly on equality with the tsungtuh and fooyuen. The real rank of a tseängkeun, also, if at Peking, is superior to that of a tsungtuh, and of a tetuh to that of a fooyuen; but in the provinces, the civil government takes the priority. The tsungtuh is *ex-officio* a shangshoo, or president, of the Board of War, and a too yushe, or censor; the fooyuen is a shelang, or vice-president, of the Board of War, and a foo too yushe, or deputy censor.

Civil government: and first let us speak of the administrative department. We have already mentioned the division of this department into territorial and financial, and judicial branches. We have also spoken of the 'two sze,' the pooching sze and the ngancha sze, who preside over these subdivisions. Of these there is always one

in a province; and in Keängsoo, being a highly important province, there are two pooching sze. These two officers, though at the head of distinct portions of the administrative department, are often united together in the direction of any territorial or financial matter, or the trial of any important criminal case, &c. The class of officers next in rank to these are called taou or taoutae: they are not under the orders of the 'two sze,' but of the governor and lieut.-governor, and it is their duty to take part in the 'protection' and 'circuit-supervision' of portions of the province. If protection be their object, they are called *funshow taou;* and if supervision, *funseun taou.* These officers, besides their territorial, financial, and judicial authority, not only have charge generally of the gabel and commissariat departments, but are also frequently intrusted with military powers. The territorial extent of their authority is usually two or more of the departments, into which each province is divided; but frequently, when their power is great, the territorial limits of it are contracted. Next in subordination to them are the *chefoo* and *chechow*, or magistrates of departments, literally 'knowers' of them—persons whose duty it is to make themselves acquainted with everything that takes place therein; also *ting tungche*, 'joint-knowers' of the departments called ting.* The subdivision of departments is into districts, called ting, chow, and heën; and their magistrates are called *tungche*† and *tungpwan*‡ (over ting districts), *chechow*, and *cheheën*. Parts of districts are sometimes placed under officers called *seunkeën* (circuit restrainers), and such parts or divisions are called sze.

Where the territorial extent of a magistracy, or the difficulty of the duties to be performed, is great, there are assistants of various denominations. Respecting these, we make the following extract from the Ta Tsing Hwuy Teën, which will in some degree explain, at the same time, the duties of such assistants, and those also of their superiors. "The assistant magistrates of departments are called tungche and tungpwan: their duties consist either in the direction of affairs, or in the care of taxes, whether in grain or money, in attention to the military, in direction of the police, in the care of the post-stations, of the tea and salt revenue, of the rearing of horses, of the governmental lands, of the water-ways, and of dykes, and in controling the barbarians (on the frontiers), the foreigners (subjected within the empire), and the Yaou and Le mountaineers (of Kwangtung, Kwangse, and Hoonan.) The assistant magistrates of chow districts are called *chowtung* and *chowpwan*; and those of heën district, *heënching* and *choofoo*; their duties consist in superintendence of grain, direction of the police, and care of the water-ways. Of all these assistant magistrates, some are resident in the same city with their principals; others have separate places of jurisdiction. The

* For an explanation of these divisions, and of the two classes of chow and ting, rendered sometimes *departments* and at others *districts*, see pages 54...56 of the present volume.

† Literally, 'joint-knowers.' ‡ This term may be rendered 'judges'

seunkeën of divisions have always separate places of jurisdiction, and have direction of the the police, with the care sometimes of the water-ways." Some of the assistants of foo magistrates are also called *keunmin foo*; and the assistants of heën magistrates are usually designated *tsotang*. The system of the government being that of mutual subordination, orders to the people, and complaints from them often pass through a great number of intermediate hands, although this is not always the case. Thus, an edict published by the emperor, to the people universally, is sent in the first place to the governor and lieut.-governor; they jointly publish it, or forward it to the pooching sze; and he communicates it to the magistrates of departments; who, at the same time that they publish it in their chief cities, forward it to the district magistrates to be made know by them in their several districts. Appeals pass through the same routine, only commencing at the lower end, and substituting in criminal cases the nganchă sze in the place of the pooching sze. The supreme judicial court is that of the fooyuen, wherein alone sentence of death is ordinarily passed without reference to the emperor; not that the tsungtuh has not the power of capital execution equally with the fooyuen, but it is unusual for him to exercise that power when the fooyuen is present. It is not, however, to be supposed, that capital executions by order of the latter do not require the consent of the former when in the same place. Ordinary cases of capital crimes are not punished without a reference to the emperor.

The head officers, registrars, or secretaries, of the 'two sze' and of the magistrates of departments, are usually called *kingleih*, 'transacting manager;' but in some provinces, *toosze* or *chesze*, 'all-manager,' or 'affair-knower,' and *chaoumo*, 'elucidator and investigator:' these, however, are not names used indifferently for the same individual, although the rank and duties of each are nearly alike; for there are sometimes two individuals having two of these designations in the same office. The *lewăn*, 'regulator and inquirer,' is a similar officer attached, only in a few provinces, to the pooching sze alone. The *keënkeaou*, 'arranger and collater,' is a similar officer found only with the magistrates of departments. The magistrate's secretary in a chow district is called *lemuh*, 'head officer;' and in a heën district, *teënshe*, 'controlor of writings.' It is to be observed that the rank of the kingleih and others vary with the rank of the officer in whose employ they are. All the officers above district magistrates have also private secretaries, called *szeyay*, tutors, who are usually personal friends, and who undertake the duty of preparing documents for their employers. Each pooching sze employs likewise a *koota sze*, or treasurer; and some of the taoutae have also treasurers; the nganchă sze also has a gaol-inspector, *sze yŏ*; as have likewise some of the magistrates of departments. There are some officers of posts, called *yeihching* and *chăkwan*, who are always subordinate to the nganchă sze. There are two officers called *hopŏ so*, who have command over the boat-people at Canton: the same office does not exist in any other province.

Literary department. The heŏching commits his authority to head teachers residing in the chief cities of departments and districts. The head teacher of a department is called *keaoushow*, 'giver of instructions;' that of a chow district, *heŏcking* (the ching differ from that in the title of the chief literary officer), 'corrector of learning;' and that of a heĕn district, *keaouyu*, 'teacher of the commands.' There is a subordinate class, called *keuntaou*, 'guides and admonishers,' in all the departments and districts. The director of learning, making an annual circuit of the province, examines the scholars in all the departments, and confers the first degree. For the triennial and extraordinary examinations, and for conferring the second degree, two officers are sent from Peking, a *chookaou*, or master of the examinations, and a deputy: under the direction of these officers the examinations take place, and when ended, and the degrees conferred, the officers return to Peking.

The gabel department is in theory under the direction of commissioners of equal rank with the 'two sze,' and bearing the title of *yenyun sze*, 'commissioners for the transport of salt:' but there are only five officers, who in point of fact bear this title. The officers in the other provinces are called *yenfă taou*, some of whom add the designation 'performer of the yenyun sze's functions.' There are also, above these, eight directors of salt, *yenching;* namely three censors, at the great salt marts between Cheihle and Shantung, in Keängsoo, and in Chĕkeäng, together with three governors and two lieut.-governors of provinces who fill also the office of yenching. There are five yenyun sze, and sixteen yenfă taou. Their assistants, under various names, are but eleven in number: their subordinate officers are called *ta sze*, and the places under their charge are 'salt fields,' 'salt pits,' and 'salt ponds.' The yenyun sze have secretaries called kingleih and chesze; and they, as well as some of the yenfă taou, have treasurers.

Commissariat department. The usual officers of this department are called *leängchoo taou*, 'commissioners for the collecting of grain,' of whom there are but twelve, their duties being performed in six provinces by the pooching sze. There is one officer with the title of tsungtuh, but the rank only of fooyuen, who presides over the transport of grain along the Yangtsze keäng, and by the grand canal to Peking, comprising part of eight different provinces: he is called *tsaouyun tsungtuh*. In the eight provinces over which his authority extends, the leängchoo taou and their subordinate officers are subject to him, and not to the provincial governors and lieut.-governors, in so far, at least, as regards the superintendence of grain. The leängchoo taou depute their authority to the magistrates of departments and districts, and in a few cases to assistant magistrates, with the additional designations of *yăyun*, 'controlers of the transport,' and *tuhleäng*, 'directors over the grain.' The duty of the last is the collection of the imposts. The officers in the leängchoo taou's office are *tsangta sze*, 'keepers of the granaries;' there are no secretaries, as in the offices of the pooching sze, nganchă sze, and yenyun sze.

Commercial department. The superintendents have secretaries called *kingching;* they appoint deputies *(weiyuen)* at important places under their charge. At inferior places, tide-waiters called *keäjin*, 'domestics,' are appointed to collect duties and to prevent smuggling. Where there are no commercial superintendents, as is mostly the case with regard to the inland navigation, and in places where trade is small, the duties are collected by the officers acting under the local magistrates. The hoppo at Canton is superintendent only of maritime customs, and hence even at Canton there are custom-houses not under his control.

The government of the *Yellow river*, in the provinces of Cheihle, Shantung, and Honan, is distinct from the general provincial government; the frequent breaking of its banks and inundations of the surrounding country rendering great care of it necessary. There are three governors, *hotaou tsungtuh* (equal in rank with provincial lieut.-governors), viz: one in each of the three provinces; but in Peking the governorship is filled by the provincial tsungtuh. The subordinate authorities are *taou* officers, who divide the portions of the banks committed to their charge into districts called ting and sin, which are mostly under the care of local, civil, and military officers. The dykes on the coast of Chĕkeäng are also under the charge of special officers over whom the fooyuen presides.

Commissioners sent by the emperor into the provinces, for special objects are called *kinchae*, and whatever be their actual order of precedence, they take rank, during the period of their commissions, with the highest provincial officers. Commissioners sent by the high officers from one part of the province to another are called *weiyuen*. The followers of officers are called *yaymun* and *munshang*; the first are often employed on messages of trust; the latter rank with the *chacyeih*, or police-runners.

Military government. The native forces form only part of the military rule of which we will at present speak: the Tartar forces in the provinces being only detached portions of the whole Tartar army, we will defer noticing them until we come to speak of the government of Mantchouria and the colonies. The native forces are under the command of provincial tetuh, or commanders-in-chief; and are generally called *luh ying*, troops of the green standard, in contradistinction from the Tartar troops, who are ranged under eight banners (pá ke). The divisions of the native forces are called *peaou*, *hĕĕ*, *ying*, and *sin* or *shaou*. These we may render somewhat vaguely by the English terms brigade, regiment, battalion, and squadron or company, or perhaps by the Roman designations, legion, cohort, maniple, and century. We must, however, explain these terms to make it clear what they do mean. Peaou denotes a large body of troops under the command of a general officer: hĕĕ denotes not so much the troops themselves, as the officer commanding a portion of such larger body, subordinate to a general officer; this officer we may denominate a colonel, and the body of troops under him a regiment: ying denotes literally a camp; it is sometimes

commanded by an officer of the class just mentioned, at other times by inferior officers; we may call it a battalion: sin is an outstation occupied by a large company; and shaou denotes such a company. The term ying, battalion, is sometimes used for a much larger force; thus we have seen above that it is applied to the whole body of native troops, luh ying, the green-bannered troops, or (if we consider it as a plural noun, the Chinese seldom distinguishing between singular and plural,) the green-bannered battalions. Respecting the words peaou, heĕ, ying, and shaou, it must not be supposed from the English rendering which we have given to them, that they denote any specific number of men; a peaou may consist of two, three or five ying; a heĕ usually consists of only one; and a ying comprises from three to ten shaou.

The officers commanding the native troops in Peking, are a *pookeun tungling*, 'commander of the infantry,' (called also tetuh of the nine gates,) and two *tsungping*, or lieut.-generals. The body of militia under their command is a ying, called the seunpoo ying, battalion of police. In the provinces, the commanding officers are the governor, lieut.-governor, tetuh or commander-in-chief, and tsungping or lieut.-general, over brigades; *footseäng*, also called *hečtae*, over regiments; *tsantseäng*, *yewkeih*, *toosze*, and *showpei*, over battalions; and *tseëntsung*, *patsung*, and *waewei*, over companies. It has been attempted to give some idea of their relative rank, by expressing their titles, thus: (see Companion to Anglochinese Kalender, 1832.)

Footseäng,	Colonel;	Showpei,	Captain;
Tsantseäng,	Sub-colonel;	Tseëntsung,	Lieutenant;
Yewkeih,	Lieut.-colonel;	Patsung,	Ensign;
Toosze,	Major;	Waewei,	Serjeant.

The tseängkeun of the Tartar garrisons have occasionally some Chinese troops under their command. When we find the governor and lieut.-governors in command of troops, we are by no means to suppose that they have had a military education, although that is sometimes the case.

All the general officers have fixed places of residence, at which the larger portion of their respective brigades remain, such places being their head-quarters. Parts of the forces of each officer are stationed out at various places under his command. The governor, lieut.-governor, and tetuh have command independently of each other, while the tsungping are under the authority of the tetuh. The principle of having two or three large bodies of troops in each province, under commanders wholly independent of each other, seems to have been suggested by distrust of the native servants of the crown, after the Tartar conquest. The parts of a province occupied by troops under command of the three highest officers have no particular designation; those occupied by tsungping are called chin. The higher officers delegate their authority directly to the footseäng, tsantseäng, and yewkeih; and in general indirectly to the inferior officers.

The *naval officers* in China have, as we have before mentioned, the same titles as those of the army. The tetuh or admirals, and tsung-ping or vice-admirals, usually reside on shore, where also are their offices. The footseäng and tsantseäng usually have command of squadrons (heĕ and ying), cruizing off particular stations; while the subaltern officers have single vessels of various sizes under their command: of the navigation of them, however, they know nothing. As the commanders of the land forces have sometimes also authority over naval forces, so do the naval commanders have authority also over land forces.

The better to illustrate the above details, we will give instances, as they are stationed in the province of Kwangtung. We have, in the present volume, page 56, informed our readers that there are in this province fifteen departments; in these troops are stationed as follows:—

1. In Kwangchow foo,—chief part of the lieut.-governor's brigade, and a regiment of the tetuh's, commanded by a footseäng called the Kwangchow heĕ; also four battalions under the Tartar general; and a chief part of the naval force, under the tetuh and two foo-tseäng.
2. In Shaouking foo,—chief part of the governor's brigade, and a regiment of the tetuh's under a footseäng; also a naval squadron, under a tsungping, at Yangkeäng.
3. In Hwuychow foo,—chief part of the tetuh's brigade, under the tetuh and a footseäng; also a naval squadron, under a tsungping, at Keĕsheih [near Cupche].
4. In Nanheung chow,—a regiment of a tsungping's brigade, under a footseäng.
5. In Shaouchow foo,—chief part of the same brigade, with the tsungping in command.
6. In Fuhkang ting,—a tseëntsung's company, subordinate to a yewkeih of the same brigade.
7. In Leën chow and
8. In Leyaou ting, } a regiment of the same brigade, under a footseäng.
9. In Chaouchow foo,—chief part of a tsungping's brigade, the tsungping in command.
10. In Keäying chow,—a battalion of the same brigade, under a yewkeih.
11. In Kaouchow foo,—chief part of a tsungping's brigade, the tsungping in command, having also naval forces.
12. In Luychow foo,—a battalion of the same brigade, under a footseäng.
13. In Leënchow foo,—a battalion of the same brigade under a yewkeih.
14. In Loting chow,—a regiment of the same brigade, under a footseäng.
15. In Keungchow foo,—a naval squadron, under a tsungping, who has also the command of land forces.

Namoh, between Kwangtung and Fuhkeën, is the station of a naval squadron, under a tsungping, and pertains in part to each of the provinces between which it lies.—The governor, lieut.-governor, tetuh, and tsungping, have each of them military secretaries called *chungkeun;* the governor's is a footseäng; the lieut.-governor's and tetuh's are of the rank of tsantseäng; and the tsungping's is a yewkeih.

Besides the regular provincial forces, there are bodies of troops under the governor of the Yellow river, and the governor of the grain transport; also for the defense of the dykes of Chĕkeäng: the places occupied by troops under the governor of the grain transport are called wei and so. In Szechuen, Yunnan, and Kweichow, are some military officers over the native tribes, called *too peën,* 'soil officers,' who bear the same titles that we have above enumerated. And in those provinces, as well as in Kansuh, Kwangse, Kokonor, and Tibet, are districts under military rule. The titles of the officers commanding in these are various; the higher ones are called sze, commissioners with distinctive epithets, such as 'directing commissioners,' 'soothing commissioners,' &c.; the inferior officers have their denominations according to the number of families who are under their rule.

The government of the provinces of *Mantchouria* consists of a supreme government at Moukden, and three provincial governments. The last are not perfectly uniform, that of the province of Shingking or Moukden being nearly the same as in China Proper, while that of the other provinces is wholly military. The supreme government of Mantchouria is formed on the plan of that at Peking, to which indeed it bears the relation that a branch does to its stem: there are five (in place of six) Boards, the Board of Civil Office being omitted, which correspond with those of the capital, and are under the superintendence, each of an officer bearing the rank and title of *shelang.* The business of these Boards is of the same nature as that of the six Boards at the capital; but on a very reduced scale, the sphere of their jurisdiction being chiefly confined to Moukden itself. The province of Moukden includes two departments, that of Fungteën foo, the metropolitan department, and that of Hingking or Kinchow foo. These are subdivided into chow and heën districts as in China. The city of Moukden, like that of Peking, is not under a chefoo, but under an officer of higher rank called *fooyin,* who co-operates with one of the shelang of the five Boards in the government of the metropolitan department. His assistant has, at the same time, direction of the literary branch of the administration.

Each of the 'three eastern provinces' (as those of Mantchouria are named,) is under the government of a tseängkeun or general, who is always a Mantchou. His subordinate officers are lieut.-generals *(foo tootung),* at the head of each principal division of the province. Subordinate to these, are garrison officers of several ranks, varying according to the importance of the districts under them; they are called *ching-showei, hĕling,* and *fang-showei;* these dele-

gate their authority to officers called *tsoling*, 'assistant directors,' who are stationed in every district. The three provinces are all in part maritime, and each general has therefore a naval force under him. The frontier posts are under charge of another class of officers called *fangyu*.

The government of *Mongolia* remains for the most part in the hands of the native princes. The whole population is enrolled, and formed into bodies called *ke*, the same word as is applied to the Mantchou troops, who are called *pă ke* '(troops of) the eight banners.' Each ke, or in Mongolian khochoun, is under a *tchassak* or *dzassak*, who is hereditary. The tchassak are all nobles, but not necessarily of the same rank. The ke, or standards, are united into corps called *tchulkun*, over which preside a commander-general, and a deputy. There are six such corps in Inner Mongolia, four in Outer Mongolia, and eight between Kokonor and Ouliasoutai on the Russian frontier. The officers subordinate to a tchassak are an assistant *taekeih*, officers called *changking*, with their assistants, heĕling, and tsoling. The ke are subdivided into tsoling's companies. In each of the four provinces of Outer Mongolia, is a khan, to whom all the ke are subject, and who is the head of the tchulkun or corps. In a few districts of Mongolia, in place of the tchassak, either generals or residents are put at the head of the government. There are also two residents in Outer Mongolia, at Kourun, for regulating the mutual intercourse of the Chinese, Mongols, and Russians.

The government of *Soungaria* and *Turkestan* is of three kinds: 1, in the easternmost districts of Soungaria, Barkoul, Oroumtchi, &c. it is for the most part the same as in China, and these districts have been incorporated with the province of Kansuh: 2, in the western districts around Ele, &c., where convicts are frequently sent, it is strictly military, being occupied by Mantchou and other troops, who are settled down as inhabitants of the soil: they are commanded by a tseängkeun, with subordinate officers, the same as in the provinces of Mantchouria, whose military authority extends also to the eastern districts and to Turkestan: 3, in Turkestan, the government is left in the hands of the native nobles, who are begs of different degrees of rank, under the control of residents at the principal cities.

The government of *Tibet*, like that of Turkestan, remains in the hands of the native authorities, but with an inferior degree of control on the part of the residents. The chief native authority lies in the dalai lama for Anterior Tibet, and in the bantchin-erdeni lama for Ulterior Tibet; both these have secular deputies called *dheba*. There is a resident at the court of each lama, who is consulted in all important affairs. There are also certain feudal townships called toosze, and some Mongols in Tibet, which are entirely under the authority of the residents.

We have thus hastily and imperfectly sketched the structure of the government of China and its dependencies. With regard to the former, we have derived much information from Chinese books, and only need occasional opportunities for personal observation, to ena-

ble us to derive much more. But with regard to the actual system of government in the colonies, beyond merely the controling authority exercised by the Chinese, we learn next to nothing. Having given, however, an outline of the subject, we purpose continuing the study of it more in detail; and as we gain new knowledge, we will present it to our readers. In China Proper, the rules of the civil and military services, the regulations of imposts, the criminal laws, &c., afford extensive topics whereon to dilate. And we intend to avail ourselves of them. On the whole, we see much to praise, and something perhaps from which to learn, in the Chinese system of government. But the administration does not always, very frequently we fear does not, coincide with the principles of the system. And as we remarked at the commencement of these papers, all sense of moral responsibility and correct principle is utterly destroyed by the plan of surveillance and mutual responsibility which has been adopted.

ART. VI. *Keënyun Yewhcŏ Shetcĕ, or Odes for Children in rhyme, on various subjects, in thirty-four stanzas.*

THREE of the school-books in use among the Chinese have already been brought to the notice of our readers: the Odes for Children, now before us, forms the fourth work in their series. It is written in pentameter; and is usually, if not always, put into the hands of children without note or comment: indeed, there has never been, so far as we know, any commentary written upon the work. In the same manner, without note or comment, we here introduce a translation of it for the perusal of our readers.

I. ADMONITIONS TO LEARNING

1 The son of heaven, honoring the wise and talented,
Affords you instruction in works of literature:
All other pursuits are of an inferior order,
But those of polite learning are preëminent.

2 While young you ought to study diligently,
And by such a course rise to rank and station:
The imperial courts are filled with officers in rich array,
All of whom are well versed in polite literature.

3 If children are only educated in poetry and prose,
What more for them can there be desired?
For then the celestial laurels are within their grasp,
And eventually they will far surpass the husbandmen.

4 Let your children be thoroughly educated,
And they will find gold and gems in books;
For when one son obtains imperial favor,
The whole family enjoy the celestial emoluments.

5 It is of the utmost importance to educate children,—
Do not say that your families are poor;
For those who can handle well the pencil,
Go where they will, need never ask for favors.

6 One at the age of seven, showed himself a divinely endowed youth,
"Heaven," said he, "gave me my intelligence:
Men of talent appear in the courts of the holy monarch,
Nor need they wait in attendance on lords and nobles.

7 "In the morning I was a humble cottager,
In the evening I entered the court of the son of heaven:
Civil and military offices are not hereditary,
Men must, therefore, rely on their own efforts.

8 "A passage for the sea has been cut through mountains,
And stones have been melted to repair the heavens;
In all the world there is nothing that is impossible,
It is the heart of man alone that is wanting resolution.

9 "Once I myself was a poor, indigent scholar,
Now I ride mounted in my four-horse chariot;
And all my fellow-villagers exclaim with surprise:
Let those who have children thoroughly educate them!"

10 Polish the mirror, and light will be reflected;
Sift and wash the sand, and the gold will then appear:
Those who are desirous of obtaining learning,
Ought with sincere purpose to exert all their energies.

II. LITERARY ATTAINMENTS.

11 The first entrance on a literary career is made
While neither parent is advanced to old age;
By successive steps the student rises to high rank,
And is then, like the venerable Laetsze, richly arrayed

12 He who but yesterday competed for high honors,
Is to-day clad in imperial vestments of green;
And returning home finds his parents still not old,—
He then understands the high excellence of learning.

13 And straight he proceeds to the palace of the moon,
His garments perfumed with the fragrance of the laurel;
And in the flowery streets the fair maidens appear,
Striving to gaze on the green robed candidate.

III. THE DIVINELY ENDOWED YOUTH.

14 See the long garments sweeping the ground,
And the broad sleeves shaking in the wind;—
That youth wishes to stand in the court of the son of heaven,
But has no desire to wait in attendance on his ministers.

15 He is the distinguished youth, he wore a short dress,
And his wide sleeves caught the vernal breeze;
But before entering the court of the son of heaven,
He must first wait in attendance on his ministers.

16 In the succeeding year, at the spring examination,
The fragrant flowers are strewed under the horses' feet;
And all his old acquaintances in humble life,
Gaze at him as he ascends the cloudy height.

IV. THE PALACE.

17 While the sun's glare floats over the gilded palaces,
And the mild breezes fan the gem-spangled vestibules,—
The ladies play on their elegant instruments of music,
And the young princes read poetry and the classics.

18 At a glance is seen the wide extent of the palisades,
And the gentle winds ruffle the surface of the water;
The white clouds fly swiftly across the heavens,
And the green mountains rise to view in the distance.

V. FANCIES.

19 The flowers open, and the butterflies gather around them,
The flowers fade, and then they cease to frequent them;
But the swallow nestling in front of the house-court,
Fails not to return even though its master be poor.

20 With friends who delight in poetry, wine, music, and chess,
With the delightful winds, flowers, snow, and shining moon,
With wealth and honor joined to leisure and fame,
We may quietly rest and be even as the immortals.

21 We rest forgetful of by-gone events as of dreams,
And muse on the flowing years that cut short our lives;
And grieve that the spring should so soon pass away,
And leave us only the dusky twilight with drizzling rains.

VI. SPRING RAINS.

22 Throughout the spring, how copious are the showers!
How quickly do they destroy all the opening flowers!
Do you not know the appearances of the spring season?
It is then that we have dark clouds accompanied with rain.

VII. SUMMER.

23 All men dread the scorching heat of summer;
But I am delighted with those long sunny days;
Then the spicy breezes come from the south,
And the turrets and balconies are fanned by the zephyrs.

VIII. AUTUMNAL DEWS.

24 In the morning the damp lies collected on the steps,
The mist is spread out over the face of the azure heavens;
Everywhere the dew-drops are gathered thick on the flowers,
Beautiful and round as pearls, and in countless numbers.

IX. WINTER.

25 The maple leaves fall, the Woo river is cold;
The sleet drives along on the frozen banks of the Tsoo;
Then the clear vapors rise from the face of the water,
And attracted by the sun are drawn up to form clouds.

X. THE PENCIL.

26 At pleasure the scrolls are rolled up and unrolled;
The writing pencil sounds like a knawing of the silkworm;
Parties write down freely their thought-conveying words,
And the winds bear them to their familiar friends.

27 What is the strength of a bow bound with seven fold cords?
Or the crossbow that will throw a thousand catties?
It is those who can use well the seven-inched pencil,
Who will most easily reach the imperial court.

XI. INK.

28 The fragrant glue, mixed with quicksilver and lampblack,
Is formed into sticks,—square, round, and flat:
These by daily use gradually wear away,
Until every part of them utterly disappears.

XII. THE INKSTONE.

29 The best inkstones are of a reddish hue,
Which have no veins, and are of a very fine quality;
Let gentlemen keep such for their own private use,
And allow no other person to rub ink thereon.

XIII. TRUE SELF-KNOWLEDGE.

30 Those who have errors, but will not reform,
And virtuous acquaintances whom they will not meet;—
Such, though they appear in human shape,
Truly deserve not to be regarded as human beings.

31 When you have received kindness great as the hills,
And enjoyed favors vast as the deep abyss,

Do not, by the exercise of a hasty and heated temper,
Set on fire a heart like combustibles dried by winter's cold.

XIV. THE DISTANT HILLS.

32 The color of the mountains is not discerned at a distance,
As the traveler through the whole day gazes on them;
And of their rugged and ever-varying summits,
He is even unable to distinguish their several names.

XV. THE MOUNTAIN FEAST.

33 On the ninth of the ninth moon is the mountain feast,
When the yellow flowers smile at the banished ministers;
At length intoxicated, the winds carry away their hats,
And dancing, the lovely moon long protracts their stay.

XVI. SHORTNESS OF TIME.

34 By one single day a new year is ushered in;
And all the cares of the past year are brought to a close:
Then let all the anxieties of a hundred years,
Be borne by us like those of but a hundred years.

ART. VII. *Walks about Canton: Chinese painting; visits to Macao; passage down the river; walks about the town; extent of the settlement; population; government; public buildings.* Extracts from a private journal.

CHINESE *painting* has often attracted the notice of foreigners. On arriving here, or else on my passage out, I met somewhere, in the Canton Register I think, the following remark, touching the fine arts: 'The ink drawings of the battle with Changkihurh, by an artist in Peking, have been sent to Canton to be painted by the best native artists; and it was said that the local government, by order of the emperor, applied to the English to have the original drawings engraved on copperplate.' This, coupled with what I had heard in my boyhood about Chinese picture-writing,—the grotesque figures on my grandmother's china ware notwithstanding,—made me curious to see genuine specimens of the 'native artists.' My wishes have been gratified; and my expectations not wholly disappointed; I have not found my way into all of the shops, of which I suppose there are thirty in the neighborhood of the foreign factories; in those which I have visited, however, I have seen a great variety of subjects. Their paintings of animals, fruits, and insects, &c., are often well done. In portrait and miniature painting, some of the pictures of 'Mr. Lamqua' are good. To-day I have seen, and not for the first

time, an historical painting—the battle of the Bogue,—by a native artist. His Brittanic majesty's ships, the Imogene and Andromache, were represented as filled with men dressed in cocked hats and red jackets, and sitting two abreast, drifting slowly up the river under a heavy fire from the fort on Tiger island. The imperial flag was flying over the battlements and from the mast heads of the celestial men-of-war. In the whole piece there was nothing like the scene intended to be described; the 'barbarian ships' having undergone such a transformation as to lose entirely their identity; and the island itself could not be known except by its name, which was written upon it in large Chinese characters. *Wednesday, August 5th,* 1835.

Visits to Macao are often made by the residents in Canton. The passage-boats, viz: Union, Sylph, and St. George, in comparison with the inside chop-boats of the last century, afford strong inducements to try a change of air and place. By circular it is announced that "the 'Union' will leave for Kumsiug moon and Macao tomorrow at 5 P. M. precisely." *Wednesday, August 12th.*

The passage down the river brings the traveler in view of sights and wonders which can be known only by ocular demonstration. The two Follies, with heads of tigers; the boats of many sorts and sizes; the imperial navy yard; men-of-war, with barn-doors for helms; fish-stakes; Howqua's fort, 'built like a hencoop;' the half-way pagoda, &c.; form the landmarks to Whampoa, which we reached in one hour from Canton; having passed in the meantime one of his Siamese majesty's ships 'bearing tribute.' At 11 o'clock the wind failed, the tide turned, and brought us to an anchor, two miles above Tiger island. Under weigh at 5 in the morning: at half-past 3 P. M. met the Sylph, and exchanged letters; at 4, had a smuggler alongside, with sixty oars and eighty men: wrecks and relics of the typhoon; a human body floating down the river; anchor in the 'moon;' the *fankwei neujin*, alias, foreign ladies; an arrival; news; reach Macao; tankeä lasses; Chinese custom-house. *Friday, August 14th.*

Walks about Macao: Praya Grande; Bishop's walk; bathing in the great ocean; groupers and sole fish; awful havoc made by the late gale; unroofed houses; beggars; ride to the barrier; the Manila and Java ponies; an Arabian horse; Chinese horsemanship. *Saturday, August 15th.*

The extent of the settlement is less than three miles in length and one in breadth: its topography; how obtained by the Portuguese; its early history; character of the first adventurers; inner harbor; Typa; Green island. *Monday, August 17th.*

Population: Portuguese, say from 4600 *a* 4700, of these 2600 *a* 2700 are females, 800 *a* 900 are slaves, and 300 are soldiers; Chinese population 30,000; education; great want of good schools; the newspaper; lack of enterprise, and the causes of it; masquerade; a Caffre with a Jews-harp; vespers. *Thursday, August 20th.*

Government of Macao: its precarious footing; its relation to the Chinese and foreign powers not well defined; advantages of being

independent of the Chinese and of maintaining amicable feelings towards foreigners; the governor; judge; senate; the king of England's commissioners. *Monday, August 24th.*

The public buildings are old and decayed, and some of them are in ruins. Forts and churches are numerous, and a numerous clergy is connected with the former. The college of St. Joseph has seen its best days; the 'British museum' is defunct; and the cave of Camoens deserted. The aviary and 'humerous Hogart' are not to be forgotten: nevertheless the lions are soon 'exhaust,' and 'Macao after all is a dull place,'—not so to me. I shall start for Canton early Monday morning. *Saturday, August 29th.*

ART. VIII. *Literary notices. London Review; Quarterly Review; the Edinburgh Review, or Critical Journal, No. 123; the Asiatic Journal, for March, April, and May,* 1835.

1. *The London Review, No.* 1, *April,* 1835. "Legitimæ inquisitionis vera norma est, ut nihil veniat in practicam, cujus non fit etiam doctrina aliqua et theoria." This is the motto of the new review, a thorough-paced reformer, claiming for the people the entire and complete choice of their representatives: and it therefore desires two things, secret voting and short parliaments. The work seems to be in able hands, and all its articles are surcharged with the spirit of reform. 'The state of the nation, New South Wales, municipal corporation reform, state of philosophy in England, tithes and their commutation, the ballot—a dialogue,' are the leading topics in the number before us.

2. *The Quarterly Review, No.* 107, *April,* 1835. In a recent number of the Quarterly (that for January, 1834), it is stated that a very few years ago, an innocent Italian was given up to be strangled by the Chinese authorities, "to save the life, it has never been denied, of a guilty American." We were sorry to see this false statement go forth to the world from such an authority as the London Quarterly. And we are glad to observe that the falsehood has been, as it was proper it should be, fully exposed in a recent number of the North American Review. See the number for January of this year. The Quarterly now before us contains two articles "on the Americans," the writers of which inveigh vehemently against "the great sanctuary of liberty, equality, and philosophy beyond the Atlantic." The first of the two articles is not written in a good spirit; the second, the subject of which is the brave and erudite major of Downingville, has elicited a better 'humor.' The 'experiences of the Yankees,' however, are now and then treated rather unceremo-

niously; and "what we regard as the most amusing" of all is, that the major's letters "must be allowed to be the most authentic specimen that has as yet reached Europe, of the *actual* colloquial dialect of the northern states. [!!!] It will be manifest henceforth that the representations of this gibberish, for which Mr. Matthews and Mrs. Trollope, and other strangers, have been so severely handled by the American critics, were, in fact, chargeable with few sins except those of omission." 'Lyell's Principles of Geology, being an inquiry how far the former changes of the earth's surface are referable to causes now in operation,' forms the topic of a very valuable article of the Review, and 'a fit prelude to the Bridgewater treatise on geology, which we are expecting from the pen of Dr. Buckland.'

3. *The Edinburgh Review, or Critical Journal, No.* 123, *April*, 1835. Recent political occurrences, selections from the American poets, vacating parliamentary seats, the aristocracy of England, the approaching comet, Coleridge's table talk, British statistics, newspaper tax, memoir of Mirabeau, light-houses, state of parties, are the chief subjects discussed in this number. 'The approaching comet' is handled in a masterly manner, occupying a long article of almost fifty pages.

4. *The Asiatic Journal, Nos.* 63, 64, *and* 65, *for March, April, and May*, 1835: *London.* The recent dispute with China, the death of Dr. Morrison, and all other topics connected with this country, are duly considered in this Journal. In an article from "a Chinese student," published in the number for April, we are informed, that "there are in London no less than five [Chinese libraries]: 1, Dr. Morson's, now at Austin Friars; 2, that at the British museum, consisting apparently of some six hundred volumes Chinese, bound up in about a hundred and fifty English; 3, that of the East India Company; 4, that of the London university, presented by the late Jeremy Bentham and Dr. Olinthus Gregory; and 5, that of the Royal Asiatic Society, presented by sir George Staunton, in 1823, and consisting of one hundred and eighty-six different works, in twenty-six hundred and ten volumes (of the Chinese sort, answering nearly to our *numbers* of a periodical)." A few remarks, which are all our limits will admit, ought to be made respecting the 'dispute with China.' The article occupies eight pages, and by its numerous misrepresentations will produce much evil. The writer of the article says that the Chinese, in their state papers, appear to great disadvantage in the eyes of Europeans, principally because 'their style is rendered into literal English.' As an example, he says there is 'no doubt' that the sense of the Chinese character *e*, in 'idiomatic English' is merely 'foreigner.' He then proceeds to give a new version of governor Loo's edict of the 18th of August, 1834, and in the "form in which it would appear, could the viceroy have written in idiomatic English." We assure the *author* of the new version, that were he a son of Han, and should put his idiomatic English into idiomatic Chinese, and present it to any magistrate in this empire to be by him issued as an official document, both he and the magistrate

—the writer and proniulgator of the new version—would be denounced as traitors and forthwith dispatched to the 'cold country.' A new version of the author's article, written in 'idiomatic English,' we suppose 'would appear' thus: "I and my friends for a long time enjoyed the monopoly of the China trade; our income was immense, and as sure as the return of the summer and winter: true, the nation had to pay largely for their teas, but what was their loss was surely our gain; and," &c. &c. &c.

ART. IX. *Journal of occurrences. Emperor's birthday; the new nganchă sze; the bark Troughton; military reviews; tomb of the empress; Halley's comet; the death of a Mohammedan; literary examinations.*

OCTOBER 1st is the anniversary of the birthday of his majesty Taoukwang, who was born on the 10th of the 8th moon, 1781: accordingly, he has now completed his 54th year. He succeeded his father Keăking in August, 1821; and since that time, it is said, that the empire has not enjoyed one prosperous or happy year: famines, inundations, earthquakes, and insurrections, have agitated all the inhabitants of the earth, and moved the heart of the son of heaven. Not long ago it was predicted that this year would be a happy one, but current events are contradicting the words of those who declared what they knew not. For ourselves, we fear that times of severe trial and visitation await the inhabitants of this land: we thus judge from what we see and know; and our only hope that it will be otherwise is in the boundless goodness of Him who "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."—Early this morning, all the officers of the provincial government repaired to the Wanshow kung, a spacious hall consecrated to the emperor, and there made their prostrations and paid to his majesty those divine honors, which as 'son of heaven,' he claims from 'all people.' The same ceremonies are performed by all the officers of government throughout the empire.

Tuesday, 6th. Wang, the new nganchă sze, his majesty's 'commissioner for the regulation of judicial trials' in the province of Canton, has created great consternation among the gamblers, etc., of the provincial city. It is said that his excellency, in the habit of a private gentleman, and accompanied by one or two of his attendants, traverses the streets in all directions, and at all hours of the day and night. It is reported that in several instances, he has entered gambling-houses and opium shops, and in a most unceremonious manner dealt out justice to guilty offenders. His police also receive special commissions to go where bad men congregate, and seize and drag to justice those who disturb the public peace. To-day, in one of the streets near the foreign factories, Wang made his appearance and routed a party of gamblers, some of whom were seized and flogged on the spot. This looks like 'reform.' If his excellency were only proof against bribery, we might expect good results from his activity; but if so, he is quite unlike his predecessors. He has been in office here about two months.

Wednesday, 7th. The bark Troughton. An officer arrived from the fooyuen of Fuhkeën, having in custody a criminal, suspected of having been concerned in the piratical attack on the bark Troughton. The man has been handed over to the fooyuen for trial. It is said that all the duties, or portcharges, on the vessel have been remitted by the local authorities.

Tuesday, 13*th*. *Military reviews* are held beyond the eastern gate of the city, on a plain which is seldom if ever visited by foreigners. Nevertheless, the local authorities think, very properly, that it is their duty to keep a strict guard against their foreign visitors: accordingly, the cheheën of Nanhae a few days ago issued a proclamation forbidding them to repair to the parade grounds to witness the military reviews which were there soon to take place: two reasons were offered for this prohibition: first, lest having swords with them (which is never the case), they should suddenly get into a rage and injure the by-standers; and in the second place, lest they themselves should amidst the crowds be trodden under foot: for these considerations, the cheheën orders the hong merchants and linguists to do their duty, and prevent the foreigners from transgressing their proper limits.

To-day, the fooyuen, who, since the decease of governor Loo, has performed the duties of the governor's office, went in person to review the troops. It is said that his excellency has just dispatched a few hundreds of soldiers to the neighborhood of Macao, that they may be in readiness to repel the foreign foes, whom the Chinese suppose are about to invade the coast of this province.

Thursday, 15*th*. *Fires*. The cheheën of Nanhae has sent out a proclamation, to admonish the good people of his district, (all the affairs of which he is required to know and regulate,) to guard against the outbreaking of fires; he tells them that in every house and shop there must be set up a large jar filled with water, ready for immediate use, in case their houses should get on fire.

Tomb of the empress. Great care is taken by the Chinese to select good, or fortunate, places for the burial of the dead. There are persons whose special business it is, and who make it their chief employment, to determine which are, and which are not, fit localities. Sand, water, and ants, are the three things which are always to be avoided in selecting a grave. An imperial order has just come down from the throne, directing the individual who was appointed to select the burial place for the late empress, to be deprived of his peacock's feather and degraded, because he has been guilty of some mistake in selecting the time and place for the interment of her majesty's remains.

Tuesday, 20*th*. *Halley's comet* has been an object of some interest to our celestial friends during the last few days. None of the Chinese here, so far as we know, were aware of its approach; but its brilliant course has not failed to attract their notice, though to some it has been looked upon as the harbinger of wo. They tell us of numerous instances in which such phenomena have preceded the death of monarchs and the fall of dynasties, and of other calamities not a few. And even now ill tidings are abroad of insurrections and inundations that have just occurred in various parts of the empire. Leaving these vague rumors to be verified or contradicted in due season, we will here notice the comet's course and appearance. In the Canton Press of the 17th instant, are the following observations: "Since the early part of September we have endeavored to discover this 'wanderer of the heavens,' but owing to much cloudy weather it was not until the night of the 12th instant that we observed it, then forming with the two last stars of Ursa major, the points of a right angled triangle, nearly. It now rapidly traverses the firmament towards Serpens, and will pass the equinoctial line about the 22d instant, as far as our observation goes and guided by the chart of the comet's track as given in the Nautical Almanac for 1835: the track of Pontécoulant is nearest as to declination, but about five days in advance of its real position on the 12th, its right ascension of that day being given for the 7th."

Monday, 26*th*. *The death of a Mohammedan* occurred in the city of Canton last night, under circumstances which illustrate the strong superstition and credulity of this people. A follower of the false prophet, contrary to his creed, accidently ate a piece of pork and laid down to sleep. In his dreams a man appeared before him, inquired the reason of his violating the laws of the prophet, and forthwith dragged him away. Frightened, he raised his voice and awoke, and after telling his family what he had done and seen, immediately expired. His neighbors believe this story to be true, and that his death was a punishment inflicted on him for not adhering to the faith in which he was born.

Thursday, 29*th*. '*The gracious examination*,' which has been held in the provincial city during the month, closed this morning; the result has been proclaimed in a public edict, issued by his excellency the fooyuen. The particulars of this literary trial, we shall endeavor to lay before our readers in the next number.

THE

CHINESE REPOSITORY.

VOL. IV.—NOVEMBER, 1835.—No. 7.

ART. I. *The Bible: its adaptation to the moral condition of man; with remarks on the qualifications of translators and the style most proper for a version of the Scriptures in Chinese.*

THE BIBLE contains the only system of faith and practice, which is in all respects adapted to the wants of the whole human family. The declarations of its Author, and the whole tenor of its doctrines, precepts, and ritual, all unite to prove its suitableness both to the internal character and external circumstances of man, in every state of society and in every part of the earth. "Its doctrines, though in some particulars above the comprehension of man in the present infancy of his being, are yet remarkably adapted to the exercise of his intellectual faculties, and all in perfect conformity with the dictates of sound reason. Their unequaled sublimity imparts an elevated character to the mind, which the utmost refinements of human wisdom could never produce. Their certainty brings the whole world out of that maze of endless perplexities, in which the best and most enlightened of pagan sages wandered, and led after them the blinded multitude. The powerful support which the doctrines of Christianity afford to the hopes of the guilty, pacifies the conscience, purifies the heart, and gladdens the countenance: their greatness enlarges the soul, and raises it to God; while their fullness and variety furnish endless topics of thought and exhaustless sources of pleasure: most of them are easily understood, and they are all full of consolation to the truly penitent and upright in heart. The precepts of the Bible are all simple, holy, reasonable, and useful to man in every capacity and in every relation of life; and his dependence on the Supreme Being, his circumstances in the world, the desires of his immortal nature, and the testimony of his conscience, all prove it to be both his duty and his interest to obey them. Its ritual, which is neither complicated, expensive, nor irksome, can be carried to all parts of

the world, and be observed just as well where neither gold, silver, nor materials for costly array exist, as where they are found in the richest abundance: for it commands no uniformity of dress, either in the ministers or the members of the church. Magnificent temples, decorated altars, and splendid ceremonies, form no part of the New Testament ritual: it enjoins no uniformity of language in the worship of the Deity; no vexatious peculiarities in gait, gesture, and posture of worshipers; no expensive apparatus in the celebration of divine ordinances, and no technical Shibboleth to characterize the doctrines and followers of Jesus: simplicity and utility are the characteristics of all its observances: piety, truth, justice, purity, peaceableness, benevolence, and usefulness of life, are the only marks by which it requires the servants of God to distinguish themselves from 'the world which lieth in wickedness.'

"Christianity, as thus revealed in the Bible, claims the whole world as the sphere of its operations: it knows no other locality: it commands the nations to give up nothing but what is injurious for them to retain; and proposes nothing for their acceptance but what they are miserable without: it casts no slight on any one country, by exalting the virtues and glory of another: it represents all people and nations as on a level in the eyes of God, as equally offenders against him, equally subject to the decisions of his awful justice, and equally welcome to the benefits of his abundant mercy. Its moral and positive duties are equally binding on all to whom the gospel is made known; its salvation and privileges are open on the same terms to all who will receive them, without distinction of age, rank, talent, or country; and its tremendous sanctions will be executed on all who reject or abuse it, without partiality, and without the possibility of appeal or escape. It commands nothing inconsistent with the outward condition of nations or of individuals to perform; while it contains the germ of every principle necessary to render the throne stable, the nation prosperous, the family happy, the individual virtuous, and the soul eternally blessed. *Christianity is the only religion fitted for universal adoption;* and the only one capable of conducting the kingdoms of the world to immortal felicity. It is, therefore, the duty of all who expect to be saved by Christ, to do their utmost for the extension of Christian knowledge; and God is pleased to honor and bless his servants, by making them the mediums of his mercy and goodness to others. In every age, since the days of Jesus, the obligation to this duty and the value of this honor, have been felt in the church, either in a greater or less degree." *Milne's Retrospect.*

In making these extracts from the writings of Dr. Milne, we have in a few instances changed his phraseology in order to adapt his remarks to what we have further to add on the subject of translation, selected from the Retrospect and Gleaner. One of the first objects which the London Missionary Society had in view in their mission to China, was the translation of the Scriptures. On this topic, Milne has given the following observations.

"The treasurer of the Society, Joseph Hardcastle, esq., thought it would be important to have a person to learn the Chinese language in China itself; and that the translation of the sacred volume should be made by one who was himself seriously convinced of the truth of its doctrines, in contradistinction from a translation made by a heathen man, or by one but slightly acquainted with Christian truth. The treasurer's idea of the desirableness of having the sacred Scriptures translated by a person well acquainted with their contents, and a lover of truth, is very important. The union of these two qualifications, is of the highest consequence; for on the one hand, a bare knowledge of the grammar, idioms, and style, of Scripture language, without a cordial love of truth, and submission of heart to its authority, is far from being an adequate preparation for the translation of that most important of all books. On the other hand, a sincere love of truth, a tolerable acquaintance with the Christian system of doctrine, and ability to render perspicuously a collection of moral maxims, or the general sense of any paragraph, are also far from being adequate. These qualifications, a heathen convert of three or four years' standing may possess. But in order to the execution of a complete translation, a much greater degree of acquaintance with the original tongues, with the form and composition of the sacred books, with the Jewish antiquities, sacred geography, and biblical criticism in general, than such a man can be reasonably supposed to possess, is necessary. The native convert tries to make the style of his version smooth and easy to readers of his own country; and in this he will generally be more successful than a translator from a foreign nation; but, whatever advantage it may possess, as to ease and perspicuity of style, and conformity of idiom to his own language, these will commonly be found more than counterbalanced by a close and literal adherence to the text; by a want of deficiency in expressing the beauty and force of figures; by passing over, as of trivial import, some turns of expression, or some particle, on which the very point and strength of the passage depend; and by a general failure to express the sense with that scrupulous fidelity which is justly deemed essential in rendering the holy Scriptures into a foreign language, not from any intentional want of fidelity, but from a want of other qualifications, which are no less indispensible, and the attainment of which requires longer time and more means, than such a person has very likely enjoyed. Moreover, the labor of examining correcting, and revising, the version of a native translator, so that a man can give his sanction to it as fit for use, not to say perfect, can be little less than that of doing the work with one's own hand." *Retrospect, page* 50.

"In translating the sacred Scriptures into Chinese, Dr. Morrison felt at a loss for a time, as to the kind of style most proper to be adopted. In Chinese books, as in those of most other nations, there are three kinds of style, a high, a low, and a middle style. The style which prevails in the Woo King and Sze Shoo, is remarkably concise and considered highly classical. Most works of fiction of the lighter

sort, are written in a style perfectly colloquial. The San Kwŏ, a work much admired in China, holds, in point of style, a middle place between these two. He at first inclined to the middle style; but afterwards on seeing an imperial work, called Shing Yu,* designed to be read twice a month in the public halls of the different provinces, for the instruction of the people in the relative and political duties, and which is paraphrased in a perfectly colloquial style, he resolved to imitate that work: 1, because it is more easily understood by the bulk of the people; 2, because it is intelligible when read in an audience, which the high classical style is not at all: the middle style is also intelligible when read in public, but not so easily understood as the lower style; and 3, because it can be quoted verbatim when preaching, and understood by the people without any paraphrastic explanation.

"On reconsidering the subject, however, he decided on a middle style as in all respects best adapted for a book intended for general circulation. On the one hand, it possesses something of the gravity and dignity of the ancient classical books, without that extreme conciseness which renders them so hard to be understood. On the other hand, it is intelligible to all who can read to any tolerable extent, without sinking into colloquial coarseness. It is not above the illiterate, nor below the better educated. The Chinese, whenever they speak seriously, affect to despise the colloquial works of fiction, while at the same time, they are obliged to acknowledge that the style of the ancient classical books is not adapted for general usefulness. Of the style of the San Kwŏ, they speak in raptures. It may indeed, as far as the style is concerned, be considered the Spectator of China. Dr. Johnson said, that 'He who would make himself perfect in a good English style, should give his days and nights to Addison.' The same may be said of the San Kwŏ. The student of Chinese, who would express himself with ease and general acceptance, either in conversation or in writing, ought carefully to read and imitate the San Kwŏ. A style formed from a union of the commentaries on the classical books, with the San Kwŏ, is well suited to a version of the sacred Scriptures, and to theological writings in general. The subjects treated of in these commentaries are often of a grave cast; hence the style which a frequent and attentive perusal of them, would form, is likely to be much adapted to the dignity of divine things; while that formed on the model of the San Kwŏ, will produce a smooth and easy flow of expression.

"It has been, and probably still is the opinion of some, that a version of the holy Scriptures into Chinese, should be made in imitation of the style of the text of the classical books, e. g. of the Woo King, the Sze Shoo, and particularly the writings of Măngtsze, [Mencius,] have been mentioned as holding a first place in those books which the translator should copy after. But with all due deference to those who hold this opinion, the writer cannot help thinking differently. In a critique or apology to the public, the names of

* See Chinese Repository, vol. 1, page 297.

Chinese philosophers sound well, and may produce an effect on those who have not the means of looking more narrowly into the subject.

"If we consider what is probable and what the actual fact is with regard to these writings, it will not perhaps appear perfectly evident, that they ought to be imitated. For, the Chinese classical books, if they are, what no one doubts, a faithful collection of the maxims and productions of those eminent men to whom they are ascribed, then the style is more than two thousand years old. Taking into the account the frequent changes and fluctuations to which all languages are subject, is it probable that a style of language which prevailed twenty centuries ago, should be suited to modern times? Is there any such example on record? If any one object, 'that though the language and style of other countries have changed, yet those of China have not;' it is answered that the great difficulty which all learned Chinese find in understanding their ancient books, bears much against the objection; especially when we consider that the difficulty does not arise merely from the reference to customs and usages long since obsolete, and the relations of things of which we, in the latter end of the world, know almost nothing; but also from the style and structure of the language itself. Again, if we attend to the actual fact, we shall find that the Chinese classical books are not even supposed to be intelligible without a commentary. The naked text is never read except by children for the sake of learning the sound, and under the explanation of a schoolmaster; or by persons who have previously read it with the commentary; and it is not understood by one fifth of those who have spent several years in reading it, notwithstanding their having enjoyed the advantages of both a commentary and a teacher. If it be objected that the difficulty arises not from the style but from the subject; it is answered that, with the exception of the Yeih King and the Chung Yung, which treat of abstruse, astrological, and metaphysical topics, the others have no great difficulties in their respective subjects, but what arise occasionally from allusions to ancient usages, the definitions of which have not been clearly handed down in history.

"A very considerable part of the most esteemed classical books, namely the Sze Shoo, is filled with maxims and aphorisms, which require a style of a peculiar character, and which is but ill suited to historical narration, or to subjects where a certain train of thought is preserved throughout a paragraph of five, ten, or twenty sentences. With respect to Măngtsze, his style is generally masculine and animated; but partakes of certain levity to which his mind was sometimes subject; and the same difficulties attend his writings which attend the other classical books, though perhaps not always to the same extent. China, it is true, has scarcely any modern writers of note; but Chootsze and his contemporaries who wrote in the 12th century, were eminent authors; and is it not more reasonable to suppose that the style of language which prevailed six hundred years ago, is better adapted to modern use than that which prevailed two

thousand years ago? Chootsze paraphrased most of the *King*, or classical books; and confesses himself often at a loss for the genuine sense of the text, from its extreme age and brevity. The writer has therefore no hesitation in giving it as his decided opinion, that the style of the books commonly called *King*, is by no means fit to be imitated in general, either in a version of the sacred Volume, or in theological writings—or indeed, in any work intended for extensive perusal and usefulness among all classes. For, admitting that a version of the Scriptures formed on the style of the classical books, would be understood by the learned, and perhaps admired by them, yet the generality of the people would be able to understand but very little of it. A great deal of hard work would be left to the preacher and commentator, which the translator, by imitating models of more modern date, might prevent." *Retrospect, page* 89.

In the Anglochinese Gleaner for January, 1819, we find some 'remarks on the translation of the Scriptures,' which were communicated to the editor of that work by an individual who signed himself Servus. In a note which accompanied the communication, he says: "a friend of mine, lately observing in a Bengal periodical publication some unfriendly strictures on the translations of the Scriptures which are made by a respectable body of men in that quarter, sent me a few remarks on the subject of Scripture translations in general; several of his observations, however, relate chiefly to translations into the Chinese: they all appeared to me so just and useful, that I determined to send them for publication in your miscellany: I have added to them remarks of my own, and submit the whole to your consideration and that of your readers." We here introduce the remarks, but without any observation of our own, proposing however to resume the subject in our next number. The observations of Servus and his friend are as follows:

"'To translate faithfully, perspicuously, and elegantly an ancient foreign book into one's mother tongue, is not an easy task.'—A comparison of but a single chapter of the authorized version of the Old Testament with the Hebrew original, and with the idiom of the English language, is sufficient to confirm this remark. The English Bible is perhaps as good a version on the whole as ever was made; and that the enlightened, pious, and persevering efforts of that ever venerable body of men who executed it, should have failed in not a few instances, to combine all these qualities, furnishes an irrefragable proof of the difficulty of the task.

"'It is more difficult to translate well an ancient foreign book into a newly acquired foreign language.'—Especially so, when that language is in itself peculiarly difficult, and when there may have been but a few and imperfect helps to assist in acquiring it. In this case, the difficulty is double. The translator has to do with two foreign languages, that out of which he is translating, and that into which he is translating; and it will not be deemed by good judges, any disrespect to modern translators, to affirm that there is not one of them, however high his character, or by whomsoever patronized,

that can be supposed to be so fully acquainted with either of these as he may reasonably be expected to be with his own mother tongue. If we may add to this, that in such a book as the Scriptures, (particularly the old Testament,) the vast lapse of ages since many of the customs related, and the objects alluded to, existed, makes the difficulty much greater than in rendering a more modern book.

"'Fidelity and perspicuity must take precedence of any attempts at elegance.'—Elegant translations can hardly be expected from the pens of foreigners; and to sacrifice perspicuity to conciseness, or to run the risk of a failure in fidelity, for the sake of attempting to please the learned, would savor more of pedantry than of wisdom.

"'An overweening desire of elegance in such a case is likely to degenerate into the affected and ridiculous.'—I once saw a learned Asiatic hold up a translation made into his own language, with a smile, saying, 'the writer of this is just like some of our learned men, who, when they publish a book, try to scrape together a few difficult and unusual words, from some of the ancient books, in hope that their learning and acquaintance with classical antiquity will be admired. I fear, however, that many people of ordinary education will derive no benefit from such productions.'

"'There are in the sacred Scriptures passages hard to be understood by learned Christians: in the New Testament, some of our Lord's parables and allusions were not understood by his hearers; nor even by the Apostles: St. Paul's reasoning is not always seen clearly on a first perusal: the book of Revelation is obscure; and there are passages in the Old Testament, in which the crimes mentioned are disgusting.'—How much more may this difficulty be expected to be felt in heathen nations, which have but few, if any, means of understanding the Scriptures, beyond the translation itself.

"'Foreign names always appear uncouth; foreign manners often appear ridiculous; not even men of education are free from the petty weakness of despising everything with which they have not been accustomed; the less people have seen and read of the various tribes of mankind the more liable are they to this folly. Foreign names appear singularly uncouth in the Chinese language.'—The same uncouthness exists by the introduction of Tartar names into Chinese, in the civil or army lists. I lately saw a Chinese history of the wars of the present dynasty, in which the names of Tartar generals, cities, &c., sounded extremely unpleasant to the ear.

"'No mere translation, however good, can make difficult subjects easy, nor a slight and obscure allusion clear to any reader. So much for the real difficulties. The characters of persons who ask, and those who give opinions about translations, must also be considered.'—For every one does not ask with the view of knowing the real qualities of a version; and there are perhaps but few who are capable of giving a just and fair testimony on the subject.

"'There are some sincere Christians who act occasionally unworthily, and pass over ninety-nine excellences in order to fasten on some one fault for the purpose of serving party views.'—And the

fault may perhaps originate in the transcriber, or in the printer. But admitting that it is entirely owing to the translator, surely it is not honorable to take advantage of that, in order to exclude his labor from the public patronage, to expose him as ignorant and hold up his version to unmerited contempt. To act thus, what one version is there extant which would not be condemned?

"'There are disaffected Christians, who wish in a most unchristian manner to disparage all efforts to spread the gospel.'—Such persons must have something to say, and as they can very rarely judge for themselves in this particular, they gladly fix on what they may chance to hear, or what persons of the same stamp may choose to surmise, in order that their opposition to the cause of truth may not seem to be without foundation.

"'There are heathen men who have a rooted aversion to, and contempt for, the names of God, and of Christ.'—These persons will frequently on seeing such sacred names, instantly throw down the book which contains them, in the most contemptuous manner, without giving it a single moment's examination. When this circumstance comes to the knowledge of those who ridicule or oppose attempts to promote Christian knowledge, they rejoice as those who have found great spoil; how well their joy is founded, let the candid reader judge.

"'There are persons educated as Christians, who sneer at the Bible and see no beauty in it. There are some, yea, many heathens in Asia, who will say whatever they think gratifying to the persons who ask them questions; and therefore their testimony for, as well as against, is to be received with caution. Now suppose a disaffected Christian asks a disaffected heathen to look into a Testament for half an hour, and he stumbles upon some difficult passage, turns it over and shuts the book, and thus prepared, comes forward with a sneer of contempt, or a declaration that it is all absurd and unintelligible, to the great delight and conviction of the Christian traitor. What weight ought such testimony to have with dispassionate men.' To these it may be added, that there are none more apt to find fault with other men's labors, than persons who have but a comparatively slight acquaintance with the language into which the translation is made: sentences which do not happen to be constructed in the same manner as those in the limited space over which they have passed, words and phrases employed, with which they are unacquainted, &c., are condemned as unclassical, though perhaps these half-drilled scholars have never all their days read one hundred pages of any native book whatsoever!

"'In every country, the language of commerce and business is considerably different from that of religion. The Bible being the source of religion, requires a style of language in the translation suited to the subject.' But many of those Europeans in Asia, who have any knowledge of the native languages, possess no further acquaintance with them than as the mediums of commercial or civil transactions. They know them not as adapted to philosophy, reli-

gion, and morals. Hence, it may sometimes happen that well disposed persons, not adverting to this circumstance, may make remarks on translations, and think them faulty, when the fault is in themselves. Finally, there are things in the sacred Scriptures, to express which no established terms are found in some heathen languages. When these occur, they must either be left untranslated, and the bare sounds given, or a new mode of expression employed, both of which are uncouth; and when a disaffected Christian or heathen happens to meet with these, it is ten to one if he does not condemn the whole book. I would be the last, Mr. Editor, to stand up for the faults of translations, or to assert the perfection of any of them, or to argue that farther attempts to render them smooth and even elegant, should not be made. I think, however, that an attentive consideration of the particulars which have been specified above, would tend both to show the arduous nature of the translator's labor, and to check the presumption of ignorant or inconsiderate men. As for those critics who are personally ignorant of the language of any version on which they remark, I will allow them to exult in their discoveries."

ART. II. *'Rest for thee in heaven,'—an ode in five stanzas, with remarks respecting forgetfulness of that rest, and a picture of human life.*

FROM a friend in Macao the following stanzas have been sent to us, with a request that they may appear in the Repository. We have much pleasure in giving them a place in our pages, not only for their intrinsic value, but because they point us—'poor travelers on life's pilgrimage dreary'—to that glorious rest, of which all are so forgetful, so neglectful. Our readers will not expect us to pause here to write for them a lecture, yet surely we may, *en passant*, give expression to the most ardent desires that, when the toils of life are ended and these busy, bustling scenes are closed, they may enter into that rest 'which remaineth for the people of God:' nay, far more than this should every heart desire; because, though 'few and evil are our days' on earth, it is only in this 'inch or two of time,' that the spirit can be prepared for the rest above. Thanks be to God that he has given us the means and abundant opportunity for making this preparation. Everlasting thanks to our heavenly Father, that for our example "he rested on the seventh day from all his works," and bade his people 'remember it and keep it holy;' and in apocalyptic vision sealed it with the appellation of the 'Lord's day,' that to the end of time it might stand a perpetual memorial of his goodness, and an emblem of

that heavenly rest which he has promised to all his faithful children. Beyond all controversy, these earthly Sabbaths are designed by our Maker to fit us for rest in heaven: the former are an antepast of the latter; and our preparation for the one will be according to our improvement of the other. Reader, let but these earthly Sabbaths be rightly improved and become thy delight, and then with emphasis may be addressed to thee the words of the following stanzas.

"Should sorrow o'er thy brow
Its darkened shadows fling,
And hopes that cheer thee now
Die in their early spring;
Should pleasure at its birth
Fade like the hues of even,
Then turn away from earth,
There's rest for thee in heaven.

"If ever life shall seem
To thee a toilsome way,
And gladness cease to beam
Upon its clouded day;
If like the weary dove
O'er boundless oceans driven,
Raise thou thine eyes above,
There's rest for thee in heaven.

"But oh! if thornless flowers
Throughout thy pathway bloom,
And gaily fleet the hours,
Unstained by earthly gloom;
Still let not every thought
To this poor world be given,
Nor always be forgot
Thy better rest in heaven.

"When sickness pales thy cheek
And dims thy lustrous eye,
And pulses low and weak
Tell of a time to die;
Sweet hope shall whisper then,
'Though thou from earth be riven,
There's bliss beyond thy ken,
There's *rest* for thee in *Heaven*.'"

As a counterpart to this description of that bright world above, where sin, sorrow, and death, come not, and where holiness, joy, and glory, shall be perpetual, we subjoin the following 'picture of human life,' from the pen of J. Montgomery.

"What is this mystery of human life?
In rude or civilized society
Alike, a pilgrim's progress through this world
To that which is to come, by the same stages,
With infinite diversity of fortune
To each distinct adventurer by the way!

Life is the transmigration of the soul
Through various bodies, various states of being,
New manners, passions, tastes, pursuits in each;
In nothing, save in consciousness, the same:
Infancy, adolescence, manhood, age,
Are always moving onward, always losing
Themselves in one another, lost at length,
Like undulations, on the strand of death.
The sage of threescore years and ten looks back,
With many a pang of lingering tenderness,
And many a shuddering conscience-fit, on what
He hath been, is not, and cannot be again:
Nor trembles less with fear and hope, to think
What he is now, but cannot long continue,
And what he must be through uncounted ages.
The Child;—we know no more of happy childhood
Than happy childhood knows of wretched age:
And all our dreams of its felicity
Are incoherent as its own crude visions;
We but begin to live from that fine point
Which memory dwells on; with the morning star
The earliest note we heard the cuckoo sing,
Or the first daisy that we ever plucked,
When thoughts themselves were stars, and birds, and flowers,
Pure brilliance, simplest music, wild perfume.
Thenceforward mark the metamorphoses!
The Boy, the Girl;—when all was joy, hope, promise;
Yet who would be a boy, a girl, again,
To bear the yoke, to long for liberty,
And dream of what will never come to pass?
The Youth, the Maiden;—living but for love;
Yet learning soon that life has other cares,
And joys less rapturous, but more enduring.
The Woman;—in her offspring multiplied;
A tree of life, whose glory is her branches,
Beneath whose shadow, she (both root and stem)
Delights to dwell in meek obscurity,
That they may be the pleasure of beholders.
The Man;—as father of a progeny,
Whose birth requires his death to make them room,
Yet in whose lives he feels his resurrection,
And grows immortal in his children's children.
Then the gray Elder;—leaning on his staff,
And bowed beneath the weight of years that steal
Upon him with the secrecy of sleep,
(No snow falls lighter than the snow of age,
None with such subtlety benumbs the frame,)
Till he forgets sensation, and lies down
Dead in the lap of his primeval mother;
She throws a shroud of turf and flowers around him,
Then calls the worms, and bids them do their office.
Man giveth up the ghost, and where is he?' "

ART. III. *Voyage of the Huron: rounds the promontory of Shantung; transactions in the harbor of Weihae wei, of Keshan so, on the south side of the promontory, at Shanghae, at the Chusan group, at the Nanjeih (Lamyet) islands, and in Tungshan (T'angsoà) bay.*

[WE have now to record another expedition along the coast of China. The London Missionary Society, incited by the urgent calls of Dr. Morrison for the dissemination of the bread of life among the millions of this empire—the last, but perhaps not the least, of his efforts to benefit this people—and animated by the prospect of a free communication with the people of this country, a prospect opened by the voyages of Mr. Gutzlaff, determined to send one of their missionaries upon this service. The Rev. W. H. Medhurst, who has devoted the last eighteen years of his life to the Chinese mission in Batavia and other places in the Indian Archipelago, came to China in June last, with the intention of carrying into execution the wishes of the Society. Having made known his object to his friends here, but finding no vessel suited to his purpose, he was on the point of relinquishing his design, when the American brig Huron arrived from the United States, chartered to an American house, who cordially seconded his views, and he succeeded in arranging for the use of the vessel for three months. The brig, of 211 tons, was commanded by captain Thomas Winsor, manned with twelve hands, and armed with two guns and a few swivels. Including Mr. Medhurst and Mr. Stevens, they were in all only eighteen persons. A few bags of rice were taken on board in furtherance of the object of the voyage, to be sold or not as should seem best. The cargo was about 20,000 volumes of books of various sizes, comprehending some copies of the Scriptures, Medhurst's Harmony of the Gospels, Theology, Commentary on the Ten Commandments, the Life of Christ, and a variety of other publications. Both of the gentlemen kept copious journals of the voyage: the following has been prepared for the Repository by Mr. Stevens; that of Mr. Medhurst, which he has kindly presented us for perusal, is much more minute than this; and we hope he will publish it entire when he is in England, whither he purposes to go for a visit early next year.]

ON the 26th of August, we embarked from the Kumsing moon, but were near three days in getting out of the Lema passage. During this time we experienced almost constant calms, and most excessive heat. After taking our departure from the Lemas, we had an almost uninterrupted succession of moderate breezes from the south and southeast, with the finest weather. In a fortnight, we rounded the eastern point of Shantung promontory, in latitude 37° 25′ N., and longitude 122° 45′ E. But immediately on passing the cape, the fresh southerly breeze, which had brought us thither failed, and the strong tide which sets around the cape, nearly carried us back to sea during the night. The next morning, however, the wind freshened, and we passed Alceste island, or rather rock, perforated in several places, and anchored at 11 A. M., in the excellent harbor of Weihae wei, sheltered on the north and northeast by the island of Lewkung taou. This anchorage is in latitude 37° 30′ N., and longitude 122° 12′ E., and is very well represented in Crawford's chart.

We had now arrived at the proposed place for commencing our work, but a driving storm of rain and wind detained us on board for a time. Not a sail was seen, nor any movement but that of sending off from the island several loaded boats towards the town of Weihae. Suspecting that the inhabitants were fleeing in alarm, on account of the foreign vessel, we determined to land and remove all reasonable apprehensions. We took some books therefore, and landed at a village on the island. Most of the people on the beach fled towards the village on our approach, but a few of the older or bolder stood their ground. But when they heard Mr. Medhurst address them in their own language, their suspicions gave way, and they invited us to come into a house from the heavy falling rain. When told the object of our visit, they accepted one or two copies of the books with caution, and for the rest urged, either truly or in excuse, that no more of the poor people could read. They offered us a few vegetables as presents, but had nothing for sale, saying that we should find everything at Weihue. The house in which we sat was, like the others, built of granite and covered with thatchwork, without floor or chairs, or any seats, except the bed, beneath which was the fireplace. In a few minutes the house was filled with people, who were nowise uncivil, but conversed familiarly for some time. They remembered the arrival of two foreign ships within the last two years, and inquired whether we were the same that came twenty years ago, in the embassy of lord Amherst.

In the afternoon of the following day, Sept. 12th, notwithstanding the storm, a boat came alongside with a naval captain and two lieutenants, accompanied with a train of followers. The elder wore an opaque white button, and the others gold buttons. After some ceremony, they were seated, and made inquiries of Mr. M. as to his name and surname, his country, the last port he was from, and future destination. When he answered, "that if the north wind blew he should go to the south, and if the south wind blew he should go north," they were much pleased. They then asked our object, when Mr. M. replied, "that a number of good people in our own country who feared God and believed in Jesus, feeling themselves exceedingly happy in their profession, wished to extend the blessings of their religion to other quarters of the earth; that they had caused books to be prepared, and sent out himself and others to give them to all who should be able and willing to read them; a further object was to communicate oral instruction to all respecting Christianity, and to give medicines to the sick." They then inquired for the books, with which they plentifully supplied themselves, and made no objection whatever to our designs. The superior officer of Weihae, they stated, would have come off to pay his respects in person, but for the inclement weather. We replied that we should certainly do ourselves the honor of seeing him on *shore* soon. Except their long satin boots, and official buttons, these officers had nothing to distinguish them from the commonest soldiers.

On the 13th of September, the weather became fine, and we made

preparation for an early excursion on shore. Having heard that the people of Shantung were surly and disaffected towards strangers, it was therefore with no small degree of solicitude that we looked forward to the reception which our enterprise might meet with this day. At 9 o'clock in the morning, we put a number of books in the boat, with the medicine chest, and proceeded westward to a distant village on the shore, which we supposed must be Weihae. On our way, we observed several junks from Keängsoo at anchor, and determined to call and offer them books. These are different from the merchant vessels of the southern provinces, being more clumsy and having four or more masts. They are however provided with commodious cabins, large enough to contain all hands, and well defended from rain and cold. The captain of the first junk was a man of respectable appearance, and received books and listened to Mr. M.'s remarks with much apparent deference and respect, as did also the people of several other junks. At a small dismantled fort on the right, we observed one or two men waving a flag, which caused us no great alarm. A few hundred yards from shore we were met by a boat with one of the officers who called upon us. He held up his hands, saluted us politely, and cried out that the great officer had come off to one of the junks to see us. Suspecting his design was to get us on board, and thus prevent our visiting the shore, as we had promised to do, Mr. M. replied that we would see him on our return, and then with a few strokes of our oars we made good a landing in front of a village, where a crowd of people were already assembled on the beach. We immediately went among them and began to distribute books; but the officer who followed us endeavored by all means to prevent our advancing, by intreaties, and by even taking Mr. M. by the arms. This was extremely embarrassing to us, and threatened to defeat our movements entirely; but we pressed on till we came to the village, when we learned from the noise behind us that the chief officer had come ashore from the junk where he had been waiting. And he indeed it was, as the runners before him and the gentlemen around him, as well as his stately step, indicated. We therefore waited their approach, observing that the one of highest rank wore a blue button, and the others who followed, gold ones. The first was a tsantseäng or sub-colonel, and the rest were lieutenants. One of them acted the chief speaker, and putting on a stern countenance and angry manner asked from whence we were, and what was our business. Mr. M. replied "that he was an Englishman, come to do good by distributing books and medicines." "Well then," said he, "let us go off to yonder junk, and hold a conference on the subject." "After we have seen your town and enjoyed a walk," replied Mr. M., "we shall be happy to go aboard your junk." They then placed themselves before us, and said it was impossible for us to proceed, as this was the celestial empire, within which no foreigner must set foot. "Then," said Mr. M., "if it is truly the celestial empire, it must comprise all born beneath heaven, ourselves of course, and therefore we shall proceed a little distance at

least, and then return." Upon this they took our hands, and said it was utterly forbidden by the laws, and we could not proceed. "Such laws," he replied, "were evidently meant for lawless people and enemies, who would injure them, but we were evidently harmless, and came only to do good." This softened them, and obliged them to answer, that they did not think ill of us, but such were the orders enjoined on them. "At least," said Mr. M., "this is no place, on a beach and among a crowd, for gentlemen to converse about important affairs; you cannot do less than invite us into some house, and give us a cup of tea, when we can arrange matters." "Well then," said the colonel who had hitherto been silent, "we may go to the temple hard by." "No, no, by no means," said the other; but he spoke too late, for we already had started for the temple, the crowd pointing out the way.

When we came there, finding none to hinder us, we determined not to stop at present, but went forward over hill and dale till we reached a high summit, which commanded an extensive view both of the country and of the gulf of Cheihle. Hither in a few minutes some of the inferior attendants came, puffing and blowing, and overtook us. One of them looked down ruefully on his once white hose now covered with mud during this unwonted chace. They were soon seated with us, and on the most familiar terms possible; inquiring whether the prospects and productions were similar to those of our own country; and receiving the few books which we had kept. The most abundant productions were a sort of bean, and two kinds of millet, one, that which is common in the south of China, and the other the kaou leäng, or Barbadoes millet, a grain in size, appearance, and taste, not unlike broomcorn. Having no wish to advance further, we returned accompanied by our attendants to the temple, where the officers awaited us. This was a neat building, situated on the top of a hill, and dedicated to the Queen of Heaven. We had determined previously that we would not submit to stand before the officers and be catechised, and that if they insisted on it we would withdraw. On entering a side apartment, we found them standing to receive us and offering to Mr. M. the highest place. Tea was then brought in, and Mr. M. began by stating our object in coming to their district, during which he had opportunity to go over the principal doctrine of the gospel, and to point out the way of salvation. They replied that they were well assured of our friendly intentions, but that their orders left them no discretion as to permitting any intercourse with the people. They said that they had read our books, and found that, though they differed in some respects from their own classics, yet they contained many good things, and they saw no objection to their distribution; still we must not have intercourse with the people. If we wanted supplies of provisions or water they would furnish them gratis; but we replied, "that none were wanted. We know that ships are not allowed to resort to other ports than Canton for purposes of trade, but we have no such object. We therefore break no law in coming hither. If you say

that *all* intercourse is forbidden by law, the true meaning of such restrictions doubtless was to keep off spies, robbers, and enemies, neither of which we were, and of course, they did not properly apply such laws to us. But if the government is really so absurd as to design to prevent good men from speaking to their fellow-men, and doing them any offices of kindness and good-will in their power, we felt it to be our duty, notwithstanding any such prohibitions, to obey God rather than man." After some complimentary expressions in answer, the conference broke up. All this time, great crowds surrounded the house, and the whips of the police-men were plentifully applied to the heads and shoulders of the people, whenever they appeared too eager to get a peep at us, or hear the conversation.

On arriving at the beach, attended by some inferior officers, we determined to give out some books to the crowd, and accordingly told a sailor to bring a basket full out of the boat; the officer ordered it back again, but it was again brought up. As soon as Mr. Medhurst opened it, the crowd could no longer be restrained by fear of whips or officers, but rushed forward and seized them without distribution, while the police were in vain attempting to check the tumult. The rush was so sudden and unexpected, that it was impossible to avoid or withstand it. We then left them, and on our return touched at the vessels in port which had not yet been visited, and left books, and gave medicines to the sick.

In the afternoon, with a fresh supply of books, we landed on the island of Lewkung taou, where were two or three small villages. Here we gave away books without any restraint, or violence. After listening for a short time to Mr. M., they exclaimed with amazement, "these men speak our own language, where have they learned it?" They then gave the more heed, but all was not sufficient to prevent their giving more attention to the examination of our clothes and persons than to our words. However, they could not be satisfied that Mr. M. was not a Chinese, and often examined his head to ascertain whether he wore a *cue* like them. We here observed a number of very fine and intelligent countenances among the boys and young men, and they had lost the shyness which they exhibited on a former day. From this island we crossed the bay again and landed on the main. Here we found a small but handsome village, overshadowed with aged trees, and watered by a noisy rivulet that passed through it. It may be observed, once for all, that wherever in Shantung we saw a cluster of trees, there also we found a village, so that we had but to take the telescope and count the clumps of trees from our vessel to ascertain the number of hamlets or villages in sight. But it must not be supposed that the hills of this most hilly country were naked and rocky; on the contrary, many of them were cultivated, and nearly all were covered with a green-sward. The more temperate and fertile vallies between them were chiefly marked with cultivation, and selected as the abodes of the people. At the entrance of this village we were met by a number of inhabitants to whom we gave books and a word of exhortation, after which we en-

tered the village, passing from house to house, giving books and conversing familiarly with all. The females were shy and withdrew. One of the people testified his gratitude by giving us some fine white grapes. Just without the place, we observed a white stone erected precisely after the manner of plain tombstones in western countries, and on examination found it was a memorial of the virtue of a departed wife. Such stones we subsequently observed very often in Shantung, which makes it probable either that the wives of Shantung are more faithful, or the husbands more grateful, than in the southern provinces of the empire.

Encouraged by the disposition of the people which had been manifested towards us, next morning we determined to go ashore on the south side of the harbor, where we could discern numerous villages, and to coast it around to the western side, if good success should attend us. Leaving the brig at 9 o'clock, therefore, we sailed across the bay four miles, and landed on a small eminence, surmounted as usual with a watchtower. With one sailor to assist us in carrying the books, we left the boat to follow us round, and ourselves proceeded direct towards the nearest village, pleasantly situated at the bottom of a valley. At a public threshing-floor by the entrance of the village, we were met by a few persons, and in a few minutes a large number assembled with the schoolmaster at their head. Here we announced our object, opened our stores, and gladly gave books to those who gladly received them. They had nothing to give in return but a pipe of tobacco, which they offered both here and everywhere, and could not understand why we refused, but they were much pleased at the zest with which our sailor accepted the offer. Again and again Mr. M. repeated the nature of our mission, and urged them to turn from their evil ways, and serve the living and true God, who sent his Son from heaven to save sinful men. After satisfying their wants we proceeded a mile or two to the next village. In all Shantung we never observed a house standing alone, but everywhere the people lived in clusters, varying from 25 to 500 houses.

This unrestrained walk over the hills was delightful in the extreme. The air was salubrious, and the cultivation showed how diligent the inhabitants are in extracting the utmost benefit from the scanty soil, to supply their necessities. Every person we passed in the fields suspended his labor, and was ready with a cheerful word to welcome us, and direct us to another village. The people here ran on before us and sounded the alarm, ordering their females to retire into the houses or run into the fields; they seemed very suspicious at first, but a few words from Mr. M. banished their fears, and they gladly received books. In return they gave us pears. From thence we came to a third village from which the people had gone out to their work in the fields. We passed from street to street seeing none but old women and one man, who was too much alarmed to think of taking books. But soon a friendly man advanced, who after a short debate accepted a book and influenced others to do the same. They then invited us back into the village and into a house, where was a

loom and a piece of cotton half-woven, but no furniture other than the bed or rather bedstead, on which we sat. Here the people exhausted our stock of books, when we sent down to the boat for another supply. Everything bore the aspect of extreme poverty: the lank dogs, the lean donkeys, and lastly the hogs, so miserably meagre, that even our sailor was forced into facetiousness, and pronounced them the undoubted *hog-goblin* species.

We next took a long tour around the bay and inland to a large village, but as there are no public roads, only small footpaths from place to place, we found ourselves in the midway involved in a bog, through which, like the natives, we were obliged to wade in mud and water knee-deep. When we arrived at the village, the people appeared uninterested with the books, and very suspicious, so that scarce half a dozen books were left in that large place. The females here came around us, and were quite curious to examine the dresses of the foreigners, and all stood and gazed at us with a sort of stupid astonishment. After taking some refreshment at the boat, we again struck across the fields towards a distant cluster of trees, through which we saw the whitewashed houses. As we approached, the noise of many voices met our ears, as though all the village was in an uproar. Accosting an old man at the entrance, he took a book, when others pressed forward eager to receive the same. This was the only place where the people were too eager to wait for the regular distribution, and disposed to help themselves. But at Mr. M.'s remonstrance they became less clamorous. That they understood the books was evident, because many of those who had obtained but one volume of the Harmony, came back to get the other volume, and were much gratified when they could procure the set. Here, after giving them books, Mr. M. stood up to proclaim the gospel of Jesus to which they listened for some time attentively.

With a fresh supply of books we then advanced to a large village two miles from the shore, attended by a number of persons who were already interested in our work. Accordingly, as we drew near, one and another of the inhabitants began to cry out, "give me a book!" and "give me one!" They were so eager as nearly to plunder us, but at length, they yielded to reason, and took them deliberately. But that their urgency did not in any way arise from a just value for the book, is evident from the preference which was expressed by some of them when offered a book with a red cover to have one with a brown color, when yet they had read neither. From this place we passed on over hill and dale through a delightful country, the vallies of which were fertilized with pure streams of water, and inhabited by the people of numerous villages. In this way we continued till we had come round to the village where we had been the previous day, and when the shades of evening fell upon us, we prepared to return to the brig, much wearied but well pleased. Delightful land! What needs it more, except to be "Immanuel's land, the dwelling-place of righteousness?"

During our absence this day, two junks and two boats filled with

officers, soldiers, and their attendants, to the number of a hundred came over from Weihae to visit the brig. The officer in command of the Huron having with him only eight men, was disposed at first to forbid their coming on board, but their friendly manner so won upon him that he invited them up, and entertained them for some hours. By a card which Mr. M. had left on board, they learned that we were gone ashore, and seemed determined to wait till our return. Meanwhile, they were curious to see everything in the vessel, her windlass, compass, charts, sextants, and to look into the hold; but they were unwilling he should fire a cannon to call us on board, by signs showing their fear that the gun would burst. They took some books and departed in good humor before our return. Thus have we been enabled to distribute about 1000 volumes of 100 pages each, within two days, in Shantung, where we had been prepared to expect the least hearty reception. Every village within reach of this anchorage has been visited, and some portions of the word of God left with its inhabitants. I have been thus minute in describing this day's work on shore, because with little variation it may serve as a specimen of all the days which we spent in visiting from village to village. Sometimes we found them more ravenous for books, and sometimes also afraid to take any at all, but this is nearly a fair sample of the way in which we were ever treated by the people, when free from the influence of the officers of government.

On Tuesday, the 15th of September, we weighed anchor, and after two days came into the spacious bay of Keshan so, about 47 miles west of Weihae. This bay is formed on the northwest by the high and bold cape of Zeuoo taou, and by the Kungkung taou group of islands on the northeast, extending also several miles southward into the main land. It derives its name from the village of the same name, which stands on the west side, and which is a place of considerable business, being an open port, where many junks touch on their way to the north. The chart of the harbor by Ross is well executed, except that the eastern sand-bank as laid down by him does not extend sufficiently far from the island. Though running in at the distance of nearly a mile from the shore, we came directly on this bank, and were preserved from actually striking only by observing some birds upon it, soon enough to haul off, when within the ship's length of it. We found by subsequent soundings, that this bank was very bold, having seven fathoms at a few yards distance, and a safe channel between it and the island from which it appears to put off. After hauling off we came to anchor in six fathoms, and found but little tide in this harbor.

Next morning the glass presented us an inviting prospect. The weather was fine and clear, the thermometer standing at 70°, and the whole coast of the extensive bay appeared dotted with those little clusters of trees which indicated the presence of numerous villages, with their white walled houses; while the skirts of the town of Keshan so discovered themselves at the bottom of a further bay on the west, from behind a hill with a white tower. We immediately made

preparations to land and to take another tour through the villages, as had been done at Weihae. But the first place to which we came showed us that we were not to expect the same delightful work as before. Though the people gladly received our books, they strongly opposed our entering the village; and one man who showed his little brief authority, said it was against law for foreigners to enter their country, and that he neither wanted us nor our books. Seeing that no arguments could change his opposition, and that he was alarming the other villagers so that they were beginning reluctantly to come and return their volumes, we thought best to withdraw to another place. At the entrance of the next village, several persons met us, and among them one of the elders of the village who seemed apprehensive that we had come to take possession of the country. As usual he inquired our country, our object, the number of our ships, &c., all which were answered truly but not satisfactorily. "Eighteen men!" said he, "a pretty story indeed! you come a long way with eighteen people to do good! O! no doubt, no doubt, go along, you are good-hearted men, no doubt." This man had such influence over the others that only a few ventured to receive any books.

Finding such a state of things, we determined to go direct to Keshan so, and face any officers who might be there. Accordingly we came around the white tower where a few men were on the lookout, to the front of the town. This like all other towns had no proper landing-place, but a mud beach at low water extends off to some distance, and so retarded our landing that a large number of people had time to assemble. Little introduction is needed in such circumstances, but the simple announcement of our object, and the simultaneous display of a bag of books, brought down the whole multitude to seek for them. So rude were they in this instance that they overturned and plundered the sailor that carried the books, and when Mr. M. ascended a boat to distribute from, and there remonstrated with the people below, they all assented to his reproof and were quiet till he again opened a store when they pounced upon them at once. The officers of the town stood on the ground below in amazement, but powerless to check the bustle. When the distribution was ended we descended and saluted the officers, who returned it with politeness, and walked with us to a custom-house hard by. Here we found that some of the magistrates, in great wrath at the tumult which had been made, had seized one or two of the crowd and were about to punish them with the bamboo. Holding a poor fellow by his long cue, it was impossible for him to escape. Just at this moment we came up, and Mr. M. at once seeing what was doing, went up to the officer and in a friendly way asked him to let the culprit go, since it was no wonder he was a little beside himself on such an extraordinary occasion. He made little reply but to say that he should mind his own business, and Mr. M. might mind his. "Sir," said Mr. M., very properly, "it is my business to interfere, because I am the occasion of his offending. If he suffers for this affair I shall consider it an intended insult to me." They would yield no farther

than to say that he should be released when we were gone; but when Mr. M. assumed a bolder tone, and said he would not stir from that spot till he saw him released, they yielded in an instant and set him free, and became immediately more civil.

When we requested to purchase fresh provisions they made objections, and when we went into the market, they sent a police-runner before us to forbid all selling, and no one dared to sell. When we returned and remonstrated against this, the officers yielded and sent orders that all might sell. Every man then offered us provisions and fruits, but we now learned that Spanish dollars were not current, and were therefore obliged to engage the captain of a Fuhkeën junk to procure the articles for us; and he received our silver coin. On our return, we stopped at some of the many junks in the harbor, and there could give away our books without being plundered. They surely must have the bump of acquisitiveness very prominently developed, since they never could get enough books, even though they already possessed the very same volume. One man applied for medicine when he saw the medicine chest, but on inquiry owned that he was not now sick; yet as he might soon be so, he desired to have some remedies ready. However, as he could not foretell the medicine he should need, he was obliged reluctantly to see the chest return.

Next day we landed on the west side of the bay, and passed through all the villages in that quarter in order, and were everywhere treated with suspicion, yet not with distinct unfriendliness. At the entrance of one of them, on the public threshing-floor, we met two village elders with immense straw-hats, and goggles, corpulent persons with immoveably dignified aspect. "We have seen your books," said they, "and neither desire nor approve of them. In the instructions of our sage we have sufficient, and they are far superior to any foreign doctrines you can bring." "Your sage," replied Mr. M., "taught nothing of the Supreme Being who alone is to be worshiped, nor of the life to come; but Jesus having descended from above and died and rose again, was certainly better able to inform us of eternal things." "Nevertheless," they replied, "we do not want your books—there is the road, go." "If you do not want them others may, and we shall go when we please." Another began: "shall I obtain the forgiveness of sins by reading this book?" "You will," said Mr. M., "if you follow the book and trust in Jesus the only Savior." "What will this Savior bestow on them that believe?" "He will take them to heaven." "Have you believed?" "I hope I have." "Has he taken you to heaven?" "I trust he will when I die." "Die! O! you have to wait till death for all this; who cares what happens after death?" Before we left the village, however, the old Confucian disciples came again, and received books. In passing to another, we found a poor man taking his dinner of boiled millet and salt-fish roe, who cordially invited us to partake with him. We did so with a zest not always enjoyed at richer tables. At one village we found our books exposed for sale in a bookstore, on our return. At another, a man showed that he had already some knowledge of them; for of

his own accord he mentioned the name of our Savior, and that he had twelve apostles and seventy disciples. When on our return to the brig this evening, we observed the first war-boat which has appeared since we saw Shantung; this was a small junk not to be compared with vessels of the imperial navy in Canton. As she came round cape Zeuoo taou from the westward, she luffed up bravely, and gave us or her friends a salute of three guns, and came to anchor near the town.

The next day we moved the brig farther southward into the depth of the bay, carrying with us seven and nine fathoms of water. It was our design to go to the city Ninghae chow, the general course to which we understood, but as usual could obtain no specific directions from any natives. We learned from our books that "in the neighborhood of Keshan so is Haechow, one of the principal ports of Shantung." But the shoals of the bay into which we entered, and other delays obliged us to spend the day among the numerous and large villages which lined it. Here they received our books neither too eagerly nor too indifferently; but as it often elsewhere occurred, when our books were gone, they were solicitous that we should be gone also. As we approached the guard-house at the mouth of the bay, on our return, we observed about fifty soldiers drawn up in line on the wall, some armed with pikes, some with matchlocks and sticks. We passed close beneath them in our boat, and though not a word was said on either side, yet it was observable that our sailors rowed past them with a stroke sensibly quicker than usual. We found that during our absence, two boats from the town had come to the brig, with officers of white, crystal, and gold buttons, and with a train of fifty persons. Learning from the card that we were absent, they waited several hours for our return, and the officer in command of the brig fired a six pounder to bring us back, but we were beyond sight and sound. These officers were equally curious with those at Weihae wei, and though their numbers at first alarmed the chief mate so much that he got out boarding pikes and refused to let them come aboard, yet their polite manners had subsequently such an effect on him that he admitted them into the brig, showed them everything, and was really quite won by their insinuating address. At their departure they left the following card: "The civil and military officers of the celestial empire have come to pay their respects, and now the general of the district waits at Keshan so, where he requests the supercargo to meet him to-morrow, that he may suitably arrange matters."

To-day, Sept. 21st, we moved the brig nearer to the town, and prepared to comply with the invitation of yesterday. Meanwhile, we were visited again by a numerous train of officers and attendants, who stayed two hours making inquiries respecting ourselves, our country, and our object. This gave Mr. M. an opportunity to explain the doctrines of Christianity and to make them acquainted with the contents of our books. They were much surprised that we worshiped only the Supreme Being. He further tried to satisfy their curiosity

and wonder that we could come such a distance without seeing land, by explaining the use of a sextant and chronometer, and the principles of navigation; but they seemed quite ignorant of any ideas of latitude and longitude. They then requested us to furnish them with a list of the provisions we required, and of any cargo we had for sale, to all which business they would attend. Immediately after their departure we took our boat and reached the shore a long time before them. It was easy to see by the crowds and the bustle on shore as we approached, that it was no common day among them. But we evidently found them unprepared to receive us; first, some inferior officers met us, with a request that we would go back to the boat till the return of some important officers who had gone to the brig, when we could be introduced to the great general. When we objected to the incivility of asking invited guests to sit and wait in the rain, they easily gave way, and preceded us to the custom-house, but not as before; for our former friends, the magistrates, now played but a secondary part, and chairs of state were placed for us while waiting for the return of the officers from the brig.

Meanwhile an immense crowd gathered about the house to obtain a sight of us, or hear a word from our lips. And ever and anon as the crowd grew pressing, the officers applied to them indiscriminately and profusely the rattan or the broomstick over the head and shoulders. It was very observable, however, that they did not bestow these paternal tokens on the Fuhkeën men from the junks, but only requested them civilly to draw back. Growing impatient at the long delay, Mr. M. took the opportunity to open conversation with the Fuhkeën people in their own dialect, which while it highly gratified them seemed to displease the officers, to whom it was unintelligible. They also received books while the people of the town durst not take them. Many inferior officers gathered around us, and conversed on every variety of subjects in the most friendly manner. One of the attendants of the general, as I afterwards observed, came and secretly asked a remedy for opium smoking, for which Mr. M. wrote the prescription, "give him a good whipping." In various conversation, walking about the town, and in taking some refreshments, several hours passed away, till the arrival of all the necessary persons for our audience. But here arose the question of ceremonies to be previously settled. Their custom was, they said, to knock head on coming into the presence of such exalted personages. Mr. M. replied that we reserved all prostrations for the Supreme Being; and very properly cut short the discussion by saying, "we will pay that respect which is national to us, and customary in the presence of persons of rank; if this is not satisfactory, then we decline an introduction at all. Moreover, we shall expect to sit." "This shall be arranged," said they, "according to your desire." We then advanced towards the temple of audience, preceded by heralds and lictors to clear the way, attended and followed by several horsemen, till we came to the outer gate. Here were two fine looking officers who acted as door-keepers, and admitted us into the court.

No one entered with us, but the paved way to the temple was lined with twenty-five unarmed soldiers on each side, drawn up in the form of a semicircle. These were beyond all comparison the finest soldiers I have ever seen in China, of a size fit for grenadiers, and, for a wonder, clad in clean uniform. Behind the altar, and in front of the gods sat two officers, preserving, as we approached, the most immoveable rigidity of limb and muscle and eye, looking neither to the right nor left. When we came to the threshold in front of them, we took off our hats and saluted them with a respectful bow. They returned it in succession by slowly raising their united hands to a level with their chin, and slightly inclining the head. One of the attendants, of whom there were six or eight on each side, then motioned us to take seats arranged lower on the left hand. The inferior officer held the right seat; he was the chefoo of Tăngchow foo, and wore a blue crystal button. His attendants were well dressed. The officer who was seated on the left hand was named Chow, and a tsungchin or military general; he wore a red button of the highest rank and was adorned with a peacock's feather, and a string of court beads. His attendants never spoke to him but with bended knee. The chefoo was the chief speaker, and a lawyer-like examiner. His inquiries were directed entirely to Mr. M., and as usual regarded his country and object in coming hither. But he proceeded much further and extended his questions to many other topics, making minute and judicious inquiries. His enunciation was rapid and guttural, and had not only the peculiarities of the Shantung dialect, but partook also of the court dialect. Hence it was sometimes exceedingly difficult to catch his meaning, while one of his attendants who also spoke the court dialect was perfectly and easily understood. I give the following notes of this interview in the words of Mr. Medhurst. "He asked who this Jesus was, and what was the meaning of the word Christ which he found in our books; which gave me an opportunity to explain the gospel of our Savior. Here the general interposed with his gruff voice: 'How do you come to China to exhort people to be good? Did we suppose there were no good people in China?' 'No doubt,' I replied, 'they are good to some extent, but they are not all so; and they are all ignorant of the salvation of Jesus.' 'We have Confucius,' said the chefoo, 'and his doctrines, which have sufficed for so many ages; why need we any further sage?' 'Confucius,' I replied, 'taught indeed moral and social duties, but he revealed nothing respecting divine and eternal things, and did nothing for the salvation of the human race; wherefore it was by no means superfluous to have another Teacher and a Savior, such as was proposed to them.' 'In your opinion it may be good, but in ours it is evil, and these doctrines tend only to corrupt the people, and their dissemination therefore cannot be permitted. We neither want nor will we have your books, and you ought not to go from place to place distributing them, contrary to law.' 'What law if you please?' I replied. 'I have read the laws of the present dynasty, but do not recollect any against distributing good

books.' 'That against the dissemination of corrupt doctrines.' Here they spoke so rapidly and so close upon each other as to leave me no chance to thrust in a word, unless by violent interruption. When I thought of doing so at last, 'listen,' said the attendants, 'to the words of the great men,' so that when I perceived they would have all the conversation to themselves, I was not sorry to let the topic be changed.

"The chefoo then asked whether the vessel was mine, what was the price of chartering her, whether the money was my own, or furnished by government. I informed him that the money was raised by a society of private Christians at home; that the same society was sending the gospel not only to China but to many other parts of the world, according to the command of the Savior. They then asked where the books were made, and where I had learned the language. I answered that many of them were made under my own inspection at Batavia, where I had picked up the language among the Chinese emigrants. He then inquired the numbers of these emigrants, and from what provinces they came, and whether they all became Roman Catholics in foreign lands. I replied, that they generally retained their religion, but that I knew little of the Roman Catholics, as we had no connection whatever. Here the old general interrupted the conversation, and gave me his ultimatum: 'he would advise me to return to my own country as soon as possible, and tell those that sent me, it was all labor in vain and money thrown away to attempt to introduce books into China, for none except a few vagrants on the coast either could or would receive them; that the orders from court were to treat foreigners with kindness and liberality whenever they came, but by no means to allow them to stay and propagate their opinions. Accordingly they had provided for us a liberal present with which they hoped we would be content to depart, but by no means to touch at any other part of the coast, lest we might not be so well treated, and disagreeable consequences should ensue; that as they had treated us politely, in return we ought to treat them with politeness by touching at no place in Shantung, all of which was under his jurisdiction.' I thanked him for their liberality, but, perceiving they meant to assume the air of benefactors, told them I could not think of receiving anything without making some return. This they said could never be allowed.

"Among other inquiries they asked of what country Mr. Stevens was, and when I told them from New England, the chefoo again struck off with a whole new series of interrogatories. 'What,' said he, 'is there a New as well as an Old England?' 'Yes, as also a new and an old world.' I then related the discovery of America by Columbus, and the colonizing a part of it by the subjects of England. 'Under what government is this new country, and who is the king?' This gave me an opportunity to astonish them by declaring that the country had no king, but two great elective assemblies, and a president, all chosen by the people, whose wishes were consulted in everything that regarded government; that after four years the

president is reëlected, or another is chosen in his place, and he returns to private life again. They asked what became of the old president, and whether on going out of office he did not use his power to excite rebellion, and create a party in his favor. At all this news they could scarcely cease wondering. They inquired how I, an old Englander, could so readily agree with Mr. Stevens, a New Englander; which gave occasion to describe the points of similarity between the two nations, as well as our own coincidence of views and feelings. Besides these and other topics, the chefoo described the reception or rather rejection of lord Amherst's embassy, in order to show the small value attached to foreign intercourse by the emperor. He also alluded to and inquired after Messrs. Lindsay, Gutzlaff, and Gordon, and seemed well acquainted with all those expeditions, so far as the Chinese account could make him informed. It was now dark, while yet the conference was scarce closed. The same style of ceremony was observed on retiring as on entering, and we departed on friendly but not cordial terms."

Sometimes during the conversation, the old general seemed to grow quite impatient, and the chefoo assumed the true magisterial air of a Chinese officer, laying down the law: accustomed to command, and to receive unhesitating obedience to their commands, they could hardly be expected to deal in all points fairly in respect to argument with foreigners. Besides, to save appearances, it was necessary to be distant and haughty in the presence of their followers. Many officers of inferior grades stood without, listening with intense curiosity. I could, however, perceive the old general at times when he supposed himself unnoticed by us, examining very curiously the various parts of our dress. The chefoo also condescended to send for my everpoint pencil to examine, when I determined to ask him to accept it, since he evidently was pleased with it; but the sly fox carefully pocketed it and forgot to return it. It was observable that the chefoo in his pronunciation lengthened all the short sounds *(juh shing)*, even more than do the common people of Shantung. As for example *kwŏ*, in the question *shinmo kwŏ* was pronounced *kwo*, with a full but soft sound. Another peculiarity in which he differed from the people, was in the pronunciation of many words beginning with the sound *k*, as *Keäle*, uttered *Cheäle*, and more remarkably in another instance. He asked the meaning of *Ketuh*, the term used in Chinese for Christ; and no wonder that Mr. M. with all his readiness of perception, was slow to catch the meaning under the affected enunciation, *Chetoo*.

After returning to the brig, the promised supplies arrived, consisting of ten swine, ten sheep, ten bags of flour, besides millet, beans, and a large number of ducks and fowls. We did not receive them all, but returned, by the same boat, rice to about the same value. Next morning the rice was sent back to us once and again, with the assurance that if we would not receive it, they would certainly cast it into the sea; but we neither received it, nor was it cast into the sea.

We now deliberated whether to proceed farther west, or to return around the promontory of Shantung. Several considerations induced us to adopt the latter course, among which was the danger of exposure to a northeast gale at the equinox on the northern shore of the province, and the certainty also that our further operations in this neighborhood must be much impeded, if not prevented, by the interference of government, now so well aroused. We therefore relinquished our first intention of going to Tăngchow foo, and weighing anchor at noon on the next day ran back fifty miles, and took shelter for the night in the harbor of Weihae. Here the officers again called on us, and rendered every assistance in procuring water from a well on the island of Lewkung taou. On the morning of the 23d got under way with a fine wind from the north, and ran round the cape and coasted the eastern side of the province at a short distance from shore. Several capacious bays were observed, whose distant shores were sprinkled with numerous villages, but as there was no shelter from the expected northeast winds we did not stop, but continued standing south till we opened the high land of cape Gower and cape Macartney, when turning more westerly, we passed close outside of Staunton's island and anchored for the night in seven fathoms with mud bottom, the island bearing E. by S. at the distance of ten miles. The two rocks which are represented as lying off the southeast point of the promontory lie some miles to the north, and are prominent; the foul ground also which is marked as found on the southeast point we could not discover either by the lead, which gave regular soundings, or by any other marks.

Having no chart or soundings of this unexplored part of the coast, the next morning we ran towards the northwest into an extensive bay, under easy sail, having regular soundings from seven fathoms mud to three fathoms hard bottom, while the shore was yet several miles from us. Tacking to the east we deepened to four fathoms, which continued till within three miles of the shore, when we came to anchor in three fathoms mud bottom, Staunton's island bearing SE. $\frac{3}{4}$ S., distant fourteen miles; and cape Macartney a high serrated ridge, east. On the next morning we landed at the town, which was found to be Tsinghae wei, a walled place of some consideration, but apparently having little shipping. Some officers and their followers met us before landing, to whom we explained our object and offered books. They said it was a good object, and only hoped we should not create disturbance. Many people now came together, some of whom received books gladly and others refused, but the demand for them increased. The wall of the town is of considerable extent, but is now quite dilapidated, and in many parts presents only a heap of soil, and the area of the town is not half occupied with buildings. All things mark decay rather than growth, and we may safely suppose that the place was more important a hundred years since, when the Jesuits made their maps than it is found to be at present. The same observation holds true of all parts of Shantung which I have seen. Everywhere

there are lookout towers on the hills, fallen to ruins; forts dismantled or nearly so; and long lines of mud fortifications inclosing many acres of land, some of which are now turned to cultivated fields without a building within the walls, and others still inclose a small hamlet, the miserable remnant of a fortress, where perhaps the enemies of their country were once withstood.

Leaving this town we commenced our usual excursions into the country, but were annoyed by an attendant officer on horseback, who did not fail to warn the people against holding intercourse with us. By taking to the boat and sailing around into a deep bay farther inland, we escaped pursuit and enjoyed the whole day as usual among the villages. Though they were cautious and reserved, yet they were ever friendly. Our walk extended about eight miles, through five villages, but they did not receive many books. The suddenness of our coming among them absolutely struck them dumb with amazement. Having never seen foreigners before, and not having heard the arrival of our vessel, some of them being quite ignorant of the name of England, they knew not what to make of it, at being presented with good books by such strange looking men. No one here expressed any wonder to find that Mr. M. spoke the same language with themselves, for they had yet to learn that all foreigners did not speak the same. As in all other places, the people appeared to be very industriously engaged, some in ploughing, others in reaping, some carrying out manure and others bringing home produce; numbers were collected on the threshing-floors, winnowing, sifting and packing wheat, rice, millet, pease, and in drying maize or Indian corn, all with the greatest diligence. Sometimes they scarcely turned aside from their work to gaze at the strangers. Here too were their teams for ploughing yoked together in all possible ludicrous combinations. Sometimes a cow and an ass, or a cow an ox and an ass, or a cow and two asses, or four asses, yoked abreast. The women had all small feet, and throughout Shantung wore a pale and sallow aspect, much unlike the healthy and robust look of the men. They were not always shy, but were generally ill clad and ugly, laboring in the fields apparently little less than the men. But we saw on several occasions young ladies clothed in gay silks and satins, riding on asses, sitting astride on the top of a bag that almost covered up the donkey on which they rode; the ass was always led by the hand of a man.

The two following days were spent at anchor and in beating twenty miles to the westward along the coast towards Haeyang heën. The 29th we spent on shore among the villages as usual. There was nothing to remark except an increasing fear manifest among the people of having intercourse with us and receiving books from us. One or two police-men in disguise were observed following us, and alarming the people by words and signs, so that they often refused books. In one or two villages they received none at all. The next day we sailed westward about fifteen miles and came to anchor in a fine landlocked harbor, in four fathoms. This we supposed

must lead us to the town, and the appearance of a fort on a hill confirmed this opinion. In the afternoon, therefore, leaving the vessel, and rounding the point on which is the fort, we stood into a shoal bay which runs up far into the land. Here was no town as we had hoped, but several large villages where we left books to a small extent, and experienced some opposition. In one of the best looking villages, a crowd as usual gathered, when a well dressed young man came up and began to interfere with a loud voice. Mr. M. asked him if he would receive a book. "No," cried he, "I cannot read." "Well if you cannot read, I cannot help you, but others can read; if you are so ignorant or foolish, it is not right that others should suffer for your doltishness." The people enjoyed his confusion, and received books the more readily. Mr. M. was now invited into a schoolhouse, where the young man our opponent was only a pupil. They wished to know how many ships we had on the coast, as they had heard of a very large one on the north side with two hundred men on board. We told them that large vessel was our little brig, and those two hundred men were our eighteen, crew and passengers. We proceeded through several villages, but found no town, and learned that Haeyang heën was still thirty miles distant.

On returning to the boat, we found her high and dry, the water having left nearly all the bay. While waiting for the return of the tide, we visited the fort. It is of brick, fifty feet square, but quite dismantled, without soldier, or gun, or door, or any article of furniture whatever, and its naked walls are fast crumbling to ruins. Descending to the sea we examined the rocks at the base of the hill. Never have I seen so manifest marks of a violent convulsion of nature as are here exhibited. The original strata are broken up and turned at all angles, contorted into all shapes, and the fissures filled with a dark species of rock, apparently basalt, which some mighty effort seems to have protruded from beneath in a liquid state, and opened a tortuous passage through the superincumbent mass of primitive stone. After leaving the hill and descending to the boat, we observed an officer riding fiercely towards us, and were informed by an old Chinese who was with us that it was the commander of the fort and his garrison coming forward to meet us. He rode a small but not ill looking horse, led by a servant, and followed by one soldier, and another straggler, which composed the whole garrison. He alighted and entered into earnest conversation, expatiating on the insecurity of the harbor on account of the strong southerly wind, that raised the waves which sometimes dashed terribly on the naked shore, and the sandy bottom which would not hold the anchor. The latter half of the information we already knew to be totally false, having well ascertained that the ground was soft mud, and the anchorage very eligible; and while it afforded shelter, allowed also a passage to sea either westward or southward, and perhaps eastward.

This was the last of our excursions on the inhospitable shores of Shantung: inhospitable, as previous accounts had led us to expect,

and in which we were but partially disappointed. The inhabitants of the villages were indeed suspicious and reserved, but cannot be accused of hostility or treachery towards us. Many times have we been surrounded by large crowds of them, ourselves but two in number, totally unarmed and far beyond the sight of our vessel. Thus in security have we passed from village to village, giving a friendly salute to those whom we met, or saw at their labors, from whom in return we usually received a friendly salutation. They are indeed far different in their manners towards foreigners from the ready cordiality of their more southern and more roguish countrymen. This province is the native place of their revered sage Confucius, and the people of all classes speak the pure court dialect, the poorest beggar there excelling in elegance of pronunciation the scholar of the south. The number of readers appeared to be much less than I had anticipated; not one female have we seen who could read, and a small proportion of the poor countrymen in the villages could read a page intelligibly. But in cities and wealthier places, the proportion of readers may be greater.

The poor people who know nothing from youth to old age but the same monotonous round of toils for a subsistence, never see, never hear, anything of the world around them. Improvements in the useful arts and sciences, and an increase of the conveniences of life are never known among them. In the place where their fathers lived and died, do they live, and toil, and die, to be succeeded by another generation in the same manner. The towns, and even the villages, which are noted on the old maps, we found as delineated, unchanged except by decay, and unimproved in any respect. Few of the comforts of life can be found among them; their houses consisted in general of substantial granite, and thatch roofs, but neither table, nor chair, nor floor, nor any article of furniture could be seen in the houses of the poorer classes. Every man, however, had his pipe, and tea of some kind was found in most of the families. But the miserable, squalid, and sallow aspect of all the females excited in our minds an indelible feeling of compassion for their helpless lot. No prospect of melioration for them, or indeed for any of the numerous natives, appears but in the liberalizing and happy influence of Christianity. This delightful province might then become the abode of millions of happy inhabitants. But now and for ages they have been excluded from that best boon which the Almighty ever gave to man, and without their own consent. They have an indisputable right to call for the knowledge of the Christian religion, which was given to men by God, and no government may hinder them from possessing their unalienable and most precious right. They do call for this knowledge, not indeed as appreciating its full and eternal importance; and I trust it will ever be the happiness of those who enjoyed the privilege of aiding in this expedition to know that near four thousand volumes, containing much of the holy Scriptures were left in Shantung. What the result of that little beginning will be is as much unknown as it is placed beyond our power. To the truths

of the books themselves, and to the influence of the God of truth on their minds, we leave the work, not expecting that it will be wholly in vain.

The delays occasioned by unfavorable winds, and by our ignorance of the coast, determined us to leave this province and proceed to the south. Accordingly, having spent about three weeks in Shantung, on the morning of the 1st of October, we put to sea, intending to visit Shanghae. The southern coast of Shantung is no ways different from the northern, both presenting a constant succession of hill and dale. We found no place of importance on this side, though had we proceeded some ninety miles further westward, we should have seen Keaouchow, which is described as a chief commercial city in this province. The coast to the southward for several degrees is quite unknown to foreigners, and in order to avoid the uncertain limits of the sands off the great Yellow river and the Yangtsze keäng, we kept eastward at the distance of one hundred miles from land. Calms and head winds retarded our progress, so that it was the morning of the sixth of October, when Saddle island was seen directly ahead, with high islands on the left, and lower ones on the right. Thick weather and rain again shut out the islands from our view, and prevented our making such observations as might materially aid another in entering the channel. When we had seen Saddle island fifteen or twenty miles distant, we hauled up more to the westward, making the rocks, which on Horsburg's new chart are called Dangerous Rock, distant ten or twelve miles to the right of us. Rees' chart we found to be very useful, and it gives the position of Gutzlaff's island better than does Horsburg. This is a small round island bearing nearly west from Saddle island, at the estimated distance of twenty-five miles, and northeast from Northwest island, distant about ten miles. At six P. M. came to anchor in four fathoms, hard mud, Gutzlaff's island bearing S. 22° W., distant 13 miles; Saddle island SE. by E.; and another small island S. 21° E. Next morning had fresh breezes from NE., and rain, and steered northerly and westerly till nine A. M. When Gutzlaff's island bore S.SE., twelve miles distant, we passed through fishing-stakes, and found the tide setting southwest at the rate of four miles per hour. It is of more consequence to ascertain the set of the tide in thick weather, because if it be not known, while running to get the proper departure from Gutzlaff's island, the vessel may be carried over too far towards the main land on the southwest, or the bank on the northwest. Knowing the directions which the Chinese pilots gave Mr. Lindsay for entering the river, we attempted to bring Gutzlaff's island into the proper bearing; viz. "steer NW. by N. from Gutzlaff's island; you will never have less than four fathoms, and as you approach the channel between Tsungming and Keängsoo, the water will gradually deepen to five and six fathoms." Our course was N.NW. from that island, yet so strong was the influence of the tide, as to carry us over towards the main land, till we had but 3¼ fathoms, when we came to anchor, the extremes of the coast bearing from SW. by W. to NW.

Next morning, the 8th, weighed anchor and stood over towards the north till the water deepened, when we ran up the channel in a north-east storm, so thick as to admit of seeing the land but at intervals, and came into the mouth of the river Woosung, before we had been able to see the western fort. It may be remarked that the direction given in Rees' chart for passing the bar of the river is evidently an oversight; instead of being "the west fort bearing S. 26° W. is a good bearing for entering the river," it should obviously be the complement of that angle, viz, S. 64° W. At noon, came to anchor just in a line between the two forts, the western one being about two hundred yards distant. They immediately gave us a salute, though such was the dilapidated state of that on the western bank, that I thought every discharge must shake the crazy walls quite down. This fort had been undermined by the heavy rains of the sixth moon, and nearly half of it had fallen to the ground. The waters of the river, and indeed of the whole channel were very turbid, quite as much so as those of the Mississippi, but of a yellower hue. They tinged the copper of our vessel so that all the dashing of the waves against it till our return to Lintin did not wholly remove the color. A tumbler of the water soon deposited a sediment of soft yellow mud, the twelfth of an inch in depth.

The contrast between the province we had just left, and the level and rich fields of Keängsoo was most striking. Trees and foliage here were abundant, and the soil seemed to be profuse of her gifts. But owing to the extremely unfavorable weather during our stay, and to other events beyond our control, we saw comparatively little of this celebrated emporium of native commerce. Enough, however, was seen to convince us of the great accuracy and value of Mr. Lindsay's observations in his Journal. He not only in a manner has opened the way to this great city, but has collected more information of various sorts respecting it than another can hope soon to do. Owing to the violence of the present storm, no vessels were seen passing out or in, and the river about a mile above us was filled with a numerous fleet waiting for fair weather to go to sea. The tides were strong and the rise and fall two fathoms. In the afternoon we determined to land notwithstanding the inclemency of the weather, in order to enjoy the advantage of some intercourse with the people, before the news of our arrival should awaken any opposition. A number of people awaited our landing at the town of Woosung, among whom were the magistrates of the place, who invited us into a house. But our chief object being intercourse with the people, we delayed to accept the invitation till Mr. M. had established a good understanding with the crowd, by means of some Fuhkeën men, who are ever ready to welcome strangers, as well as by giving some books. We afterwards met the officers in a temple, where the usual questions were proposed and answered, and no opposition or dislike expressed. Finding the streets of this naturally dirty town, rendered altogether impassable by reason of the present rain, we prepared to return. The crowd had now become great at the boat,

and so eager to obtain books that there was much pulling and thrusting about each other, which violation of propriety excited the wrath of the officers, so that they seized two noisy fellows by the cue and were about to lay the bamboo on them. Mr. M. observed it, and bidding the officer look him in the face, he then requested the release of the prisoners. The officer replied that such rudeness was quite unpardonable towards us, who had come so far to do them good, but that out of respect to Mr. M.'s face, they should be released. They were so, and the poor fellows ran away gladly, and the people were none the less pleased with us.

Next morning, though the storm continued unabated, we set out in the longboat with five men without an officer, to ascend the river to Shanghae. Scarce a boat was moving upon the river, and none from the many junks appeared to observe us, so that we had a clear river and none to oppose our passage. The Woosung is a noble stream, maintaining a very uniform breadth of half a mile or more, and a depth from eight to three fathoms. Both shores are a dead level, under high cultivation and very populous. The city was estimated to be between fifteen and twenty miles from the mouth of the river; a strong wind and tide brought us to it in three hours. A forest of innumerable masts both told us of our near approach to the city, and of its commercial importance. The native shipping of Canton in the height of the season never amounts to half of that which was now lying at Shanghae. Discovering the temple of the Queen of Heaven, where Messrs. Lindsay and Gutzlaff had been entertained, we stopped in front of it, welcomed by smiling crowds on shore and in the junks and boats. As usual, Mr. M. immediately on stepping ashore began to give books, but before a moment had passed, the noise of officers approaching was heard, and their attendants clearing the way right and left with heavy bamboo cudgels, with which they belabored the people unmercifully. The officers greeted us civilly and invited us into the temple. Passing through immense crowds assembled as well to witness the theatrical performances then acting as to see the strangers, we entered a retired apartment and took seats with several officers, having with us a sailor and a bag of books. After a short conversation, tea and cakes were served up, and they requested to see the books, to which they helped themselves profusely, but requested us to delay giving them to the people till the rain was past. Perceiving their intention, while Mr. M. was detaining the officers in the hall in conversation, I proceeded to the boat, attended by several police-men and inferior officers. Breaking open a box of books, I stood in the boat and attempted to hand them out singly to the multitude that lined the shore. By moving from place to place, this measure partially succeeded, till the whole box was finished. The petty officers then with upraised hands implored me not to distribute the other box; but seeing, as I did, such crowds assembled that not one in fifty could have got a book, and that no other opportunity could be had, I was obliged to be inexorable, and commenced the last box. But such a press was

there upon the boat, that at length, I found it impossible to do better than to scatter them indiscriminately over their heads, letting them fall into their upraised hands, till a thousand volumes were given among the thousands of Shanghae. In the bustle unavoidably occasioned by the simultaneous moving of such a mass of human beings, the officers' clubs were sometimes seen playing above their heads, and again officers and cudgels were borne down together.

Mr. M. meanwhile remained in the temple. The officers spoke of Messrs. Gutzlaff and Lindsay, and inquired where they now were. Hearing a great noise outside, he understood it was caused by the arrival of the cheheën, and several officers came to conduct Mr. M. into his presence. "I found him," said Mr. M., "seated in an adjoining apartment with a string of officers standing by his side, and after salutation took a seat in front of him. 'Rise up, rise up,' cried all the attendant officers, and the disconcerted cheheën beckoned me to stand near him. I then asked whether it was not allowed me to sit during this conference, and being informed that I could not, immediately rose and left the room. Several officers followed, and tried various arguments for half an hour to persuade me to return and be examined by the cheheën. But knowing that other private foreigners had in this very city met with officers of higher rank than the cheheën, without submitting to stand in their presence, I refused to comply, and they ceased importuning when they found I could neither be driven nor persuaded." After waiting an hour that officer retired without granting an audience. The remaining officers then grew more familiar, and agreed to procure the provisions of which we gave them a list. After these proceedings we attempted to enter the city, but so resolute was the opposition of the military officers and lictors, that it seemed impossible to advance without resort to actual force. Yet when the attempt was relinquished, we soon had occasion to regret having made it, or that it had not been persevered in; for the officers were none the more civil after this yielding on our part. A hasty dinner was now served up when we prepared to return to the brig, contrary to our first intention, finding no disposition in our hosts to be cordial and friendly.

But at the wharf an occurrence took place, which clearly evinced the true feelings of the officers towards us and our object. On the steps, before our eyes, was placed a basket half-filled with loose straw, and covered with fragments of a few torn books. Seeing that some disrespect was designed, Mr. M. ordered our boat to be cleared of the various articles of provisions with which as presents they were cramming her full; while this was doing, one of the police-men took a torch and applied it to the straw. Perceiving that, whatever was the design of this strange and unprecedented movement, they meant to offer public disrespect to our books, I thought we could do no less than treat the emperor's presents in the same way, and accordingly took up some and threw them into the blazing basket, both putting out the fire, and disconcerting the officers; when they re-

peated the attempt again it was defeated in the same way, till the poor police-man drew back in alarm. But the characteristic readiness of the Chinese to make a good retreat was never better exemplified than in this case, when Mr. M. remonstrated with the chief officer. "Sir," said he, "these are books that were torn in the tumult, and to prevent their being trodden upon, for we consider it a sin to tread on written paper, I ordered them to be burned." But unfortunately Mr. M. recollected having just heard the same officer give orders to tear some books for this very purpose, though at the time Mr. M. did not fully comprehend the order, till the event explained it. In this manner we left the city, and after five hours rowing and sailing, and vainly asking for lodgings on board of two junks, we arrived at the Huron near ten o'clock at night.

The two succeeding days while the storm continued were spent in visiting the junks in the river which now amounted to hundreds, ready to sail with the first fair weather to various ports of China. Books were eagerly taken. We called again at Woosung, where all the necessary purchases were made, and by permission of the officers too, though at the time there was pasted up an order, forbidding all dealings with the barbarians. We also visited both forts, entering the barracks of the soldiers, and left some books in their hands, which were gratefully received. In all these excursions, the attendant soldiers or police occasioned much annoyance. The long guns remain still lying on the platforms by the forts, as when Lindsay visited them, but none of these were fired in giving salutes. Though the number of tents for soldiers increased on shore, yet no war-boats appeared till Saturday afternoon, the 10th, when a junk came over from Tsungming, bearing an admiral's flag, and followed by twenty-five sail of vessels of war, of all sizes. The military on shore were drawn out to the number of three or four hundred to salute his excellency's flag. Each junk as she passed the brig to the windward luffed and fired a salute or two. Mr. M. and myself were on shore at the time examining a line of soldiers, amounting to one hundred, which were drawn up near Woosung. Their officers were civil, and the soldiers were armed with long spears, or swords, or short ones, and a shield, or with matchlocks, or with nothing. When I advised those of the latter class to return home and get their arms, they took it all in good part, and laughed at their own appearance.

The next morning an officer with a crystal button came on board, deputed, as he said, by the general to pay his respects to us, fearful lest we should *leave the harbor* before he should be able to wait upon us. We mercifully endeavored to relieve his anxiety on that score. Tsaou, which was the name of the officer, seemed to comprehend fully the nature of our object, declared that he had seen our books and thought them very good. But he had no heart to hear the doctrines of Christ, and turning away to other topics, gently hinted that Mr. Lindsay had presented him with a spy-glass and a piece of broadcloth. But all such hints were lost on us. He was par-

ttcularly anxious to ascertain when and whither we should go; and iold us, that an overland dispatch from Shantung informed them that our vessel had been there, and that we had fifty men on board.

On Monday the 12th, in order to escape the notice of our guard, as well as secure time, we started before light in the longboat for the island of Tsungming, twelve miles distant. But a strong west wind and ebb tide conspiring to make it impossible to cross the channel above the bank, we turned back to the brig, but the tide swept us past, and carried us down to the main land two miles eastward of the Woosung river, where we pleasantly spent half a day among the numerous hamlets. Every person was friendly, and all desired to receive a book from us. The fields appeared rich, having large crops of rice and cotton ripening on them. The females were much less timid and more handsome than those of Shantung. One or more coffins were generally found near each house, either awaiting the time for the living to die, or containing the remains of their deceased kindred. After the flesh is quite wasted away, the bones are deposited in urns, which are arranged in rows. Whether it be owing to inability to spare ground for burial, or to some other cause, we saw no tombs. The language spoken here was an impure court dialect, but sufficiently intelligible to Mr. M. Indeed I had often occasion to admire his facility in conversation, so great as well as diversified, that while the people of Shantung who spoke the pure national language, claimed him as one of themselves, the inhabitants of Fuhkeën insisted that he was their countrymen:—an acquaintance with the dialects of China, be it remembered, which was obtained before ever entering the celestial empire.

In almost all places inquiries were made for opium, and our broadcloth garments attracted their attention; but only in this port was any offer made to us to trade: here the people of the junks were especially desirous of it. When the weather became settled, and these traders began to put out to sea, many of them in dropping down close by us, inquired "which letter we intended to eat," that is, what point of the compass we should steer; and all alike urged us to remove to a place outside of the port, where they would meet us, and take all our cargo of whatever description. But immediately on arriving at the brig, we set sail for Kintang, on the 12th of October.

In running down this distance of about one degree, Rees' chart and the track of the Lord Amherst was the only guide; but with West island still preserving its proper bearings as we supposed, the tide in some unaccountable manner carried us thirty miles to the eastward, when we shoaled from eight to three and a half fathoms, and immediately came to anchor near Fisher's island. Mr. M. went in the boat to obtain directions from the fishermen, who all concurred in directing us to go westward. Accordingly we did so, and on the evening of the 15th anchored outside the harbor at the northwest end of Kintang, in nine fathoms, with Chinhae fort bearing SW. by W., distant eight miles. The next morning we were visited and

saluted by the captains of several war-boats which anchored near us, but offered no obstruction to our proceedings, or intercourse with the people. One of the most delightful days during the voyage was passed on the island of Kintang; this was owing to entire freedom from restraint, the universal friendliness and politeness of the people, their readiness to receive our message, and to the beauty of this romantic island itself. Some of its highest peaks commanded a view of Ningpo (Takeä) river and the town of Chinhae, as well as of numerous islands in the Chusan group. Our anchorage was in lat. 30° N., and long. 122° E.

Foreseeing much annoyance in going to Ningpo, we did not attempt it, but made sail on the next morning for the island of Pooto, one of the eastern Chusan group. Passing southward of Kintang, between Elephant island and Ketow point, we were all day beating to the east under reefed topsails, through the broad passage south of the Great Chusan. At night, anchored close in by the north shore, near the village and islands of Sinkeä mun, called in the chart Sinquemung. All the day a fleet of vessels of war pursued us, which were joined by others from Kintang and the Great Chusan, till the number amounted to eleven. At evening they anchored near us. Here we stopped one day and visited the town, and several other villages on the Great Chusan, where the people were but too ready to possess themselves of our books. Next morning, Oct. 19th, with the wind N.NW., we passed safely through a difficult passage of only 3¼ fathoms at half-tide, between the southeast point of Chusan and a rock lying distant a quarter of a mile, and came to anchor at 9 A. M., in 14 fathoms, half a mile distant from the southwest shore of Pooto. The imperial fleet still followed us, but offered no opposition whatever to our proceedings. We spent the day in traveling over the rocky hills and shaded vales of Pooto. Multitudes of temples, priests, grottoes, and inscriptions were found as they appeared to Mr. Gutzlaff three years ago. Both in splendor and extent, the two imperial temples excel any which I have seen in China; but the priests themselves wore the same sallow and lifeless aspect as in all other establishments. They, as well as many others, received our books with readiness, but without rudeness. Several of the poorer priests were laboring in the fields with their servants. The vallies are not highly cultivated, and the hills are quite untouched, except to erect among the rocks on high some temple, where a devotee of Budha may waste his years in idleness.

On returning to the brig, we found the commodore of the Chinese fleet, and one of his captains, who had long been waiting our return to pay their respects. The superior officer was a yewkeih, and wore a blue button; he was a smooth-faced good natured man, who spoke little and did nothing. His inferior wore a crystal button, was very lively, friendly, and talkative. In reply to our inquiry why they followed us, they said it was their design to show us the way through these difficult passages, only they had the misfortune to be always astern of us. They accepted an invitation to dine with us,

and as their hearts grew more at ease, did not hesitate to lament the impolitic restrictions of their government which prevented an extension of co nmerce that would be beneficial to both countries. When they said these things, and expressed themselves satisfied now that our object was good and in no respect evil, it was impossible not to feel unusual pleasure in the company of such Chinese officers, whose good sense or whose complacency led them to utter views so congenial to our own.

Next morning, Oct. 20th, we weighed anchor and stood eastward, till carried beyond the numerous islands and rocks, which lie beyond Pooto, but which no chart that I have seen indicates. Dalrymple's chart we found essentially correct, so far as regards the relative position and magnitude of the chief islands. Steering for the town of Sheihpoo on the main land, we ran outside of all the islands that we might have room to beat to the south; but during the night a strong north wind sprung up, and carried us so much to leeward, as to oblige us to relinquish the design of touching there. Accordingly we bore away for Fuhkeën, and on the 23d ran in for shelter under the largest of the Nanjeih (Lamyet) islands, in Hinghwa foo, with *Oxsu* bearing south, ten miles distant. Strong north winds bound us here four days, unable to move or reach the shore, until the last day. This island is five or six miles from east to west, very populous, but so sandy that nothing grows but sweet potatoes and ground-nuts. Fishing is the great means of subsistence. Swarms of the people met us at landing, and every one welcomed us, too eager to receive our books. We walked over much of the island during the day, and left in all its villages some portions of the Scriptures or other books, with none to hinder or forbid us.

In the afternoon of the 27th, we again made sail, and keeping well out from the shore in passing Tseuenchow (Chinchew) and Heämun (Amoy), on the 29th anchored in the fine harbor of Tungshan (Tangsoä). The brig lay in such a position that she could not be seen from the city of Tungshan, and till we landed on the beach before the suburbs, no one appears to have suspected our approach. But five minutes sufficed to bring together as many hundreds of smiling people; another minute taught them our object in coming thither, and half an hour sufficed to distribute some hundred volumes. Indeed I must do them the justice to say, that had they known these to be the last of our stock as they really were, they could scarcely have scrambled for them more eagerly and violently. One more excursion to the eastern shore, on the next day, took away the last of our books. The city of Tungshan is of no inconsiderable size, if we include its suburbs, which are vastly larger than the city itself. An extensive wall and towers enclose a large area on the top of a rocky hill, but it is not apparently half-filled with dwellings. Several merchant junks were at anchor on the north side of the city, and in less than twenty-four hours some war-junks came in, as I suppose from Nanngaou (Namoa). The officers invited us into the fort, if fort it might be called, where they conversed in friendly terms, expressing

no apprehensions except of noise and tumult. They readily gave permission to purchase anything in the market. Accordingly we made some purchases of provisions at moderate prices, but were annoyed by the great crowd which almost precluded the possibility of moving through them. Foreign vessels, they remarked, had been often observed to pass, but none before had visited their city.

Next day at 1 P. M., we sailed out through the western entrance to the harbor, and keeping outside of Nanngnou, arrived at Lintin on the 31st of October, after an absence of two months and five days. During this time, no accident had befallen ourselves or our vessel, and with lively gratitude we would give thanks to God who preserved us in all our ways.

ART. IV. *Notices of modern China: courts of justice; judges, clerks, interpreters, plaintiffs, defendants, &c.; prisons; the number and condition of their inmates.* By R. I.

THE gate of justice in China, as in most Asiatic empires from the earliest times, is supposed to be open to all who claim a hearing; and a drum is said to be placed,* as well at the supreme court in Peking, as at the inferior tribunals, to render the demand more audible. The presiding magistrate sits at any hour, and hears causes either in public or private:† he is preceded to the court by the executioners bearing instruments of torture and punishment; and in court he is attended by a clerk and interpreter. He sits at a table with writing materials before him, and a piece of flat wood with which he strikes the table when he wishes to enforce silence: the plaintiff, defendant, and witnesses, kneel in front of him, with the instruments of torture placed near to them. No counsel is allowed to plead,‡ but the written allegations required must be prepared by licensed notaries, who may also read them in court. These notaries buy their situations and repay themselves by the fees upon the documents. The judge of Canton in 1828 dismissed one of them from the court for exaction, and fixed the price of a written plea at one mace and two candareens (about 9*d* sterling), which was said to have reduced the value of the appointment ten fold. Criminal accusations must also apparently be prepared in writing, and the evidence is required, by section 406 of the code, to be strictly relevant to the charges. Many other regulations for the court of justice are scattered chiefly amongst the clauses to different sections of the code. One of the most remarkable laws under this head is contained in section

* Indochinese Gleaner, Oct. 1821, page 230. Penal Code, section 332.

† Canton Register, July 12th, 1828, and July 2d, 1829. Chinese Repository, vol. 2, page 211.

‡ Canton Register, July 12th, 1828.

416, which ordains, "that after a prisoner has been tried and convicted of any offense punishable with temporary or perpetual banishment or with death, he shall, in the last place, be brought before the magistrate, together with his nearest relations and family, and informed of the offense whereof he stands convicted, and of the sentence intended to be pronounced upon him in consequence; their acknowledgment of its justice, or protest against its injustice, as the case may be, shall then be taken down in writing: and in every case of their refusing to admit the justice of the sentence, *their protest shall be made the ground of another and more particular investigation.*" A punishment of forty blows in one case and sixty in another is awarded to the magistrate who refuses to receive such protest.

This clause is explained perhaps by section 411, which enacts that, "in all cases of a capital nature, the trial and investigation of an alledged offense shall be reviewed, if at Peking, by the courts of judicature, and if in the provinces, by the respective viceroys and fooyuen thereof, in order that it may be ascertained with more than ordinary care and deliberation, that no error or injustice has been committed; when the sentence is thus confirmed, a final report of the circumstances and of the judgment pronounced, shall be transmitted for the information of his imperial majesty." The prisoner, or his friends for him, are allowed to appear in every step of the inquiry, prior to the case being laid before the emperor; and punishment is provided for all the magistrates through whose hands it passes, if they neglect the appeal. To these two clauses in the code, which are devised to protect the subject, may perhaps be attributed much of the imprisonment and torture which we are about to record. The magistrate who has already succeeded in extorting confession of crimes by torture, must be strongly tempted to try a similar application in order to procure admission to the propriety of that torture, and so screen himself from the hazard of future inquiry, and the vexation and delay of a series of appeals to higher courts. We shall presently see, indeed, that one of the censors has come to the same conclusion.

The due execution of the laws is provided for in other sections of the code also, such as: (394) Periods allowed for the pursuit of thieves and robbers; (396) Penalty for imprisonment of, and procedure against, unaccused and unimplicated persons; (397) For delay in executing sentence; (398) Ill treatment of prisoners; (409) Pronouncing and executing an unjust sentence; (413) Infliction of punishments in an illegal manner; (421) Executions of criminals (with exceptions) without waiting for the emperor's ratification; or (422) Execution of a sentence by a false construction of the laws.

We have given this sketch of the rules of the courts and the spirit of the laws which dictate them, in juxtaposition with our examples of their infraction, in order to make the variance between the theory and practice more marked. Allowance must be made at the same time for the imperfect manner in which the cases are reported, the con-

fusion of civil and criminal process, and our ignorance of the minute customs and habitual feelings of the people.

The confusion* of the civil and penal laws serves as an indication of the state of civilization of the Chinese; so do the cruel inflictions of imprisonment and torture prior to trial, scarcely differing from punishment after conviction. It requires a considerable degree of refinement to discriminate accurately between those breaches against society, arising out of its complicated transactions, for which mulct and exposure are sufficient checks, without in general involving loss of cast to the offender; and crimes which require corporeal punishment or banishment, and which are unavoidably attended with lasting infamy. Imprisonment and torture before trial in order to procure conviction are real punishments, the first of which partakes of each of the above classes, and the latter if used at all, ought to belong exclusively to the latter: both are employed, there is reason to think, in all kinds of legal process in China. "Imprisonment is not, however," as sir G. Staunton observes,† "awarded by the Chinese laws as the ordinary punishment of any specific offense, and is considered in this book (II) of the code, only as far as it is applicable and necessary to the safe custody of accused persons between the period of their arrest and that of their conviction or acquittal; or that of condemned persons between the period of their conviction and that of their execution: yet, in some instances, chiefly those of European missionaries, capitally convicted during occasional persecutions, a sentence of death has been, through the imperial clemency, commuted for that of imprisonment during a limited period."

We proceed to show what this imprisonment is. Appendix 10 to sir George Staunton's translation of the code contains an address of Peling, the fooyuen of Canton, to the emperor in 1805, charging certain magistrates with delay in the execution of justice, in consequence of which the ordinary prisons were inadequate to contain the multitude of unexamined prisoners; and also with connivance with their subalterns, who had charge of the prisons, whose rapacity had given rise to great abuses in the jails. He found upon examination, that several subsidiary buildings had been engaged, with the acquiescence of the magistrates, in consequence of the regular prisons being filled: three of those minor jails in the district of Nanhae,‡ contained upwards of a hundred prisoners each. "Among the prisoners," said the fooyuen, "many had been brought up from the country, under charges of theft, murder, and the like, accompanied by the *witnesses and accusers* respectively concerned; the cognizance of their offenses having been referred to the magistrates of the provincial capital: but whether the parties were more or less implicated, the charges serious or trifling, it was usual to expose them for many months, or even a year, to the hardship of a tedious and indiscriminate confinement, in these

* Mills' History of India, vol. 1, chap. 4.
† Note to section 395 of the code.
‡ Chinese Repository vol 2 page 307

unauthorized places of detention." Exclusive of these places, it was found that the police of one district, Nanhae, had not less than ten places of private detention, and of another, in Pwanyu district, twelve places, containing altogether about two hundred persons. These prisons were inclosed with a wooden railing, disposed like a cage, and subdivided into cells by means of beams and rafters; and they were "employed to enforce by oppression and arbitrary confinement, nothing less than a system of fraud and extortion. I hastened," adds the fooyuen, "to remedy this grievance, but already many persons had perished under confinement; and the inhuman, nefarious, practice has been so long established, that it is difficult to ascertain the year in which it originated, or to conjecture how many lives have been sacrificed by its continuance." Two of the magistrates had besides appointed female curators of jails, who were "the confidential agents of traders, whom they enabled to carry on a disgraceful and illicit commerce of female slaves, and they often assisted in obtaining a certificate from the magistrates, when the original right to the slaves was not free from suspicion. To the custody of these women, all the female prisoners who had not yet received sentence, or been discharged, were committed; and the younger part of them were not unfrequently let out for prostitution, and the wages thereof received by the curators as a part of their regular profits."

Sir G. Staunton admits* that the fooyuen's exposition "clearly proves, that in the administration of the prisons in China, very enormous abuses have at times been committed. At the same time," he adds, "it is but just to observe, that it is not improbable there may be some exaggeration in the fooyuen's report of those abuses, which he would naturally picture in strong colors, as an accuser, and also as one to whom the merit was due of this discovery."

An anonymous correspondent of the Indochinese Gleaner states,† that, "in the close of 1816, there were in the various prisons of the Chinese empire, 10,270 criminals convicted of capital offenses, and awaiting the imperial order to carry into effect the sentence of death. They consisted of persons who had been respited at various times, either from their crimes being less atrocious than those consigned immediately to the sword of the executioner, or of whose guilt there still hung some shadow of doubt. The sufferings of criminals," continues the writer, "detained in prison for many years are very great. The Chinese, in their best state, are not very cleanly in their dwelling-houses. In prisons, criminals are at night chained to inclined boards on which they sleep, and without the power of removing thence to an appropriate place to perform the offices of nature; hence their prisons become at once disgusting and unhealthy in the highest degree. Money can procure some alleviation, and the prisoners of long standing attack unhappy persons who are newly entered, in order to extort money from them."

* Note to section 395 of the code.

† Indochinese Gleaner, Feb. 1818, page 55.

In 1824, we find Yuen the governor of Canton addressing the emperor on the propriety of erecting additional prisons at Canton. "The convicted prisoners in Canton are," quotes the emperor in his reply,* "very numerous, and it has always been the custom for the several foo, chow, and heën districts to send their prisoners for trial, as well as all such robbers and banditti as have been apprehended in them, to the prisons of Nanhae and Pwanyu heën" (two of the districts within the bills of mortality in Canton, of which governor Peling complained). "The said viceroy and his colleagues have ascertained," continues the emperor, "that the existing establishment for prisoners is so confined as to cause pestilential disorders and death among the prisoners from overcrowding; it is, therefore, right that for the future the number of persons confined therein be considerably lessened. In Pwanyu heën there is, it appears, a spot on which a new prison may be conveniently built. * * * The necessary expenses of building, which have been calculated at 3500 *taels and upwards*, may be disbursed by the viceroy without sending in a particular detail."

We have no means of ascertaining what money was expended in these jails between 1805 and 1824, but probably very little, for the emperor appears to be economical in this respect. In 1819, the fooyuen of Keängsoo reported,† that the prison in one of his districts had not been repaired for upwards of thirty years, so that "the outer walls, together with several ranges of apartments, the cells for females, and the temple, had fallen into decay. Several officers were sent to inspect it, and to make an estimate of the repairs, who reported that it would require 977 leäng, 4 tseën, 1 fun, 4 le" (about 1357 dollars), which sum was accordingly paid out of the treasury. We may presume that the same economy prevails with regard to other public works,‡ since we are told that the inhabitants of Hookwang province subscribed in 1826 to rebuild the ruined walls of towns,—no small indication of lawless practices in a country not liable to foreign invasion.

In November of 1826, the Canton court circular announced,§ that an official person was deputed to go to the prisons and give to the prisoners a supply of warm cotton clothing. The translator adds, that not less than two hundred persons were reported to have died in the city jail in the preceding year, in consequence of neglect and harsh usage. "Prisoners who have money," on the contrary, according to the Canton Register,‖ "can be accommodated with private apartments, cards, servants, and every luxury. The prisoners chains and fetters are removed from their bodies, and suspended against the wall, till the hour of going the rounds occurs. After that ceremony is over, the fetters are again placed where they hurt nobody. But

* Transactions of the Royal Asiatic Society, vol. 1. page 405.
† Indochinese Gleaner, January, 1820, page 232.
‡ Malacca Observer, Dec. 19th, 1826.
§ Malacca Observer, March 13th, 1827
‖ Canton Register, March 8th 1828.

those who have not money to bribe the keepers, are in a woful condition. Not only is every alleviation of their sufferings removed, but actual infliction of punishment is added to extort money to buy 'burnt offerings' (of paper) to the god of the jail, as the phrase is. For this purpose the prisoners are tied up, or rather hung up and flogged. At night they are fettered down to a board, neck, wrists and ankles, amidst ordure and filth, whilst the rats gnaw their limbs. This place of torment is proverbially called in ordinary speech *te yŏ*, a term equivalent to the worst sense of the word hell!"

About this time a censor reported in Peking to the emperor,* that a *plaintiff and defendant* being confined together previous to trial, the accuser fell upon the defendant and murdered him in the prison. The emperor found on inquiry that the matter in dispute was a trivial one. He complained of the carelessness of the officer who confined the two together without a guard over them, and of neglect in not examining into the matter for several days. The officer was ordered to a court of inquiry, and to be subjected to torture, "to ascertain whether the case was really as represented, or whether *there might not be some circumstances concealed.*" In the same year the judge of Canton, we are told,† liberated about three hundred prisoners who were confined then for shoplifting, and similar small offenses, for which they were punished by being chained by the neck and ankles to a stone block, or an upright bar of iron.

In the emperor's edict respecting the autumnal executions of 1827, he remarked:‡ "that the usage was in cases of condemned prisoners who had been reprieved three successive years, to reëxamine their offense, and decide on a mitigated punishment, that benevolence beyond the laws might be manifested to the people." He added, "there are now in the prisons of the empire, 10,990 and odd, criminals lying under sentence of death, who have been reprieved:" and he orders inquiry to be made into their cases.

In 1829, his majesty alludes, in a public document,§ to the edict issued by his father in reply to governor Peling's address in 1805, respecting the jails at Canton. He apprehends that the same cruel practices brought to light on that occasion still exist, as well in the more populous districts such as Canton, as in the more distant and less frequented parts of the empire. He issued orders, therefore, to the governors of the provinces to inquire into the conduct of the magistrates in regard to the jails, and to interdict all places of private confinement.

In the same year,‖ governor Le of Canton reported that the prison in Pingyuen district had been burnt through carelessness, along with twenty-one of the prisoners confined in it. His majesty suspected "that illegal torture had been applied to the prisoners, or that something had been done by the governmental officers, the traces of which they wished to obliterate by consigning all to the flames." He

* Canton Register, March 22d, 1828.
† Canton Register, May 24th, 1828.
‡ Canton Register, May 31st, 1828.
§ Canton Register, June 2d, 1829.
‖ Canton Register, February 3d, 1830.

ordered the magistrate in charge, therefore, and all his subalterns to be put on their trial.

According to the Peking gazette,* there were still 10,500 prisoners capitally convicted, but respited, in the prisons of the empire in 1830, upon whose cases the emperor ordered further inquiry. There were, at the date of this report, in Canton, 180 prisoners for capital offenses paraded in presence of the fooyuen and other great officers to be confined until the autumnal assize. The value of a few pence and a rush fan was given to each, and they were remanded back to prison. In the following spring, 117 prisoners died in the prisons of Canton.†

On the 25th day of the third moon of the same year‡ (1831), "criminals capitally convicted from the various prisons in the several districts of Canton province, to the number of 291 persons, passed in review before the fooyuen. According to the usage in such cases, the gates of the great hall were thrown open. Then the judge, accompanied by other officers, went in and requested him a first, second, and third, time to come out, and review the prisoners condemned to die. He then came forth, sat down in the chair of state, and interrogated successively the wretched men whether their names corresponded to his list or not. This ceremony being completed, a common fan, thirty or sixty cash, and three loaves were bestowed, in the name of the emperor, on every criminal." The fooyuen of Shanse, by the way, was brought to trial this year on several counts, one of which was, that on occasion of a review of criminals similar to the above, he *allowed his family to look on* from behind a curtain. In 1832, the prevailing theme of the censors in the Peking gazette, is we are told, the abuses in criminal courts and prisons, where many innocent people are detained, maltreated, and tortured till they die. "Some of the original documents," says the translator, "are interesting curiosities, but are too long for translation and insertion, as we have on former occasions given many specimens."

ART. V. *Walks about Canton: European landing-place; women gambling; a lost child; horseflesh; nest of opium smokers; bambooing.* Extracts from a private journal.

LEFT Macao at evening twilight yesterday in the Union, and at noon to-day stept on shore in front of the factories. On landing here, trunks are usually opened, and luggage of every description examined, and sometimes fees are demanded by the hoppo's domestics, who act

* Canton Register, May 15th, 1830.
† Canton Register, April 19th, 1831.
‡ Canton Register, July 4th, 1831.

as tide-waiters: to-day, however, none of them made their appearance: I suppose, therefore, that it is left with them to examine or not, as they choose: what the law is in this respect I do not know. But respecting the landing-place, I have understood that the laws forbid native boats to anchor in front of the factories: were these observed, foreigners would have a good view of the river, and a convenient place to come on shore; but now the whole landing-place is crowded with boats, and the poor *fan kwei* must land in any way they can, which is sometimes done with no small inconvenience. *Tuesday, September 1st*, 1835.

Gambling is known to prevail extensively among the Chinese: but never, before to-day, have I seen women engaged in it. Walking through the streets in the western part of the suburbs, I came across two old dames quietly seated by the wayside, gambling for a pair of cloth shoes. A few words to them, attracted a crowd; and a few words more made them objects of derision, but did not deter them from their game. *Wednesday, 2d.*

A lost child. Children are often stolen in the streets of Canton, and carried off and sold. To-day I met two criers in pursuit of a lost child,—a little girl eleven years old. The men carried a heavy gong and a flag: the first to attract attention, and the latter to announce their object, which was done by broad characters written on the flag. Sometimes rewards are offered for the lost children; but nothing was offered in the present instance. *Tuesday, 15th.*

Horseflesh must be poor food, if what I saw this afternoon was a fair specimen of it. A man passed me in a crowd, carrying on his shoulder something like a slab of oak, and I was surprised to notice, by the hoof which formed a part of it, that it was the hind quarter of a horse. The people who can relish such food must be 'hardy' indeed. *Thursday, 17th.*

Nest of opium smokers. Happening to be at the side of the river to-day when a large theatrical boat had just arrived, its proprietor, or some one else in his stead, invited me on board—more for their amusement than mine. A short visit satisfied my curiosity. The boat was crowded with people, and they were civil and polite, in their way. Most of them had been making large drafts on the 'black commodity,' and four were then at their pipes. The company of players was engaged to perform on one of the public theatres tomorrow morning, and the manager was preparing a scheme of the contemplated performance. *Friday, 25th.*

Bambooing seems to be a favorite amusement, as well as a heavy punishment, among the Chinese. I was passing one of the theatres this evening, just when a comic piece closed. One of the principal actors, who represented an officer in disguise, had been detected, tried, and sentenced to the bamboo. He was quickly disrobed and thrown prostrate with his face to the ground: four police-men held him fast, and a sturdy lictor applied the bamboo—to the bitter pain of the culprit and the great amusement of the multitude. *Tuesday, Oct. 6th.*

ART. VI. *Journal of Occurrences. An imperial edict respecting foreign ships on the coast; reform of morals; tombs of the empresses; remission of taxes; false coin; new tseängkeun; fire in the city of Canton.*

Foreign vessel on the coast of China. Two or three expresses have arrived here from the capital during the month: one of them contained the following edict relative to the voyage of the Huron: it was received with a note from the hong merchants on the 10th instant.

"Ke, acting governor of Kwangtung and Kwangse, and lieut.-governor of Kwangtung, to the hong merchants, requiring their full acquaintance with the following document.—On the 14th instant (Nov. 4th), I received an express from the Board of War, transmitting the accompanying letter, addressed 'to Ke, the lieut.-governor of Kwangtung, and acting governor of the two provinces, to be by him enjoined on Păng the superintendent of maritime customs.'

"'On the 24th day of the 8th moon, in the 15th year of Taoukwang (Oct. 15th), we (the members of the Council) received the subjoined imperial mandate:—'On a former occasion, Chung Tseäng having reported that an English vessel had sailed to the coast of Shantung province, my decree was then issued, commanding the governors and lieut.-governors of Cheihle, Keängnan, Shantung, Fuhkeĕn, and Chĕkeäng, and the director of the department of Moukden, to give strict orders to their subordinate officers, both civil and military, to go and be on their watch, ward off and obstruct (foreign vessels), and not to suffer the least remissness. But it is now reported by Fung Tsanheun, that an English vessel is, in an irregular manner, sailing about regardless (of the laws); and he therefore requests that commands be given to the great officers of Kwangtung to issue strict orders to the *eye* (or chief) of the said barbarians, that the restrictive rules may be eternally obeyed, so as to render the dignity of the empire in the highest degree impressive, and effectively prevent future evils. The English barbarians, in their commercial intercourse at Canton, have heretofore been regarded as violent and turbulent, crafty and deceitful. And the great officers, the governors and lieut.-governors, have observed towards them a degree of liberality exceeding the common bounds of indulgence. Hence, of late years, they have usurped possession of a quay, have with presumption sent in petitions and statements (to the chief local authorities), clandestinely brought foreign females to Canton, sat in sedans with four bearers, &c. And in the 12th year of Taoukwang (1832), they dared to sail in a foreign vessel to Fuhkeĕn, and all along Chĕkeäng, Keängnan, Shantung, and Moukden. In the autumn of last year, again, they brought ships of war into the inner territory of Kwangtung to Whampoa, only 40 *le* distant from the provincial capital; and had the audacity to fire off musketry, and great guns, keeping up a thundering fire at the forts. These repeated instances of contempt towards the laws, are indeed highly inconsistent with what (the national) dignity requires. On this occasion, too, when the barbarian ship sailed upon the coast of Shantung, a wish was shown to distribute foreign books, designing to seduce men with lies,—a most strange and astonishing proceeding! This sailing of the barbarian ship upon the coasts of all the provinces, and cruising to and fro, (could not be) unless under the direction and appointment of the said barbarian eye. Otherwise how would they act in such an irregular manner, without fear or dread of the laws? Let Ke immediately issue explicit orders to the said barbarian eye, and others, (showing them) that the laws and enactments of the celestial empire, in suffering them to have commercial intercourse at Canton, are directed by celestial favor beyond the usual bounds. Hereafter, they must pay obedience to the restrictive rules, the same as the other barbarians; and must not sail to all the provinces, foolishly thinking to find out new paths to gain. If they again indulge their own desires, and act thus irregularly, they must be immediately driven out of the port, and no longer allowed commercial intercourse. It will be found hard to transgress the statutes of the government. Let them not in-

volve themselves in guilt and criminality, nor give themselves occasion for future repentance. Make known this decree to Ke, and let him enjoin it on Păng. Respect this.' In obedience hereto, we the ministers of the Council forward this to you.'

"I the acting governor having received the above, now issue this order. When it reaches the said senior merchants, let them immediately and explicitly command the English barbarian merchants or the head of affairs to act in respectful obedience to the above, and to enjoin orders on all the barbarian merchants of the said nation, (telling them) that the laws and enactments of the celestial empire, in suffering them to have commercial intercourse at Canton, are dictated by celestial favor beyond the usual bounds of indulgence. Hereafter, they must pay obedience to the restrictive rules, the same as do the other barbarians; and must not sail to all the provinces, foolishly thinking to trace out new paths to gain. If they again indulge their own desires, and act thus irregularly, they must be immediately driven out of the port, and no longer allowed commercial intercourse. It will be found hard to transgress the statutes of the government. Let them be careful not to draw on themselves guilt and criminality; nor give themselves occasion for future repentance. Tremble hereat! Be very attentive hereto. These are the orders.

"Taoukwang, 15th year, 9th moon, 15th day." (November 5th.)

Reform of morals. One of the censors, appointed to watch over the morals of the country, has recently memorialized the emperor, requesting that the great rulers in the several provinces may be directed to reform the abuses which are now everywhere so common. Robberies, thefts, and such like, are the evils of which he complains. The censor names several provinces, and among them Shantung and Kwangtung, in which illegalities are most common: but he suggests no measures by which the desired reform may be effected; and under the present order of things, we fear there are, in the possession of the government, neither the means nor disposition to effect any change for the better. If the censor or some of the other guardians of the peace of the empire, would recommend to his majesty the free circulation of good books, then there would be some prospect of improvement: and it is possible that such means may be employed successfully, even without imperial sanction.

Tombs of the empresses. It appears by a late gazette that the remains of two of the emperor's consorts have been removed during the present season. The 3d day of the 9th moon, (the 24th ultimo,) was the day fixed for conveying them to Lungtseuenke, the place where they were to be finally deposited; and December 30th is appointed for the emperor to offer the appropriate sacrifices. The preparations for these were to be made in due order, and by the appropriate officers.

Remission of taxes. His majesty Taoukwang has issued a decree, directing all the chief officers of the empire to make speedy returns of all the sums which were due to the imperial treasury previous to the tenth year of his reign, 1830; this is done that all such debts may be remitted in order to show forth throughout the empire his boundless goodness and joy, occasioned by the completion of the sixtieth year in the age of "his holy mother, her imperial highness the empress."

False coin. Yuen Wăntseăng, one of the emperor's censors, has addressed a memorial to the throne respecting false coin which is made in various parts of the empire. None are allowed to engage in manufacturing coin, except those employed in the service of the government. Vast quantities of coin, however, are made by others, and the censor requests that these interlopers may be apprehended and punished. We understand that there are several private establishments for coining in Canton, known to all who choose to know them.

A new tsetngkeun has been appointed for Canton, in place of Sootangah, who a few months since died on his way hither from Peking. Sooleihfangah is said to be the new officer.

Monday, the 23d. A fire broke out last night about 7 o'clock, within the walls of the new city, near the most western gate in the wall which separates the old city from the new, and continued to spread till sunrise this morning. The reports concerning the manner in which it commenced, its extent, and the amount of loss, are contradictory and unsatisfactory. We must defer giving particulars till our next number.

THE

CHINESE REPOSITORY.

VOL. IV.—DECEMBER, 1835.—No. 8.

ART. I. *Heaou King, or Filial Duty: author and age of the work; its character and object; a translation with explanatory notes.*

THIS work holds a middle rank between the primary school books of the Chinese, and their highest classical productions. It consists chiefly of select sayings of Kung footsze (Confucius), and of dialogues between him and his pupil Tsăng Tsan. Who reduced it to writing, we do not know. After the destruction of books by order of Tsin Chehwang, the Heaou King was found with other classical works in the walls of the house of Confucius, where it had been concealed. It then contained twenty-two sections. Early in the eighth century, the emperor Yuentsung of the Tang dynasty wrote a commentary upon it. At that time, however, it consisted of only eighteen sections, as it does at present. Many other learned men have written upon it during the thousand years which have since elapsed. We have before us three editions of the work, in all of which it is united with the Seaou Heŏ, Easy Lessons, or more literally translated, Lessons for the Young. Of these three editions, the first is the Heaou King, Seaou Heŏ, ching wăn, 'the plain text of the treatise on Filial Duty, and of the Easy Lessons:' the second is Heaou King, Seaou Heŏ, tswan choo, 'Treatise on Filial Duty, and the Easy Lessons, with notes:' the third is the Seaou Heŏ te choo ta ching, 'a complete collection of notes on the Easy Lessons:'—to which are added the Treatises on Filial Duty and Fidelity. In the text of these three editions there are some slight discrepancies, but none of them are worthy of particular notice in the translation. The simple fact that the work contains the words of the Chinese sage secures for it, in the eyes of this people, an immaculate character, and shows that its only object is to improve the morals and the government of 'all people.' In two of the editions before us, the sections are numbered,

and each furnished with an appropriate title; these we shall preserve in the translation. On some parts of the Heaou King we intended to add a few notes of explanation; but the space to which we are limited, makes it necessary to omit them, and to refer our readers to the original work where they will find the whole amplified and explained.

Section I. *Origin and nature of filial duty.*

Confucius sitting at leisure, with his pupil Tsăng Tsan by his side, said to him, "Do you understand how the ancient kings, who possessed the greatest virtue and the best moral principles, rendered the whole empire so obedient, that the people lived in peace and harmony, and no ill-will existed between superiors and inferiors?" Tsăng Tsan, rising from his seat, replied, "Destitute as I am of discernment, how can I understand the subject?" "Filial duty," said the sage, "is the root of virtue, and the stem from which instruction in moral principles springs forth. Sit down and I will explain this to you. The first thing which filial duty requires of us is, that we carefully preserve from all injury, and in a perfect state, the bodies which we have received from our parents. And when we acquire for ourselves a station in the world, we should regulate our conduct by correct principles, so as to transmit our names to future generations, and reflect glory on our parents: this is the ultimate aim of filial duty. Thus it commences in attention to parents; is continued through a course of services rendered to the prince; and is completed by the elevation of ourselves." It is said in the Book of Odes:

"Think always of your ancestors;
Talk of and imitate their virtues."

Section II. *Filial duty as practiced by the son of heaven.*

The sage said, "If he loves his parents, he cannot hate other people; and if he respects his parents, he cannot treat others with neglect. When, therefore, his love and respect towards his parents are perfect, the virtuous instructions will be extended to the people, and all within the four seas will imitate his virtuous example. Such is the influence of filial duty when practiced by the son of heaven." In the Book of Records it is said:

"When the one man is virtuous,
The millions will rely upon him."

Section III. *Filial duty exhibited on the part of nobles.*

"When those who are above all others are free from pride, they are not in danger from exaltation. When those who form rules of economy abide by them, nothing will be wasted of all their abundance. To be elevated, and yet secure from danger, is the way in which continually to maintain nobility: and of an abundance to have nothing wasted, is the method by which riches are to be continually secured. Thus preserving their nobility and riches, they will be able to protect their ancestral possessions with the produce of

their lands, and to keep their subjects and people in peace and quietude. Such is the influence of filial duty when practiced by the nobility." In the Book of Odes it is said:

"Be watchful, be very watchful,
As though approaching a deep abyss,
Or as when treading upon thin ice."

SECTION IV. *On the practice of filial duty by ministers of state.*

"Robes other than those which were allowed by the laws of the ancient kings should not be worn: language opposed to their usage should not be employed: nor should any presume to act except in accordance with their virtuous conduct. If therefore, ministers of state speak only according to the rules, and act only in harmony with the principles, of those ancient kings, their words will be unexceptionable, and their conduct irreproachable. Then their language, free from erroneous words, will pervade the whole empire; and their conduct will everywhere be manifest, without one occasion of complaint, and unattended by any evil consequences. When their dress, language, and conduct, are all well regulated, they will be able to preserve the temples of their ancestors. So great is the influence of filial duty when exhibited by ministers of state." In the Book of Odes it is said:

"Morning and evening be watchful:
And diligently serve the one man."

SECTION V. *On the attention of scholars to filial duty.*

"With the same love that they serve their fathers, they should serve their mothers likewise; and with the same respect that they serve their fathers, they should serve their prince: unmixed love, then, will be the offering they make to their mothers; unfeigned respect, the tribute they bring to their prince; and towards their fathers both these will be combined. Therefore, they serve their prince with filial duty and are faithful to him: they serve their superiors with respect and are obedient to them. By constant faithfulness and obedience towards those who are above them, they are enabled to preserve their stations and emoluments, and to offer the sacrifices which are due to their deceased ancestors and parents. Such is the influence of filial duty when performed by scholars." As it is said in the Book of Odes:

"From the hour of early dawn till late retirement at night,
Always be careful not to dishonor those who gave you birth."

SECTION VI. *On the practice of filial duty by the people.*

"To observe the revolving seasons, to distinguish the diversities of soil, to be careful of their persons, and to practice economy, in order that they may support their parents—is what filial duty requires of the people.

"Therefore, from the son of heaven down to the common people, whoever does not always conform entirely to the requirements of

filial duty, will surely be overtaken by calamity: there can be no exception."

Section vii. *Filial duty illustrated by a consideration of the three powers.*

Tsăng Tsan exclaimed, "How great is filial duty." Upon which the sage remarked, "It is the grand law of heaven, the great bond of earth, and the capital duty of man. The people ought to conform to the ordinances of heaven and earth. The wise man, by acting in accordance with this light of heaven, and this harmonizing principle of earth, easily reduces the empire to obedience: hence his instruction is perfect, without being severe; and his government completely effective, without being rigorous.

"The ancient kings saw that such a mode of instruction was calculated to reform the people: therefore they placed before them an example of universal love, and the people never cast off their parents; they laid open to them the principles of virtue, and the people hastened to put them in practice; they showed an example of respectful and yielding conduct, and the people lived without contentions; they led them in the paths of propriety and amid the delights of music, and the people enjoyed peace and harmony; they instructed them how to choose the good and avoid the evil, and the people understood the prohibitions." It is said in the Book of Odes:

"How glorious was the good master E Yin,
All the people anxiously looked up to him."

Section viii. *The influence of filial duty on government.*

"In ancient times," said the sage, "the illustrious kings governed the empire on the principles of filial duty. They would not treat with disregard even the ministers of the small countries, how much less the dukes, counts, and barons of every grade: hence all the state gladly served the ancient kings. The nobles who ruled the nation would not slight even the widows and widowers, much less the scholars and people: hence all the people joyfully served the ancient rulers. The masters of families would not neglect even their servants and concubines, much less their wives and children: and hence the members of the families were delighted to wait upon their relatives. When the various duties of society were thus carefully performed, parents enjoyed tranquillity while they lived, and after their decease sacrifices were offered to their disembodied spirits. And hence the whole empire was gladdened with perfect peace and quiet; no distressing calamities arose; and the horrors of rebellion were unknown. It was thus the ancient kings ruled the empire on the principle of filial piety." As it is said in the Book of Odes:

"They exhibited a pattern of virtuous conduct,
And the nations on all sides submitted to them."

Section ix. *The influence of the sages on the government.*

"Concerning the virtues of the sages," said Tsăng Tsan, "may I presume to ask whether there is any one greater than filial duty?"

Confucius replied, "Of all things which derive their nature from heaven and earth, man is the most noble: and of all the duties which are incumbent on him, there is none greater than filial obedience: nor in performing this, is there anything so essential as to reverence the father: and as a mark of reverence, there is nothing more important than to place him on an equality with heaven. Thus did the noble lord of Chow. Formerly, he sacrificed on the round altar to the spirits of his remote ancestors, as equal with Heaven; and in the open hall he sacrificed to Wăn Wang, as equal with the Supreme Ruler. And hence all the nobles within the four seas, according to their respective ranks, sent to aid him in the sacrificial rites. Since such was the influence of filial duty, what virtue of the sages could surpass it? Therefore, the child was instructed to cherish with daily increasing reverence the parents who gave him birth, and who dandled him on their knees. Thus the sages, by a reverential deportment, taught respect; and by filial regard, inculcated love. Hence their instruction was perfect without being severe, and their government effectual without being rigorous. All this was in consequence of their inculcating fundamental principles. The feelings which ought to characterize the intercourse between father and son are of a heavenly nature, resembling the bonds which exist between a prince and his ministers. The son derives his life from his father and mother, than which no gift transmitted from one to another can be greater; the regards of his parents are fixed upon him, than which no favor can be more important. Therefore, not to love one's parents, but yet to love others, is a perversion of virtuous principles: and not to reverence one's parents, and yet to respect others, is a violation of the rules of propriety. Thus to turn that which is in accordance with virtue into its opposite, leaves the people without any rule to guide them. And he who acts in this manner has no share of goodness, but is altogether evil. And though he should attain his wishes, honorable men will not treat him with respect. It is not thus with the truly good man. His words are worthy of attention; his deportment is agreeable; his integrity commands respect; his conduct in the management of business is deserving of imitation; and all his movements may be regarded as patterns of correct behavior. When such an one goes among the people, they will love and reverence him, and strive to be like him. Such an one, therefore, is able to carry instruction to perfection, and make his government truly effective." As in the Book of Odes it is said:

"The great and good man
Is never guilty of an error."

SECTION X. *The acts of filial duty enumerated.*

"Those children who properly understand and perform their duty," said the sage, "serve their parents with their best and highest powers; they habitually pay to them the utmost respect. In supporting them, they manifest unmixed pleasure; in sickness, they exhibit unfeigned regret; at their death, they are overwhelmed with

extreme grief; and in sacrificing to their manes, they display unbounded reverence. Being perfect in these five particulars, they may then be regarded as having completed their duty. Those who perform aright the services they owe to their parents, if they are in elevated stations will not be proud; nor insubordinate, if in inferior ones; nor contentious, if they are among the multitude. But if those who are high in authority become proud, they will be ruined; if those who are in inferior stations become insubordinate, they will be punished; and if those who are among the multitude become contentious, they will occasion a war of weapons. If, therefore, either of these three evils are not put away, the mere fact of daily supplying parents with the best animal food, can never be regarded as the performance of filial duty."

Section xi. *Of crimes and punishments.*

"There are," continued the sage, "three thousand crimes to which one or the other of the five kinds of punishment is attached as a penalty; and of these no one is greater than disobedience to parents. When ministers exercise control over the monarch, then there is no supremacy; when the maxims of the sages are set aside, then the law is abrogated: and so those who disregard filial duty, are as though they had no parents. These three evils prepare the way for universal rebellion."

Section xii. *'The best moral principles' amplified and explained.*

"For teaching the people to love one another," the sage remarked, "there is nothing so beneficial as a proper understanding of filial duty; for teaching them the rules of politeness and obedience, there is nothing so good as a thorough knowledge of the duties which brothers owe to each other: for reforming and improving their manners, instruction in music is the most efficient means that can be employed: and for promoting the tranquillity of rulers and the subordination of the people, nothing is equal to properly inculcating the principles of propriety. Now propriety of conduct has its foundation in respect. When [princes] respect their parents, children take pleasure [in imitating them]; when respect is shown to elder brothers, the younger will rejoice [to follow the example]; when the sovereign is respected, his ministers will be delighted. Thus when one is duly respected, thousands and tens of thousands receive pleasure; and the few, by paying respect, render the many happy. This explains what is meant by 'the best moral principles.'"

Section xiii. *'The greatest virtue' amplified and explained.*

"The instruction of the truly good man," the sage again remarked, "is communicated to the people by inculcating filial obedience, and this without their repairing daily to his house, or even seeing him. His inculcation of filial obedience causes all the parents in the empire to be duly respected. His inculcation of right feelings towards elder brothers is the means of making all elder brothers properly

respected. And by teaching ministerial fidelity, he causes all the people of the empire to pay due respect to their rulers." In the Book of Odes it is said:

"Let all the rulers in the empire
Become the fathers and mothers of the people."

"Now without carrying virtue to its utmost limit, who is there that can keep the people in this high degree obedient?"

SECTION XIV. *The principle of 'gaining reputation' illustrated.*

"The truly good man," said the sage, "serves his parents with filial piety; and will, therefore, in like manner, be faithful to his prince. He serves his elder brothers with true fraternal feelings, and consequently will, in the same measure, be obedient to his superiors. He rules well his own house, and will accordingly, in the same way control those who are in authority under him. Thus by his conduct at home being perfect, his reputation is established and will be transmitted to future generations."

SECTION XV. *On remonstrance.*

Tsăng Tsan addressing the sage said, "I have heard you say that a son should tenderly love and respectfully reverence his parents, seek to promote their present tranquillity, and thus render their names illustrious: may I presume to ask, if one who [without due consideration] obeys his father in all things is worthy to be called a filial son?" "What an inquiry this!" exclaimed the sage, "what an inquiry this! Formerly, if the emperor had only seven ministers who would remonstrate with him, though he himself were destitute of virtue, yet he lost not his empire. The nobles, though they might be devoid of principle, yet if they had even five servants who would remonstrate with them, lost not their respective countries. So also with regard to the magistrates; though unprincipled themselves, if they had only three faithful attendants who would remonstrate with them, their houses were not brought to ruin. And if a scholar had faithful friends to remonstrate with him, then he would not lose his good name. Even so a father, if he have a faithful son who will remonstrate with him, will not be in danger of falling into evil. When, therefore, iniquity lies in the way of one's parents, a son may not refrain from remonstrating with them. Nor may a minister or servant abstain from remonstrating with his master. Under such circumstances, how can mere inconsiderate obedience to a parent's commands be regarded as filial duty?"

SECTION XVI. *On the retributive results of the performance of filial duty.*

"The ancient kings," said the sage, "served their parents with true filial respect; hence they could serve heaven intelligently. In the same way they honored their mothers; and hence could honor the earth with an understanding mind. With them, concord and obedience were maintained between seniors and juniors; hence superiors and inferiors moved in their respective spheres. To them, who

understand clearly the principles of serving heaven and honoring earth, the spiritual intelligences will manifest themselves. Even the son of heaven must have some one above him, namely his father; he must have some one senior to himself, to be regarded as his elder brother. But it is in the ancestral temple that he displays the most perfect degree of reverence, not forgetful of his parents, but adorning himself with virtue, and diligently attending to his conduct, lest he dishonor his progenitors; it is there, while worshiping with the profoundest reverence, that the spirits of his ancestors manifest themselves to him. He who performs filial and fraternal duties perfectly, will comprehend the spiritual intelligences, and spread light throughout the four seas. There will be nothing beyond his comprehension." As expressed in the Book of Odes:

"From the west and from the east,
From the south and from the north,
None thought of insubmission."

Section xvii. *On serving the prince.*

"The truly good man," said the sage, "when in the presence of the prince, will serve him with fidelity; and when he retires, will seek to amend his faults: he will strive to guide his majesty to what is excellent, and to rescue him from what is evil. Then the prince and his ministers will love one another." Again it is said in the Book of Odes:

"Their hearts love the prince,
When afar off they speak no evil of him;
They retain him in their hearts,
And never for a day forget him."

Section xviii. *On the death of parents.*

Again the sage remarked, "At the death of parents, filial sons will not mourn to excess; in the ritual observances they will not be extravagant, nor too precise in the use of language; they will not be pleased with elegant dress, nor enchanted with sounds of music, nor delighted with the flavor of delicate food. Such is the nature of grief. After three days they may eat. The sages taught the people not to destroy the living on account of the dead, nor to injure themselves with grief. The term of mourning is limited to three years, to show the people that it must have an end. When a parent dies, the coffin and a case for it are made ready, and the corpse wrapped in a shroud is laid therein. The sacrificial vessels are arranged, and lamentation is made for the deceased. The members of the family, male and female, moving by the side of the coffin, weep as they advance. A felicitous burial-place is selected, and the body is there laid down to rest. Then an ancestral temple is erected, and offerings are there made to the departed spirit. And in spring and autumn, sacrificial rites are performed in order to keep the dead in perpetual remembrance.—Thus with affection and respect to serve parents while living, and mourn and lament for them when dead, consti-

tutes the fundamental duty of the living; and thus the claims of parents, both while living and when dead, are fully satisfied: this is the accomplishment of filial duty."

Here ends our translation of the Heaou King. We shall not now pause to comment on the maxims which it contains. The attentive reader will find in it a cause for many of the usages which are so prevalent and firmly established among the Chinese. It is, doubtless, from original sources of this description, that we must derive our knowledge of the existing customs, manners, morals, and religions of the many millions who inhabit the Middle Kingdom. While we request our readers carefully to pursue and notice with us the leading sentiments of these standard works of the Chinese, they will for the present, we trust, excuse us from drawing general conclusions. It would be easy to turn over a few pages of the classics, and then give opinions ex cathedrâ: but we desire first to put our readers in possession of facts, from which they may form their own opinions and draw their own conclusions: in due time, however, they shall be welcome to our own—such as they are. A few explanatory notes are all that we shall add for the present.

The discourse which the sage commenced in the first section is continued to the close of the sixth; we have accordingly marked these sections, excepting only the extracts from the She King or Book of Odes, as his words, though they are not introduced with the formula *tsze yuĕ*, 'the sage said.' By 'the ancient kings,' the sage designates Yaou, Shun, Yu, and their successors, who were the first rulers of the nation, and are constantly referred to by the Chinese as holy and perfect men, worthy of all commendation and to be imitated by all future generations. The 'three powers,' named in the seventh section, are heaven, earth, and man. See the Santsze King, page 108 of the present volume. In the ninth section, Teën, 'Heaven,' (one of the three powers mentioned above,) and Shang Te, the 'Supreme Ruler,' seem to be perfectly synonymous: and whatever ideas the Chinese attach to them, it is evident that the noble lord of Chow regarded his ancestors, immediate and remote, as their equals, and paid to the one the same homage as to the other. In thus elevating mortals to an equality with the Supreme Ruler, he is upheld and approved by Confucius, and has been imitated by myriads of every generation of his countrymen down to the present day.

ART. II. *First Report of the Society for the Diffusion of Useful Knowledge in China, with the minutes of the first annual meeting, held at Canton, October, 19th, 1835.*

[THE feeling of interest which the members of the foreign community in China have manifested in behalf of the Society, whose first Report we have now the pleasure of entering on our pages, augurs well. It has been affirmed by some that men "come here only to make money;" and the Chinese have reiterated, "that all foreigners are gain-seeking and crafty in their dispositions." Admitting, as we must, that there has been too much occasion for these charges, it is yet gratifying to see before the world in the public proceedings of this society, clear proof that foreigners who come to this country have other objects in view than mere selfish gains. The Chinese ought to be convinced, that foreigners are their friends, and not their enemies: now, to convince them of this, the Society for the Diffusion of Useful Knowledge is admirably adapted. Only let the Society steadily, yet vigorously, pursue its noble aims, and its course will be like that of the sun, pouring down a flood of genial light over the whole face of the land. The Canton Register and the Canton Press have declared themselves ready to promote the objects of the Society, and the Chinese Repository will gladly do the same.]

AGREEABLY to public notice, the first annual general meeting of the Society for the Diffusion of Useful Knowledge in China was held this day at 12 o'clock, in the American hong, No. 2. There were present the following gentlemen: William Jardine, Robert Inglis, William S. Wetmore, W. Bell, James Innes, D. W. C. Olyphant, G. R. Sampson, Alexander Matheson, W. McKilligin, Andrew Johnstone, J. Slade, W. Mackenzie, R. Turner, S. W. Williams, J. Henry, Framjee Pestonjee, and the Rev. Messrs. F. R. Hanson, H. Lockwood, P. Parker, M. D., and E. C. Bridgman. The meeting was called to order by Mr. Bridgman, when, both the president and secretary of the Society being absent from Canton, Mr. Wetmore was called to the chair, and the Rev. Mr. Bridgman appointed secretary. The following report of the committee was then read by the secretary.

WHEN great enterprises are to be undertaken in unexplored fields, the first efforts are usually compassed with many difficulties and often opposed by great obstacles. Perhaps no association was ever formed under circumstances more peculiar than those of this society. Free, pacific, and benevolent in its design, it recognizes no authority, either to protect or sustain it, except those of reason and truth. The rights which it claims are simply those of putting within the reach of a great nation the richest treasures of knowledge which can be gathered from the records of past and present times. The field which invites by its multiplied necessities the labors of this society, comprises the welfare of a third part of our species, who are scattered over a vast extent of territory, stretching from the Russian frontiers on the north, to the equator on the south, and from the Pacific ocean on the east to the mountains of central Asia on the west. Many thousands of Chinese, and others who speak their language, are already accessible; and unless the spirit of the age and the march of improvement are checked, every year we may expect will bring them more into contact with the

people of the west.—Such are the wants of man that they are never satisfied: the wants of this nation are great; its natural productions are also great: these have given rise to an extensive commerce, which, so long as those wants continue, and those productions are needed, will not cease; and if the first increase, as they doubtless will, the latter will do so also; and commerce in the hands of enlightened and philanthropic men will prepare the way for the wide diffusion of useful knowledge.

Those, if such there were, who expected that 'treatises in the Chinese language, on such branches of useful knowledge as are suited to the present condition of the people of this empire,' could in a few months be prepared and published, will not find their expectations realized; nor will they, we trust, after considering all the circumstances of the case, see cause to regret the formation of this society, or to complain either of the measures which it has adopted, or of the incipient labors which it has performed.

The whole number of members on the records of the Society is forty-seven: of these eight are honorary, ten corresponding, and twenty-nine are resident, members. Sufficient time has not yet elapsed to allow us to hear from all those who have been elected to corresponding and honorary membership; but the communications that have been received, confirm us in our expectation that our friends abroad will cordially coöperate with the resident members of the Society, to promote the extension of useful knowledge among those who speak the Chinese language.

Your committee have felt that the prosperity of the Society must depend very much on the measures which it adopts, and the manner in which it carries them into effect. Every plan should be well matured, and every publication prepared in the best style. As yet the committee have not sent forth to the Chinese a single publication; but having surveyed the ground before them, they see occasion for a great variety of very arduous labors, and they cherish the hope that the time may not be very distant, when, encouraged and countenanced by the most enlightened and liberal of this country, the Society will be enabled to send forth its standard and periodical publications freely through all the provinces of the empire, and to all who speak the same language in the surrounding countries.

Considering that much of what the Society will have to communicate to the Chinese will be new to them, requiring many new names in geography, history, and science, your committee early took measures for preparing a Chinese nomenclature, which shall conform to the pronunciation of the court (or mandarin) dialect, but embrace as far as possible names that are already in use. Considerable advances have been made in this work, and the characters for expressing a large number of names of persons, places, &c., have been selected. Years, however, will be needed to carry this work to that state of perfection which the exigences of the case require. It can only be perfected as the terms are from time to time needed for use. In a description of a steam-engine, for instance, or of the manipulations

of a laboratory, in order to convey full information of the necessary apparatus and modes of operation, many new terms will be required. Your committee have not contemplated the publication of this work, but they are desirous that a standard should be fixed, to which all their works may conform. The advantages of this will be obvious to every one. Terms, such as *hung-maou kwei*, 'red-haired devils,' now commonly used for the English; *hwa-ke kwei*, 'flowery-flaged devils,' for the Americans; *keăng-koo kwei* 'old-story-telling devils,' for preachers of the gospel; and all similar epithets, as they are calculated to create and perpetuate bad feelings, will be discountenanced. Nor, when speaking of the Chinese, or of aught that belongs to them, will any but the most correct and respectful language be employed. Let there be given in this, as in all other cases, honor to whom honor is due.

Three works are in preparation for the press: 1st, a general history of the world; 2d, a universal geography; and 3d, a map of the world. These have been several months in hand, and will be carried forward and completed with all convenient dispatch. They are designed to be introductory works, presenting the great outlines of what will remain to be filled up. The history will be comprised in three volumes, the geography in one. The map is on a large scale—about eight feet by four, presenting at one view all the kingdoms and nations of the earth. The committee expect these three works will be published in the course of the coming year; and it is hoped they will soon be followed by others, in which the separate nations, England, France, America, &c., their history and present state, shall be fully described.

In the absence of works already prepared for the press, an edition of the Chinese Magazine, of one thousand copies, each in two volumes, has been contracted for. These are intended for the Chinese in the Indian Archipelago,—Batavia, Singapore, Malacca, Penang, &c. The progress of this work has been interrupted; it is expected, however, that it will be resumed in the course of a few months. Mr. Gutzlaff has offered the Magazine to the Society, in order that its publication may be continued under its auspices; and the committee have expressed their willingness to undertake the work, whenever it can be done with a prospect of success.

The expediency of procuring metallic types for printing Chinese books has engaged the attention of the committee. They have heard with satisfaction of the efforts of M. Pauthier, Paris, and of the Rev. Mr. Dyer, Penang. In both these places the type is being prepared by means of punches, and at a very moderate expense; yet in such a manner as to render the type perfect and complete—equaling, if not surpassing, the best specimens of Chinese workmanship.

Three works have been presented to the Society: by James Matheson, esq., a manuscript copy of a treatise on political economy, written by Mr. Gutzlaff; by J. R. Morrison, esq., a geographical and astronomical work, entitled *Hwan Teën too shoo;* and the *Sze Shoo ching wăn*, the well known Four Books. The former of the last two is the work of a Chinese who was educated by the Jesuits.

While the committee have viewed with pleasure the disposition which has in some instances been exhibited by the people of this country, and which, were it not for the unnecessary fears and restraints imposed by those who are in authority, would doubtless in many more cases manifest itself,—they are still of opinion that in the present state of affairs it is desirable that the Society's standard works be put to press at some place where they will not be liable, as in China, to frequent interruptions. They have contemplated, therefore, as soon as the works are ready for publication, the practicability of having them printed in some place beyond the jurisdiction of the Chinese. It is supposed that one of the British settlements in the straits of Malacca will afford the greatest facilities for the prosecution of such labor.

In conclusion, your committee must remark that, in submitting this brief recital of their first year's proceedings, they are conscious of appearing to have labored almost in vain; they hope, however, this is more in appearance than reality. It is indeed a day of small things; but it is something to have commenced a good work. The very existence of this society is evidence of recognized obligation, resting on the Christian community resident in this country, that, possessing themselves the rich fruits of knowledge, they are bound to communicate them to others. The barriers which the government presents to the reception of light form no excuse for indifference on our part. If on any subjects we are better instructed than the Chinese, we are thereby obligated to enlighten them: and having, by associating ourselves together for this object, recognized an obligation, we cannot look back. We must go on, and meet opposition; nor give up the contest, a contest of truth with error, till the millions of this empire shall participate in all the blessings of knowledge which we now so richly enjoy.

The report having been read, it was moved by Mr. Turner, seconded by Mr. Bell, and unanimously

Resolved, That the report be accepted and published under the care of the committee; and that an abstract of the same, with a notice of the meeting, be published in the Canton newspapers.

The chairman then inquired of the gentlemen of the meeting if they had any remarks or suggestions to offer with regard to the business of the Society. Mr. Jardine rose, and after some observations respecting the native press, begged leave to introduce, for the consideration of the meeting, the following sentiment:

Resolved, That this meeting view with the deepest regret the present abeyance of the Chinese press, and recommend the committee for 1835–36 to secure the publication of their works at the straits of Malacca, or on board ship at Lintin, as may seem to them most advisable.

After urging in few words the propriety of the course suggested in the resolution, its mover was followed by Mr. Innes, who spoke nearly as follows: I rise, Mr. Chairman, to second the proposal of Mr. Jardine. No one regrets more than I do the abeyance of the Chinese

press in China. It is a misfortune to the cause of truth! But if this meeting view it fairly, and its causes, they will derive from it strength, not weakness. It was by many esteemed doubtful—never by me, whether the thousands of tracts sent among this great people produced an effect or not. So misinformed were we, that we remained in the dark, until a clear, lucid, definite fact was arrived at, that these tracts had moved the whole Chinese empire, as avowed by recent edicts from the throne, which presides over so many millions of human beings—all willing, so far as we know, to receive truth, but hitherto barred from it by selfish motives! I say, therefore, that instead of the Society being impeded or discouraged by the present check on the press, they should receive it as—I do—a sure test of its activity, power, and usefulness, available to our purpose. Taking, therefore, the good and the bad together—'uniting the circumstances,' to use a favorite phrase of the Chinese,— it appears to me that by waiting for the Parisian press,* and in the meantime by availing ourselves of the presses at the straits of Malacca, or on board ship at Lintin, our object can be effected; and I cordially leave the subject in the hands of the committee.†

Mr. Inglis next rose to remark on the same resolution. It seemed to him that the simplest and most economical plan for the Society, under present circumstances, would be to endeavor to arrange with the proprietors of the Chinese printing establishments at the straits of Malacca, to print what he called the standard publications of the Society; i. e. a series of elementary works for the instruction of the Chinese, and Mr. Gutzlaff's Magazine. If the 'getting up' of the latter rested with him, he would endeavor to make it a miscellany of light and attractive reading, such as would be likely to gain readers amongst those who would not give their attention to the elementary treatises; but it should refer as often as possible to those treatises, in order to attract notice to them, and some mark should be affixed to both to show that they were issued under the same authority. Whenever the funds of the Society, and still more the means of authorship in Chinese, increase, he would have a press at Lintin, if impracticable here or at Macao, where at first he would have printed small tracts for circulation in the immediate neighborhood and upon subjects, perhaps of immediate interest,—such for example, as the comet which is now passing through the heavens. While listening to the report, it occurred to him that these small treatises might be composed in the local dialect; but this he thought should not be attempted until metallic types were procured. This part of the plan too would involve considerable hazard to the Chinese in the employment of any member of the Society: of this he would be exceedingly cautious at every stage of the Society's proceedings. He remembered the fate of the Roman Catholic missionaries both in China and Japan, which

* The speaker here alluded to the metallic types of Pauthier.

† The remarks of Messrs. Innes, Inglis, and Parker differ slightly from those used at the general meeting, the gentlemen having had the kindness to furnish the secretary (at his request) with the substance of what they there advanced.

was in part occasioned by their overzealous haste to force instruction —not quite of the right kind, it is true—upon a people who required much time to receive it. He did not mean to infer from this that there would be much personal danger to us foreigners, in anything we may do in this way at present; the hazard is all with the Chinese, whom we would benefit. Further, he would as much as possible avoid all unnecessary outlay in 'stock,'—that is in houses, ships, or printing-presses; but get the greatest number of elementary works printed at the least possible cost. Whenever the funds of the Society will admit of it, if we are lavish in anything, it should be in giving tokens of acknowledgement, or premiums, to those whose knowledge of the language has been the indispensable and most valuable means of advancing the objects of the Society.

After a few more remarks by different individuals of the meeting, the resolution was put and carried unanimously.

The Rev. Dr. Parker rose and addressed the meeting in words nearly as follows: Mr. Chairman, a resolution has just been put into my hands, which I beg leave to submit:

Resolved, That we appreciate the incipient and preparatory measures of the committee, and recognize the encouragement and obligation to urge forward the enterprise which has been undertaken.

With pleasure, Sir, do I present the resolution now read: considering the circumstances under which this society was originated, and has commenced its operations, all has been done that could reasonably be expected. It contemplates publishing books in one of the most difficult languages, and in which but few are qualified to write. A language possessing many points of dissimilarity from all others, not merely in respect to its character, but especially in its idioms. New and general principles are to be established in order to secure uniformity in its productions. This your committee, as shown by their report, have successfully begun. They have, as it were, provided themselves with chart and compass by which to make their course in unexplored seas, and if they are thrown upon rocks and shoals, they will lay them down to be shunned by future adventurers. They have provided the ship in which to embark in this noble, philanthropic, and benevolent enterprise. With propriety then may we say, in the language of the resolution, that we highly appreciate these preparatory steps.

The second clause of the resolution is that we recognize the encouragement to go forward. Is your ship ready and upon the stocks, and shall she not be launched? Or do wind and tide favor, and will you not weigh anchor and spread your canvas to the breeze? But, Mr. Chairman, we perceive other encouragements than those which the report of your committee presents. We discern more and more distinctly that the work of the Society is practicable, though opposed by some obstacles. Many thousands are ready to receive your publications. Since the formation of the Society, I have had an opportunity to see the estimation in which Mr. Gutzlaff's Magazine is held by the Chinese. While at Singapore, a question of chronology

came up; the inquiry was made, "do you know any book that will solve it?" "Yes." The Magazine was produced and the question answered. "Is this book correct?" All affirmed that it was. I adduce this example to show that the works of Europeans are appreciated. I am acquainted with Chinese who have expressed their regret that the publication of this work should have been interrupted. Facts like these show that the efforts of this society will not be futile. When your committee speak of many thousands accessible, I suppose them to refer to those who are exterior to China Proper. But, Sir, you may rest assured that the majority of your readers will be within China, and those without will be for the present important agents in the circulation of your books.

Let a complete set of plates exhibiting the anatomy of the human subject of the natural size be prepared, with ample explanations in Chinese appended, and let them be circulated in the name of your Society: I attach importance to this. I have known an excellent book undervalued, because there was neither author nor publisher's name affixed. "I think," said the Chinese, "the man fear he lose his head. He no tell his name, nor where the book was made." Such a work issued by this society, would gain attention for its other productions, less attractive at first view. At a proper time, I would propose that your committee take this subject into consideration. The resolution in my hand, Sir, also purports that we recognize our obligations to urge forward this enterprise. Yes Sir, as those who have been highly favored from earliest years, and placed upon the theatre of life to perform the high ends of our Creator, we acknowledge, frankly acknowledge, the obligation imposed upon us. We admit the broad principle, that we were not made for ourselves merely, or for the particular family or nation to which we belong, but that every human being has certain claims upon us. We also allow there may be specific obligations growing out of peculiar circumstances in which Providence may place us. It is by this principle we are constrained to admit that an especial obligation rests upon this society, as peculiarly located in respect to the teeming millions of this empire. Had we been stationed in some solitary island or section of the globe remote from this, ignorance of their condition might form an apology for utter neglect. But such is not the case. We are in the midst of them, see the objects of their blind adoration, witness their degradation, bigotry, and ignorance, and are acquainted with their oppressive laws. Now the efforts of the Society are calculated to meliorate or entirely obviate these evils, and the duty to urge forward the enterprise you have undertaken with all possible efficiency is imperative.

The resolution introduced by Dr. Parker, was seconded by Mr. Jardine, and carried by a unanimous vote of the meeting. It was then moved by Mr. Inglis, and seconded by Mr. Sampson, and unanimously

Resolved, That the committee be instructed to take into consideration the expediency of affixing the name of the Society to all the works which it publishes, as suggested by Dr. Parker.

The treasurer's account was then read and accepted: the amount of the annual subscriptions and donations was Spanish dollars 925; there has been paid out $500, leaving a balance of $425 in the treasury.

It was moved by Mr. Olyphant, and seconded by Mr. Johnstone, that the Society proceed to choose a committee for the ensuing year, and that the same be nominated from the chair. The following gentlemen were then chosen a committee for conducting the business of the Society the ensuing year.

WILLIAM JARDINE, ESQ., *President.*
ROBERT INGLIS, ESQ., *Treasurer.*
JOHN C. GREEN, ESQ.
RICHARD TURNER, ESQ.
RUSSELL STURGIS, ESQ.
REV. ELIJAH C. BRIDGMAN, } *Chinese Secretaries.*
REV. CHARLES GUTZLAFF, }
J. ROBERT MORRISON, ESQ., *English Secretary.*

The thanks of the Society were then voted to Mr. Wetmore for his services in the chair during the anniversary exercises; and the meeting adjourned.

(Signed) WM. S. WETMORE,
Chairman.

ART. III. *Notices of modern China: various means and modes of punishment; torture, imprisonment, flogging, branding, pillory, banishment, and death.* By R. I.

INSTRUMENTS of torture for the investigation of offenses are prescribed in the code.* "In those cases wherein the use of torture is allowed, the offender, whenever he contumaciously refuses to confess the truth, shall forthwith be put to the question by torture; and it shall be lawful to repeat the operation a second time, if the criminal still refuses to make a confession. On the other hand, any magistrate who wantonly or arbitrarily applies the question by torture, shall be tried for such offense, in the tribunal of his immediate superior." There seems to be no other limitation in its use, except that it is not permitted at all towards any of the eight privileged classes,† or to any persons below fifteen and above seventy years of age, nor upon those who labor under any permanent disease or infirmity.

* See appendix 5 to Staunton's translation of the Penal Code.
† Section 104 of the Penal Code.

This infliction, which is considered merely as a means to attain truth, and not as a punishment for crime, has always been cruelly abused wherever it has been permitted, and nowhere more, apparently, than in China.

The Peking gazette of August 9th, 1817, contained the report of a censor of Honan province upon this subject, which we quote:* "Chow, the yushe or censor of Honan, kneels to report with profound respect in the hearing of his majesty, the following circumstances, and to pray for his sacred instructions. The clear and explicit statement of punishments is a means of instruction to the people; the infliction of punishments is a case of unwilling necessity. For all courts there are fixed regulations to rule their conduct by, when cases do occur that require punishments to be inflicted in questioning. Magistrates are not, by law, permitted to exercise cruelties at their own discretion. But of late, district magistrates, actuated by a desire to be rewarded for their activity, have felt an ardent enthusiasm to inflict torture. And though it has been repeatedly prohibited by imperial edicts, which they profess openly to conform to, yet they really and secretly violate them. Whenever they apprehend persons of suspicious appearances, or those charged with great crimes, such as murder, or robbery, the magistrates begin by endeavoring to seduce the prisoners to confess, and by forcing them to do so. On every occasion they torture by pulling, or twisting the ears around, (the torturer having previously rendered his fingers rough by a powder,) and cause them to kneel a long while upon chains. They next employ what they call the beauty's bar,† the parrot's beam,‡ the refining furnace,§ and other implements for which they have appropriate terms. If these do not force confession, they double the cruelties exercised, till the criminal dies (faints), and is restored to life again, several times in a day. The prisoner, unable to sustain these cruelties, is compelled to write down or sign a confession (of what he is falsely charged with), and the case anyhow is made out, placed on record, and, with a degree of self-glorying, reported to your majesty. The imperial will is obtained, requiring the person to be delivered over to the Board of Punishments for further trial.

"After repeated examinations and undergoing various tortures, the charges brought against many persons are seen to be entirely unfounded. As for example, in the case of the now degraded taoutae, who tried Lew Tewoo; and of the chechow, who tried Peih Keuking; these officers inflicted the most cruel tortures, in a hundred different forms, and forced a confession. Lew Tewoo, from being a strong robust man, just survived: life was all that was spared. The other, being a weak man, lost his life: he died as soon as he

* Indochinese Gleaner, May, 1818, page 85.

† A torture said to be invented by a judge's wife, and hence the name. The breast, small of the back, and legs bent up, are fastened to three cross bars, which cause the person to kneel in great pain.

‡ The prisoner is raised from the ground by strings around the fingers and thumbs, suspended from a supple transverse beam.

§ Fire is applied to the body.

had reached the Board at Peking. The snow-white innocence of these two men was afterwards demonstrated by the Board of Punishments.

"The cruelties exercised by the local magistrates in examining by torture, throughout every district of Cheihle, cannot be described; and the various police-runners, seeing the anxiety of their superiors to obtain notice and promotion, begin to lay plans to enrich themselves. In criminal cases, as murder and robbery; in debts and affrays, they endeavor to involve those who appear to have the slightest connection. The wind being raised, they blow the spark into a flame, and seize a great many people, that they may obtain bribes from those people, in order to purchase their liberation. Those who have nothing to pay, are unjustly confined, or sometimes tortured, before being carried to a magistrate. In some instances, after undergoing repeated examinations in presence of the magistrate, they are committed to the custody of people attached to the court, where they are fettered in various ways, so that it is impossible to move a single inch; and without paying a large bribe, they cannot obtain bail. Their oppressions are daily accumulated to such a degree and for so long a time, that at last death is the consequence.

"Since there is at this period particular occasion to seize banditti, if there be suspicious appearances, as the age or physiognomy corresponding to some offender described; it is doubtless proper to institute a strict inquiry. But it is a common and constant occurrence, that respecting persons not the least implicated, who are known to possess property and to be of a timid disposition, pretenses are made by the police to threaten and alarm them. If it be not affirmed that they belong to the peih leën keaou (a proscribed sect), it is said that they are of the remnant of the rebels, and they are forthwith clandestinely seized, fettered, and most severely ill-used, and insulted. The simple country people become frightened and give up their property to obtain liberation, and think themselves very happy in having so escaped. I have heard that in several provinces, Cheihle, Shantung, and Honan, these practices have been followed ever since the rebellion; and wealth has been acquired in this way by many of the police-officers. How can it be that the local magistrates do not know it? Or is it that they purposely connive at these tyrannical proceedings? I lay this statement with much respect before your majesty, and pray that measures may be taken to prevent these evils. Whether my obscure notions be right or not, I submit with reverence.

"The imperial reply is received, 'It is recorded!' "

It remains to show that the evils complained of by the censor are not confined to one year nor one part of the empire. A Peking gazette of January, 1818,* reports two cases of persons dying under torture unjustly inflicted. One by a heën magistrate in China, and the other by the keepers of the emperor's forests in Tartary. In the latter case some venders of wood were seized on suspicion, and tortured until a confession (of stealing wood no doubt,) was extorted;

* Indochinese Gleaner, October, 1818, page 185.

they were then carried before a magistrate who found them innocent; but two of the men had died meanwhile in consequence of the torture. A censor reported to the emperor in the same year,* "that the most cruel and illegal tortures are practiced in the province of Szechuen, under which many persons actually die: indeed," says he, "the local magistrates *prefer torturing to death those who deserve to die by the laws, in order to avoid the trouble and expense of sending the criminals to the higher courts.* The gazette of the 9th of May, 1821†, mentions a case of homicide which had been pending five or six years, and was only then discovered, although fifty or sixty persons had been tried and tortured. A case of a magistrate torturing a man to death was reported in 1822,‡ on which occasion the emperor declared his determination to disallow every form of torture that was not expressly sanctioned by law.

In 1827, the proceedings relative to a murder are reported in the gazette,§ during which one witness under torture accused a man of the murder who had been transported to Canton for theft, two years before. The court at Peking sent all the way to Canton for the accused, who when examined clearly proved an alibi. The unfortunate witness was then *punished* with eighty blows for the false accusation. The same year|| a prince accused the officers of the Board of Punishments at Peking of a cruel and unjust infliction of torture. A prisoner was kept kneeling on chains and otherwise tortured for a whole month.

A magistrate of Nganhwuy was accused in 1820,¶ of having fastened up two criminals to boards, by nails driven through the palms of their hands. One of the men struggled until he tore his hands loose, but was nailed up again with larger nails, and expired under the operation. Also with using as tortures, beds of iron, red hot spikes, boiling water, and knives for cutting the tendon Achillis. A commission of magistrates for inquiry was ordered, who reported, that although there was some cause for the accusations, they were greatly exaggerated. The man, said to have died in consequence of spike nails being driven through his hands, had committed seven robberies and one rape. He was insolent and *specious* in his trial, on which account a little additional torture was administered, and he died afterwards in prison. The other culprit had been fastened to a long iron bar by rings around his neck and leg, for robbing with concealed weapons. He contrived to saw off the iron pin at the top of the bar, on which account it had been driven, by order of the magistrate, into the palm of his hand; but on his promising better behavior he was relieved. The magistrate was accused of putting this same culprit at the head of his police-runners; but it was found that he had only recommended him to fill the office of watchman, lest he should return to his old habit of thieving. The only thing which the commissioners blamed in the conduct of the magistrate,

* Indo Gleaner, July, 1819, page 122.
† Indo. Gleaner, Oct. 1821, page 230.
‡ Indo. Gleaner, Jan., 1822, page 277.
§ Malacca Observer, Oct. 7th, 1828.
|| Canton Register, Feb. 18th, 1828.
¶ Canton Register, July 2d, 1829.

was cutting the tendon Achillis of a man whom he sent for trial at another court, lest he should escape, as he had before wrenched off his fetters. They recommend that he should be subjected, for this, to a court of inquiry at Peking. The governor, however, who forwards the report, says "that the accused magistrate loved the people as his own children, and hated bad men as he did enemies, and that a little severity is suitable to that part of the country." The emperor concludes his remarks upon the subject by saying: "such a magistrate as this, who is not intimidated by the suspicions and resentments of others, it is very difficult to find: since the culprits were wicked and abandoned wretches, there was no cruelty inflicted by the magistrate. It is not necessary to subject him to further inquiry. Respect this."

A magistrate of Yunnan province, but acting in Kwangse, was degraded and transported to Tartary this year,* for flogging a woman with bamboo canes on her back and arms, until death ensued. The pretense was that she had stopped his chair to complain that a man had violated her person, and that her evidence on examination had been found contradictory. A little later the Peking gazette reported two men to have died under the infliction of torture by magistrates who were punished for it by dismissal from the emperor's service.† About the same time,‡ old Sung was engaged on a commission of inquiry into a case of false imprisonment and torture, which had caused the death of an innocent man, and involved several great officers of state. Three of those officers who were (we presume, for it is not so stated,) found guilty, were recommended by him "for forgiveness on the ground of their great aptitude for public business." The emperor rejected the suggestion with indignation, as if the loss of three able mens' services could not be easily supplied, when their misconduct had cost an innocent man his life.

Another gazette records the case of a poor man in Kansuh,§ "a maker of idols, and a reciter of charms, when adding the vivifying dot of blood to the eye of a god, together with various other superstitious rites and ceremonies to procure happiness for those who employed him," who was taken up by a magistrate and his books examined to ascertain if they contained anything seditious or treasonable. The poor man would not answer the queries put to him, and contradicted the magistrate impertinently, who ordered him to be chastised by fifty blows on the ankles with a wooden ruler, which lacerated the bones to a degree, to occasion his death, probably by mortification. The magistrate reported that he died of sickness, and the governor of the province connived at the misrepresentation. The Criminal Board ordered an inquiry into the affair. In 1830,‖ a district magistrate in Szechuen, being abused by a man in open court, who also struck his attendants, ordered him to be put into an empty coffin which happened to be near, and the lid to be closed upon him,

* Canton Register, July 16th, 1829.
† Canton Register, Sept. 2d, 1829.
‡ Canton Register, Oct. 3d, 1829.
§ Canton Register, Dec. 12th, 1829.
‖ Canton Register, July 3d, 1830.

where he was suffocated. The magistrate was dismissed from the service, and sentenced moreover to one hundred blows, and transportation for three years. In 1831,* an instance of a man dying under torture in Shantung province was reported to the emperor; and another in Keängsoo,† where two brothers were tortured to death by a magistrate. In 1832, a censor memorialized the emperor upon the cruelties and injustice practiced in the supreme court of the empire at Peking, as noticed in a former volume of the Repository (vol. 1, page 236). Another case will be found in the same volume (page 248) of a magistrate of Szechuen flogging one of his own attendants to death, for appropriating part of the price of a coffin; perhaps the same one mentioned above.

Torture and imprisonment as described above are not, as we have shown, considered as punishments for crime in China, but only as a means to obtain evidence and conviction of crime. Before describing the punishments, we will quote one authority to show that the Chinese courts of law in Mongolia and no doubt throughout their colonial possessions, are the same as within the empire proper. "Idam (a Kalkas Mongol, toussoulatakehi of the 2d division of the 2d class, a cheerful old man of sixty-five, and one of the conductors,) informed me," says Timkowski,‡ "that the tribunal, called the yamoun, is the supreme court of the country (Ourga) of the Kalkas: it has the civil and military jurisdiction, and administers justice. Sentence is passed according to the printed code of laws. The decisions of the tribunals are subject to the approbation of the vang and the amban, who exercise the functions of commissioner and attorney-general. In ordinary cases, sentence is carried into execution, after being confirmed by the vang; but those of greater importance are referred to the Tribunal of Foreign Affairs at Peking, which decides in the last instance. The punishment is proportioned to the offense: torture is employed in the examination, and in a very cruel manner. The punishments are also horribly severe; sometimes the criminals are broken on the wheel, sometimes quartered, at others torn in pieces by four horses, or their feet held in boiling water, &c." Klaproth, who translated the above passage from the Russian, adds in a note; "these punishments are probably inflicted only on rebel Mongols, for the code of China, known in Europe by the excellent translation of sir G. T. Staunton, prescribes only the bastinado, imprisonment, and fines for ordinary crimes."

We proceed now to the actual punishments, which may be classed under the heads of flogging, branding, the cangue (pillory), banishment (which includes slavery) and death; for fines seem to be considered merely in the light of a redemption from flogging by certain privileged classes. Flogging too which is a substantive punishment for petty offenses is always an adjunct§ to banishment in respect of a principal offender, although spared to his relations who are involved with him in the pains of banishment. "Any other punishments,"

* Canton Register, Feb. 19th, 1831. † Canton Register, April 19th, 1831.
‡ Timkowski's Travels, vol. 1, chap. 3. § Appendix 5 to the Penal Code.

says an old writer,* "are over and besides this (flogging), which is never wanting; there being no condemnation in China (unless pecuniary), without this previous disposition; so that it is unnecessary to mention it in their condemnation, this being always understood to be their first dish."

By flogging is meant the infliction of the bamboo lesser and larger, which is the standard of action in China, the broad arrow marked upon all that is connected with its government, the regulation for which stands very properly, therefore, as a preliminary to its code of laws. Book I, sect. 1.

Whipping with a rattan, a thing of almost daily occurrence in Canton as a correction for petty offenders, is not mentioned apparently in the code; but when a proper whip is employed it is, or used to be, the peculiar privilege of the Tartars.† Banishment too is convertible in most instances in favor of these people into the cangue.‡ All of these punishments are mitigated§ with great humanity in the heat of the summer, and at other times with less reason, as during the drought at Peking in 1817, when the emperor issued the following edict:‖ "At the capital, the season of rain having passed without any genial showers, the Board of Punishments is hereby ordered to examine into the cases of all the criminals sentenced to the several species of transportation and lesser punishments, and report to me distinctly what can be mitigated, in the hope that nature will thereby be moved to confer the blessing of rain, and preserve the harmony of the seasons. Respect this."—We wish much that the translator had favored us with the report alluded to, if it were ever given in the Peking gazette.

Banishment. The degrees of this punishment are class d in the code into "places of temporary and perpetual banishment," which are 500 *le* (about 180 miles) and upwards from the place of the culprit's nativity;¶ "places of extraordinary or military banishment," from 2000 to 4000 *le* (about 730 to 1460 statute miles); and lastly, to the military governments in Tartary.** The places are not arbitrarily selected, unless by the emperor: thus the natives of Canton province are banished to Chowchow foo in the same province, to Hookwang, Shanse, Szechuen or Shantung.†† The offenses which incur this penalty are not very clearly defined in the code, but rest probably very much with the emperor. The Tartar subjects of the empire are exempt from this punishment according to section 9, or rather it is converted into exposure in the cangue; but when convicted of treason they are punished in the same manner as Chinese subjects.‡‡ The cangue and whip seem indeed to be combined generally with banishment, and all three are inflicted for offenses which suppose no great moral stain, as well as for those of

* Chinese Repository, vol. 1, page 486.
† Chinese Repository, vol. 4, p. 26.
‡ Penal Code, section 9.
§ Appendix 5 to the Penal Code.
‖ Indo. Gleaner. May, 1818. page 89.
¶ Penal Code, section 45.
** Penal Code, section 46.
†† Penal Code, section 46.
‡‡ See Appendix 23 to the Penal Code.

deeper hue, and upon all ranks of men. In 1831,* certain wang, titular kings, as the translator calls them, were convicted of joining in the recital of magical incantations with a view to affect human life. One of them was declared unfit to serve the emperor for ever, and another was sentenced to the cangue for two months, and a hundred lashes with the Tartar whip. This seems to have been a mitigation, in favor of the privileged classes, of section 162 of the code, which awards strangulation to "magicians who raise evil spirits by means of magical books and dire imprecations, &c."

A case is already noticed in the Repository (vol. 1, page 159), of an officer of rank being consigned to the pillory and perpetual slavery, for arriving too late at his post to act against rebels.† A Mantchou, employed in a public department at Peking, who had embezzled saltpetre and sulphur from the public stores to the value of 182 taels,‡ was sentenced by the emperor in 1828,§ to wear the cangue one month exposed at the gate of the warehouse of which he had charge, and then to be transported to the northern frontier, and subjected to hard labor for ever. His family were to be prosecuted for the value of the embezzled property. In 1819,‖ an officer, found guilty of an unnatural crime aggravated by assault, was banished to the river Amour to be a slave for life, in addition to two months' pillory.¶

In cases of perpetual banishment, the criminal's wife must accompany him, but the rest of the family are not compelled to do so;** but when the offense is high treason, the wives and children of persons liable to banishment as well as other relations are subject to the same punishment;†† the only mitigation being, that "when a sentence of banishment is passed against the relations, or others implicated in the guilt of an offender, the corporeal punishment which is usually inflicted in different degrees, proportionate to the duration of the banishment, shall be understood to be altogether remitted."‡‡ The relations of criminals are called 'imperial prisoners.'§§ The family of the rebel Changkihurh was banished in 1828, and distributed in the provinces of Canton, Kwangse, and Fuhkeën. One who came to Canton, was ordered to be kept in prison secluded for ever from all intercourse, either by word or letter, with any human being outside the prison. A report was to be made annually whether these prisoners were tranquil or not. Their wives, daughters, and sisters were sent to Nanking into slavery. One daughter only, a child, was allowed to accompany her mother.

The enslaving of the families of offenders and forfeiture of their real and personal property, takes place only according to section 140 of the code, in cases of treason, rebellion, or some of the ten treasonable offenses and some other cases provided by the law. In 1828,‖‖ the emperor confiscated eighty-one estates, four hundred and forty

* Canton Register, Sept. 15th, 1831.
† Section 205 of the Penal Code.
‡ Section 244 of the Penal Code.
§ Mal. Observer, July 29th, 1828.
‖ Indo. Gleaner, 1820, page 235.
¶ Appendix 32 to the Penal Code.
** Section 15 of the Penal Code.
†† Appendix 23 to the Penal Code
‡‡ Appendix 5 to the Penal Code.
§§ Mal Observer, July 15th, 1828.
‖‖ Canton Register, August 16th, 1828.

houses, and fifty-seven fruit-orchards belonging to persons who had been implicated in the insurrection at Aksa in Turkestan, and the proceeds were appropriated to rebuilding the walls of the town. Branding is a concomitant with banishment in many cases. A robber who confessed his crime, was exiled in 1829* to the most distant and unhealthy spot in Yunnan, and delivered to the army there, to be punished further with forty blows, and be branded on the right cheek. Another criminal who had robbed eight times was sentenced in addition to the other penalties, to be branded on both cheeks.

Criminals banished for short periods are employed in the iron and salt works of government.† Those transported for longer periods or for life, are given as slaves (as in the cases before instanced,) to officers of government, or are hired out to private persons, as appears by a case quoted in the appendix 31 of the code, of a second offense on the part of a slave of government who had been hired out for ten years. Offenders who are serving or who are liable to serve in the army, when banished for life are made to serve at the military station nearest to their proper place of banishment.‡

"It has for some years past," says the Canton Register,§ "been the legal practice in China to sentence criminals not deserving death, to transportation to Western Tartary, there to be given to the soldiery as slaves. But the numbers sent have been so great that, every soldier has of late possessed ten or a dozen slaves. On these he has power to exercise great cruelty and oppression, and they in their turn often rebel. On some occasions, it is reported, the slaves have risen and murdered all the household of their masters. From the northern parts of the empire criminals are sent to the south and given to the Tartar soldiers who garrison towns, to be slaves."

About 3000 convicts are said‖ to have been enlisted in the imperial army during the rebellion in Turkestan, of whom one half were natives of Canton. They rendered good service, and the survivors were rewarded by being sent home, where they were, however, placed¶ under the surveillance of the police. One of these men in 1828,** who was at the time forty years of age, confessed he had committed a theft about ten years before at Peking, for which he was branded in the face, and transported to Sengan in Shense, whence he made his escape, but was taken and sent to Kansuh. He ran off again, was recaptured and transported to Soochow, whence he made his escape and went to Peking, where he committed another theft, was apprehended and banished to Canton. Three years after, he returned to Peking, committed eight more robberies, was detected, and transported to the army at Cashgar. There he obtained for his services the seventh degree in rank of military merit, and was sent home again, where he received an official document [ticket of leave] from the magistrate

* Canton Register, Sept. 2d, 1829.
† Section 419 of the Penal Code.
‡ Section 10 of the Penal Code.
§ Canton Register, May 10th, 1828.
‖ Canton Register, May 3d, 1828.
¶ Canton Register, April 2d, 1831.
** Canton Register, May 31st, 1828.

of his district, and was allowed to live at large. Being in poverty, however, he was obliged to have recourse again to thieving. He concludes his confession of the above story by the reflection: "the key and the fan in my hand are what I employed to my sorrow, and this is my ticket of military merit." We do not hear what became of him, unless he be the same who was branded, as cited above, on both cheeks.

It appears by an article* in a Peking gazette of 1828, that many of the military convicts had been sent home with *medals:* some of them had appeared in Canton and been troublesome here, but they were cut off in detail. It is a singular instance of reverse of fortune, that whilst these convicts were raised to military rank and honor, the general [Yungan] who commanded in Turkestan at the breaking out of the rebellion, was degraded for cowardice and sentenced to banishment and hard labor for life.† The commandant at Ele in 1820,‡ took upon himself to give an appointment to a convict of rank before his term of transportation had expired, but the appointment was canceled, and the commandant censured.

The convicts in the south, who have no chance of military promotion, turn their talents to account in other ways. Yuen, the governor of Yunnan in 1832, memorializes§ the emperor respecting the convicts from Tartary who are sent to Yunnan in larger numbers than to any other of the southern provinces, on account of the unhealthiness of the climate. Hence Yunnan has 4000 to 5000 of them, of whom two thirds either possess money of their own, or are acquainted with some trade, so as to obtain food for themselves; but the other third, being without money and ignorant of trade, must be supported by government at an expense of 4200 taels a year, a sum which the treasury of the province cannot afford.

In all this there is no apparent effort on the part of the government to reform the criminals; but only to punish. The last intention is but partially effective we should suppose, when criminals are banished to places where they can make money whilst convicts. No improvement in morals can possibly be expected where natives from the less populous regions of the empire are immersed in the vicious excitement of crowded cities. Some Booriat Tartars, for instance, who had been detected in *smuggling* tea and gold-thread on the northwest frontier in 1830, were sentenced‖ to the cangue for three months, and afterwards to be transported to the "unhealthy regions," Yunnan and *Canton!*

To return from transportation without license, is punishable by blows and remanding to banishment according to section 390 of the code, which we have already seen to be carried into effect. A case occurred in 1824,¶ of a convict making his escape on the road, who had been convicted of an unsuccessful attempt to ravish his niece,

* Canton Register, Sept. 20th, 1828.
† Chinese Repository, vol. 4, p. 68.
‡ Indo. Gleaner, Oct. 1820, page 411
§ Canton Register, July 18th, 1832
‖ Canton Register, May 15th, 1830.
¶ Transactions of the Royal Asiatic Society, vol. 1. page 401.

and condemned to distant banishment on the frontier. He was apprehended again and sentenced to a higher grade of punishment, and banished to serve with the troops in an unhealthy station, having first worn the cangue for a month.

When the offense is treason, the punishment for returning from banishment, seems to be more severe. An officer who had been concerned in the rebellion and attack upon the emperor's palace in 1813, and exiled in consequence to the river Amour, returned without leave. He was tried* and sentenced to death, but the emperor remitted the sentence and banished him to Ele, with an order that he should be executed immediately, if ever he returned.

A convict at the river Amour was convicted in 1819,† of another offense there, for which he was sentenced to wear the cangue and then to be outlawed; but in consideration of his being the only son of his mother, who was a widow upwards of seventy years of age and destitute, the emperor ordered that the widow should be paid a small salary for her support, out of the public treasury. This one act of mercy atones for whole pages of atrocity.

The emperor Kanghe passed a merciful law, that the punishment of all offenses, not of a capital nature, should be mitigated during the heat of summer; but this law was soon abused by the magistrates who sold the privilege; by protracting trials until the "hot weather assize," and the law was in consequence repealed. The present emperor has occasionally revived it,‡ as during the summers of 1827 and 1828.§

Executions. The foreigners in Canton had an opportunity of seeing a public execution in 1829, the circumstances of which will serve to exemplify the procedure of criminal justice in China. A French vessel called the *Navigateur*, was wrecked in the preceding year on the coast of Cochinchina, but the crew saved. The captain hired a Chinese junk to convey himself with his property and thirteen of the crew to Macao. When the junk arrived off the coast of China, the Chinese sailors of the junk rose upon the foreigners and murdered them all except one man, Francisco Mangiapan, an Italian, who jumped into the sea, where he was shortly picked up by a Chinese boat and carried to Macao, where he arrived on the 4th of September. The Procurador of Macao, when he learned the story, applied to the tsotang or Chinese magistrate,‖ who reported it to the heën magistrate of Heängshan, who gave notice to the governors of Canton and the adjoining province, and at the same time offered a reward of 200 dollars for the heads of the murderers or 50 dollars for each to any who might give information which led to their detection. A monthly allowance of three taels was granted also to the Italian, while the proceedings should last, which he received for several months, and subsequently a present of 100 dollars to enable him to buy clothes. The junk belonged to Fuhkeën province, whither she

* Indo. Gleaner, Oct. 1820, page 413.
† Indo. Gleaner, Jan. 1820, p. 235.
‡ Canton Register, Sept. 18th, 1829.
§ Mal. Observer, Jan. 29th, 1828.
‖ Canton Register, Jan. 17th, 1829.

proceeded after the massacre of the Frenchmen, but was wrecked on the coast. On the 27th of September, the tsotang gave notice that he had received a dispatch from the judge of Canton, reporting that he had received intelligence on the 16th from a magistrate of Amoy, that eleven of the crew of the junk had been apprehended, who confessed to the murder. Others were subsequently caught and the whole were brought to Canton, tried and condemned. Notice was given to the foreigners that the government would confront the murderers with Francisco in the hong merchants' hall on the 24th of January following, when the foreigners might be present. The following account of the ceremony, and the subsequent execution of the condemned prisoners is taken from the Canton Register of the 2d of February, 1829.

"The ceremony was announced for the 23d instant, but in consequence of that day being the anniversary of the birth of the Kwangchow foo's mother, the trial did not take place till the following day.

"In the morning every preparation was seemingly made for bringing out the prisoners, and at an early hour, the hall was taken possession of by a military guard, who secured the street in front of the gate from the obstruction of any mob, whilst a proclamation was affixed to the gate directing the police to use their authority, should any be so imprudent as to oppose its command.

"As the magistrate was expected about noon, most of the foreigners in Canton were by that time assembled at the Consoo. Between 11 and 12 the prisoners began to arrive, being conveyed in bamboo cages of about three feet long, two wide, and three deep, in which the prisoner was obliged to sit in a doubled posture, and the only relief he could possibly receive was from a round hole at the top sufficient to admit of the unfortunate putting out his head—but which few of them availed of—perhaps shunning the gaze of the spectators, and ashamed of the crime they had perpetrated. They had light chains around their neck, legs, and wrists, and presented a most degrading spectacle of human misery. On each cage was written the name of its inmate, and the nature of the sentence which he was doomed to suffer.

"Attention was soon attracted to one of the prisoners, an interesting looking man about fifty years of age, making an attempt to address the strangers, and by directing his finger to his mouth and ears, was evidently desirous of an interpreter. He was soon attended to by a gentleman whose knowledge of the Chinese language enabled him to interrogate as to what he was anxious to communicate, but he could only say intelligibly, that he was falsely accused, and that he did not understand those dialects which were spoken to him—he speaking in that peculiar to the Fuhkeën province, which those around him knew little of. Various opinions were entertained as to the condition of the man, some asserting that he was the captain or supercargo of the junk, and others that he was a passenger. His countenance discovered him to be a man superior to the rest of the crew, and it is

supposed he was a part owner of the vessel. The name of Tsae Kungchaou was on the cage, and the words *chan fan*, by interpretation 'a criminal to be decapitated.' It appeared that he had been maliciously accused by his fellow prisoners of having killed three Frenchmen, and in the extreme of torture which he had undergone, had confessed to the guilt which had been charged to him; but which he now recanted and asserted his innocence.

"The hong merchants had requested that no sailors might be admitted into the hall, under the apprehension that they might be led to indulge in a spirit of revenge, and in the height of indignation retaliate upon the prisoners on the spot; and it was very happily suggested, to contradict so mistaken a notion: a gentleman proposed that it should be disavowed before the magistrate, and the amiable quality of mercy opposed to it, as being the real disposition of foreigners, who were inclined to clemency, and would rejoice if any circumstance could be discovered whereby the fate of the unhappy culprits might be mitigated.

"About 2 o'clock, Hoo, the Kwangchow foo, and the other officers arrived, and after he had taken his seat, the gentleman already alluded to appeared before the bar, respectfully begging permission to say a few words on the part of the foreigners present, and proceeded to express the sentiments which had been before delivered. The magistrate seemed gratified with the feelings that directed this appeal, and very mildly replied that the court was proceeding in the case under the special command of his imperial majesty, and that every care would be taken that no false accusation should take effect. The opening of the court was made under the usual cries of the lictors, and since this public proceeding was as much to satisfy the wishes of the foreigners, as to serve for the purposes of public justice, it is to be regretted that the intrusion of the lowest order of attendants of the Chinese should have been permitted to the great inconvenience of all, even of the magistrates themselves. The prisoners were brought up in threes and fives successively and made to kneel whilst confronted with Francisco, who was attended by a Portuguese interpreter; the most of them he very readily recognized, showing only a momentary hesitation of recollection as to the persons of one or two—and as they were identified, the magistrate put a red mark against their names. One of the prisoners was described as not having taken any active part in the massacre.

"Francisco had frequently spoken of one man whom he esteemed as his deliverer, from the circumstance of his having intimated to him the design of the crew towards the French passengers, and expressed his intention of pleading for his pardon, describing him as having a mark on his face and forehead by which he should know him. Among the prisoners that were brought up was *Tsae Kungchaou* the man who had complained that he was doomed to death whilst conscious of his own innocence, and was identified by all who were present by the above marks, as the friend of Francisco. On his approaching Francisco, they immediately recognized each

other, and the interview was particularly interesting and affecting even to the by-standers. The gratitude of Francisco was evident to all, and the joy of the prisoner at finding himself recognized, and likely to be acquitted by the interference of his friend was very conspicuous on a countenance previously depressed with the most anxious doubts and fears. The parties were immediately in each other's arms, and Francisco saluted the man to whom he was indebted for his life, according to the usage of his own country, and with all the lively emotion for which his nation is famed. The judge seemed to partake of the general satisfaction, and instead of affixing a red mark to his name, which he had done in the instance of all his fellow-prisoners inserted a note, which was supposed to be in his favor, but was obliged to remand him to his cage to be returned to his cell of confinement. Francisco having satisfied the judge by the reply to his inquiries, that he was the same person whose testimony had been received at Macao, was informed that some of the property that was taken from him and his shipmates, was recovered and would be restored to him; but which the man very honestly confessed he had no claim to. This property, we believe, is still on board some boats in the river.

"About thirty-five malefactors were produced, although the number condemned under the melancholy affair, was forty seven. Two out of this number had died, and it was not thought requisite to bring the remainder. It is supposed that the sentence of Tsae Kungchaou will be commuted to banishment, for although he may be easily acquitted of murder, it cannot perhaps be so satisfactorily ascertained that he was not a participator in the plunder, as to entitle him to a general pardon. It has been suggested to us by a Chinese that a petition from Francisco to the viceroy in behalf of his friend, may be attended to, and probably save him from banishment.

"Although the accommodations for the seat of justice were but poorly arranged, yet the high respectability of the magistrate and his associates, combined every thing that could inspire respect; but the throng of low dirty attendants which allowed only of a crowded avenue for the culprits to approach the tribunal, detracted much from the appearance of judicial solemnity. Every body was struck with the pleasing and gentlemanly deportment of the Kwangchow foo. So predominant is compassion in well regulated minds, that the malignity of the crimes of the prisoners was for a time obliterated, in the pitiable condition to which they were reduced; all of them sickly and emaciated, many bearing the marks, and laboring under the effects, of torture, to which they had been subjected, and so reduced as to be absolutely in many cases, forced into the act of genuflexion, which attitude of respect they were unable of themselves to fall into, whilst the hurried and inhuman manner of thrusting and dragging them to and from the bar, like so many dogs, conveyed a strong picture of the extreme misery that inmates of a Chinese jail must endure from the unfeeling lictors and keepers who have charge of them.

The vengeance of the law on the unfortunate seventeen culprits, who were selected as being the most prominent leaders in the horrid massacre was inflicted in the morning of the 30th ultimo.

"It had been intimated that it was to have taken place on the 28th, but from some necessary legal forms was delayed till that day. Notice was given to the foreigners that the ceremony would commence early in the day, and several persons were assembled by 8 o'clock. The place appointed (the one allotted for the execution of criminals,) was on a spot formed into a yard, by its enclosure of a temporary railing at one end of a street, with a dead wall on one side and the backs of houses on the other. An open room at the opposite entrance, for the officers of justice, presented a space of about two hundred feet long and thirty wide.

"The avenue to the place from the water-side was lined with soldiers and police, armed principally with lances, and not the least interruption was experienced to its approach. Nobody was present but the foreigners, and the various attendants upon the officers presiding on the occasion. Very little ceremonial preparation was apparent, excepting that of two crosses erected for the unhappy victims that were to undergo the more dreadful operation of the law, with the executioner's instruments placed against the wall, and new tubs to receive the heads, which are to be transported to the native place of the offenders. One cross was subsequently removed. The swords were of heavy blades about three feet long and two inches deep, and remarkably sharp: one of them was with all possible indifference brought and given into the hands of the spectators to examine.

"About 10 o'clock, the nganchăsze (chief judge), Kwangchow foo, Nanhae heën, Pwanyu heën [magistrates,] and Tso-heĕ and Chong heĕ [military mandarins], arrived at the place of execution, and took their seats at the fartherest extremity; a few minutes afterwards the culprits were brought in baskets, each having his name and sentence written on a long slip of wood affixed to his back, and placed in twos and threes upon their knees, about eight feet apart, and commencing within ten or twelve from where the strangers were standing in a place that was railed off, and where they were carefully protected from any mob or molestation by a party of the Kwang heĕ's guard. It was supposed by the foreigners that the malefactors were brought so close to their view for the purpose of being shown more particularly to Francisco, who was present, but to the astonishment of all, and with much violation of feeling they were decapitated on the spot. Previous to this dreadful ceremony, a messenger had been dispatched to inquire if the Frenchman was in attendance. Each culprit had a person to hold him in a fixed posture, by the position of cords around the arms, and about six executioners, at a signal given by the officer commanding the troops, gave the fatal stroke, afterwards continuing with hasty dispatch the decapitation of the remainder. The prisoners were remarkably well clothed, presenting a decent and cleanly appearance, so opposite to their condition when brought in cages to the Consoo House. Some few

lamentable expressions escaped from one of the unfortunate men, and another showed some feelings of interest by moving his head around, but with these exceptions the most perfect resignation seemed to prevail. The one affixed to the cross was in a lateral line from the spectators, about eight feet distant, and could not be so easily distinguished; but although the mode of punishment, as described must appear most shocking, we apprehend that humanity is usually shown to soften the severity of the law's decree, and in the present instance, life seemed to have been instantly extinguished by a thrust from a poignard into the heart: after a hasty cut over the forehead and on each arm, not a moan was heard!

"The cool indifference of the executioners, rather approaching to exultation at the opportunity of exerting their skill, and indulging their cupidity of gain, vociferation with impudent gestures, requests for *cumshaws* from the foreigners, was of a nature sadly disgusting, and altogether presented a scene of butchery, rather than the infliction of the sentence of the law. Their dexterity was very great, for with one blow the head was severed instantly from the body, excepting in two cases, which were completed with a knife by a person watching the failure of the first executioner. About the wall was a railed press containing about a hundred skulls, some of them in small cages.

"Two men dressed as mountebanks in crimson satin trimmed with green and long erect feathers on each side of the head made their appearance, who, we understood, were the official executioners, but they took no active part in the proceeding. One remarkable circumstance, as differing from the general idea of the Chinese etiquette and respect, was that the culprits were all placed with their faces towards the foreigners whilst the mandarins were behind them.

"We cannot conclude the melancholy narration without noticing the strong expressions of praise that are due to the Chinese government, whose vigilance to overtake the offenders in an affair so revolting to humanity has been most conspicuous from the moment the circumstance was known, nor can we refrain from mentioning with commendation the zeal of Mr. Veiga, the late Procurador of Macao, whose attention on the occasion was most prompt and unremitting, and must be considered as having greatly contributed to the ends of justice. At his suggestion it was that the Chinese passengers, who landed from the junk before the massacre, were sought out by the mandarins to give information as to her name and other particulars, without which, detection must have been a matter of much greater difficulty than it actually proved."

In the same journal of the 18th of April the following sequel to the story is found. "It will be seen by the advertisement of the sale in to-day's number, that the recovered property from the junk has been restored to the French authority here, which is consistent with principles of law, and justice; and although it is very deficient of the cargo originally laded on board the junk by the French captain, the highest praise is due to the local officers, for their promptitude in seizing what did remain.

"Together with the returned articles, the French consul has received various sums amounting in all to upwards of three thousand dollars, stated to be the proceeds of the property of the unhappy malefactors, which had been confiscated and sold, the amount arising from each being kept separate and labeled with his name. It is to be lamented that these unfortunate men should have entailed so much misery on their relatives and friends, who could in no wise have been participators in their guilt; for we are told that several of their wives have already committed suicide, to obviate the severity of the mandarins, which they were in dread of, and even their relatives have sustained a loss of property calculated at about 150,000 dollars.

"The cupidity of these officers is so great that they avail themselves of the most trivial circumstances to implicate every person from whom they think there is a chance of extracting any money. The least connexion that they can trace to have existed with the culprits is sufficient to justify their pretensions, and a mere recommendation that may on any occasion have been given, involves the parties in suspicion, and often in ruin."

The following are extracts from the declaration of Francisco touching the events which led to the murder and his escape, and a deposition by Tsae Kungchaou, the old Chinese who was pardoned. The latter document is not to be relied on, for it is evident that the deponent was more desirous of making it appear that the whole merit of the detection of the offenders was due to him, than to tell the truth. He owns in it, that thirteen only of the men apprehended [meaning also apparently, executed,] were really murderers, and that six were bought to be *substitutes* for real offenders. A note by the reporter adds: "It is scarcely credible to those who know little of China, that substitutes for murderers should be procurable by pecuniary bribes. But there is no doubt of the fact. Another scarcely credible, but no less certain fact has been exemplified in the horrid case referred to above,—a petty cannibalism. It is falsely believed that the various parts of the human body have great efficacy in medicine: and that the gall of a human being increases human courage. Therefore the gall of human beings is in great request among cowards. The custom is to steep one or two hundred grains of rice in the gall-bladder, and when dry to eat ten or twenty in a day. The executioner who decapitated ten thousand men, showed to the Europeans on the late occasion the gall-bladder of Wookwan, which he extracted after having cut the murderer to pieces. He had grains of rice steeped in the gall and ate of them daily. The following is the extract from the declaration of the French sailor Mangiapan.

"I left Bordeaux on the 15th of May 1827, in the French ship Navigateur, captain J. S. Romain, bound to Manila. In October we put into Turon in consequence of having received some damage; and as it was not possible to repair our vessel, she was abandoned and sold to the Cochinchinese government. On the 13th or 14th July, we embarked in a Chinese junk which captain Romain had chartered

to take him to Macao, with the rest of the crew and a passenger, in all fourteen persons, as well as part of the Navigateur's cargo, which consisted of wines, liqueurs, silks, hats, clothes, treasure, &c. (About 410 a 415 packages.) We sailed from Turon on the 15th, and a few days after, we began to experience all manner of vexations, which increased as we approached our destination; but the hope of soon parting with our disagreeable companions, made us bear them with patience. On the 30th or 31st July, an old Chinese who appeared to be the pilot of the junk, tried by every possible means to make captain Romain understand that he ought to be upon his guard, being apprehensive that we should be maltreated. The same day another Chinese who paid us some attention, also tried to convey the same impression to us, and even that our destruction was contemplated. But having much difficulty in understanding what was meant, and the conduct of the Chinese crew being always nearly the same, we were in hopes that these suspicions were ill-founded, or that the fear of the crime being discovered would prevent its commission. On the 3d of August, being eight or nine leagues from Macao, in sight of the Ladrone islands, when twelve Chinese passengers landed about 1 P. M., captain Romain wished to send on shore at the same time four sailors who were ill of a fever when they embarked, and whom the fatigue of the voyage had rendered extremely unwell, and also some more of the crew. The Chinese captain, however, dissuaded him from this, giving him to understand that he would get near Macao during the night, and anchor near the town, and that it would be very easy for him to procure what boats he might require to land his crew, as well as any part he might wish of the goods that were at hand. Captain Romain, however, confiding little in this proposal, persisted in wishing to land a part of his people, and to leave on board only three or four men to take care of the goods; but the notice which we had received respecting the bad intention of the Chinese crew, inspired us with but too just apprehensions, that those who remained on board the junk would lose their lives; we refused to obey the captain's orders, and even to cast lots who should remain behind, wishing that all should land or remain together on board; and unfortunately we took this last resolution. Next day, August 4th, having kept watch till 2 A. M., I went to bed in the cabin upon the poop where were the captain and other passengers. Between 4 and 5, I was awaked by the cries of my comrades, who were attacked by a part of the Chinese crew, who had killed one of our men then upon the deck, and wounded another. In an instant about sixty Chinese were opposed to the few of us who were able to assemble upon the poop, where we could make but a feeble resistance, having few arms, and being surrounded by so great a number of Chinese armed with lances and long bamboos, with which they tried to knock us down, whilst others from below removed the poop deck under our feet, that they might break our legs and kill us the more easily. After firing some pistol shots, the chief mate and two sailors were killed, Mr. C——— was knocked down mortally

wounded, and captain Romain, under whose feet they had succeeded in breaking open the poop deck, was seized by the legs, and dragged below; his cries made us suppose that they murdered him in a shocking manner. The few of us who were still capable of resistance, seeing our officers and messmates cruelly massacred, and having no longer any hopes of saving our lives, resolved to rush upon the Chinese, in order to put an end to our sufferings and try to make them pay dear for the existence of which they wished to deprive us. Having executed this project, I succeeded in disengaging myself, and leaped into the sea, and an instant after I saw Etienne do the same. Having approached him, I saw him all covered with blood, being severely wounded in the head and neck; more fortunate than he, I had only received some severe bruises. The junk continuing her course was in an instant far away from us, and being upwards of two leagues from the shore, it is probable that the villains who had just committed so atrocious a crime, believed it impossible for us to escape destruction, and that their crime not being discovered would remain unpunished. Fortunately their boats were too much encumbered to be put into the water, or they might have pursued and drowned us. We were about an hour striving with the waves when a small Chinese vessel passed us, and we succeeded in placing ourselves upon her rudder, but the crew made signs for us to be off, threatening to bamboo us if we did not let go our hold immediately; and absolutely refusing to let us stay or to receive us on board, they threw out a plank at last to assist in keeping us afloat. I laid hold of it immediately, and my comrade did the same, but he was not able to hold out long, his strength being exhausted by the enormous loss of blood which continued to flow from his wounds. Wearied with the motion of the plank he soon let go his hold, and bidding me adieu he disappeared. After being in the water about two hours, a second vessel passed and I succeeded in getting to her, and after some entreaty, was received on board. They w re humane enough to throw me a rope, and haul me out of the sea. When I had recovered a little, I gave them five dollars which I had preserved in a handkerchief round my neck; and tried to make them understand that I belonged to Macao, from whence I set out in the morning with three friends, to amuse ourselves in fishing, and that unfortunately the boat capsizing my companions were drowned. Having given me some clothes and a little food, they called a fisherman, to whom after some discussion they gave four dollars for conveying me to Macao, and gave me back the remaining dollar. About midnight of the 4th I was put on shore, and the boat went off immediately. Having proceeded along the Praya Grande, I came to the guard-house, and after putting a few questions to the sentinel, I laid down close by, and fell asleep. At day light, not knowing where to go, I proceeded towards the Senate square, and meeting a Portuguese, requested him to direct me to the house of the French missionaries. My strange language and Chinese dress induced him to put some questions to me, and acquainting him with what had happened, I was conducted by him to the house of the dezembargador, where I made my deposition."

Deposition of Tsae Kungchaou. On the 7th of March, the circumstances which took place on board the Navigateur were deposed to by this fortunate man, as he now may be called, at Macao, whither he went to see the English and other gentlemen who had subscribed the sum of fifteen hundred dollars for him and the French sailor, who was saved.

"He describes himself as a native of Tungngan heën, in the district commonly called Chinchew [Tseuenchow] in the province of Fuhkeën. He has been in the army twenty-four years, and once was a petty officer, although he is unable to read and write. His family consists of a wife, two daughters, and two sons. The eldest son, about thirty years of age, is a profligate man, addicted to opium-smoking and kindred vices. He left home and was supposed to be at Singapore. On the 22d of March 1828, the father sailed from Chinchew with a design of going to Singapore in search of his son, to bring him home again. A gale of wind however drove the vessel into one of the ports of Cochinchina. Some time in June, application was made by the French Captain through a Fuhkeën broker, named Yang Chihheä, for a passage to Macao in a Fuhkeën junk. He was to give three dollars for each package or case, and the thirteen passengers were to go free. This being all agreed upon, one of the two sailing captains of the junk, named Keängshih, wanted the captain to advance 450 dollars to be deducted when they arrived at Macao. The French captain however refused. The other Chinese captain named Wookwan was also in want of money, and conferred with Keängshih whether to give them a passage or not. Keängshih left it to Wookwan to do as he pleased. Thus the matter rested till the 17th of July, (as the deponent stated from memory), when the French captain put his things on board and his people embarked. On the 18th, the junk sailed from Cochinchina. And at this early period Wookwan had formed the plot to murder the foreigners and seize their property. As soon as the deponent heard it, he made signs with his hands to the French captain of an intention to murder him. But he did not believe it, and treated it lightly, saying, as the deponent understood him, "I have fire arms, for every attack he makes, I have means of repelling him—what can he do to me!" The deponent also dissuaded Wookwan from his purpose, telling him that the foreigners had fire arms, and it would be impossible for him to succeed.

"On the 27th of July, as the French captain was sitting on the water reservoir, Wookwan engaged four men with hatchets concealed in their sleeves to begin the attack. But the captain perceived it, and ever after avoided those men, and would not sleep near them, but moved to the deponent's place to sleep. On the evening of the 29th, it was again intended to murder the captain, but on seeing him armed the people were afraid to attack him. On the 31st of July the hills of Macao were seen, and as the passage was not known, fishing boats were hailed. Three of them came and talked about the price of piloting. They asked thirteen dollars each, making

thirty-nine in all. The French captain promised but thirty dollars, and eventually retained only one, to whom he was to give ten dollars. In the evening of August 3d, the junk arrived at the entrance to Macao, and twelve Fuhkeën passengers went on shore. Wookwan then called the foreigners to take a boat and go on shore. Seven of them wished to go, and the deponent tried to induce them to go. But the captain hearing that they were so near Macao, thought whether they went or not that night, was of no consequence.

"Afterwards, at the 5th watch, (about 4 o'clock in the morning,) two Chinese, Lin Chetung and Pookeäng, with sticks or clubs beat to death five foreigners, who were down below to watch the property. Lin Chetung killed three, and Pookeäng killed two. The eight foreigners on deck were not aware of what happened when these two murderers came on deck, to search for the remaining eight and murder them also. But the foreigners awoke and were ready to defend themselves. The deponent sought for weapons to deliver secretly to the foreigners, to enable them to resist their enemies; the French captain at this time fired and wounded two of the Chinese; one mortally who died; the other survived. The powder being expended (and the last shot having burst the pistol and shattered the captain's hand) all the crew of the junk set upon the foreigners, with long spears.

"After this a foreigner (Francisco) jumped overboard into the sea. Wookwan immediately called out to pursue him with a boat. The deponent hearing this contrived to conceal the scull, which being done prevented the foreigners being pursued. At day light, the combat was renewed. There were three Chinese, Chang Wooteaou Tsangleën, and Lintan, who pursued the aptain, stricking at him to kill him; they also pressed upon the mate and murdered him. There was a purser, who not being dead, knelt and implored them not to kill him, but to throw him into the sea. While in this position, a Chinese came suddenly behind, cut him down with a hatchet, and pushed him overboard. There was also a young foreigner about eighteen years of age who was cut down and thrown overboard. Twelve foreigners in all were murdered. After the bodies were thrown into the sea, the chests and cases were searched. Four thousand and three hundred dollars were found. Eighteen small gold coins were found in the mate's chest. The deponent did not regard how they distributed this money.

"During the night of August 4th, the deponent dreamed that the twelve deceased persons knelt down before him and implored him to give information against the murderers. And they pointed particularly to a small box that he might notice it. After he awoke, at day light he went to look at this box; and on opening it saw thirty foreign papers, and three papers with Chinese characters. (Cochinchinese documents.) These he secreted about his person. On the 9th of August the junk anchored at Heämun (Amoy). Wookwan then told those who had no share in the affair that they might go on shore, in small boats to be hired. Then Wookwan and those who entered into his plot, fifty-four in number, consulted about getting

the junk under weigh and proceeding to Teëntsin to sell the goods. But suddenly, without wind, the junk was dismasted Wookwan then engaged small boats to transfer the goods to his own house. On the 11th of August, the deponent went with the Fuhkeën captain Keängshih, the mate Lin Heängsin, the tingtow Yĕ Tingching, Ying Fookeäng, &c., to obtain a permit to repair the junk. The deponent's real intention was to entice them before government that he might give information of the murders they had committed for the sake of gain."

"The civilians at Amoy, on first receiving the petition attended to it; but on the 30th of August they all declined interfering with it. On the 26th of August, the deponent presented a petition to the magistrates of Amoy, and delivered the papers as proof of what I said. But they affirmed that I presented a false accusation, and said I wished to extort money from the owners of the junk. They likewise remarked that nobody understood the papers with foreign letters on them, and that the complaint could not be admitted. They forthwith inflicted eighty slaps on the deponent's face, and thrust him out.

"On the 28th of August, the deponent presented a petition to the taoutae of Heämun (Amoy), against the fifty-four persons who had plotted murder for the sake of gain. Although the petition was received no answer was given; till on the 1st of September an official despatch arrived from the governor of Canton to that of Fuhkeën. Then the taoutae issued warrants to take up the accused. And he obtained thirteen who were really murderers, and six who were bought to be substitutes for murderers. On the 11th of September forty-two persons were taken into custody and forwarded to the metropolitan city Foochow foo."

There still remain to this day some five or six thousand dollars arising from the sale of the property of the criminals' families in the hands of the Fuhkeën magistrates, which ought to be paid to the foreigners to be distributed amongst the families of the murdered sailors. The French consul has applied repeatedly for it to the governor, who desires it to be paid to him, but it is never forthcoming, nor will be perhaps unless a French vessel of war comes to demand it.

The least disgraceful mode of execution in China is strangulation: it is performed by tying a man with his back to a post, round which and his neck a cord is drawn tight and twisted by a winch. The infliction appears to be speedy. There seems to be little to choose between this mode and beheading, although section 422 of the code prescribes a punishment of sixty blows to a magistrate who condemns wilfully to the one instead of the other, or thirty blows if the false sentence be owing to error in judgment. The smallest criminality for which strangulation is awarded, appears to be a third theft and defacing the brand-marks inflicted in punishment of the two former offenses.*

In all ordinary cases the executions throughout the empire are postponed until the autumnal assize, when the emperor confirms the

* Section 269 of the Penal Code.

sentences of the provincial officers. For extraordinary offenses, such as robbery attended with murder, arson, rape, breaking into fortifications, violence by banditti of one hundred persons, highway robbery and piracy, the offenders may be beheaded immediately. In general, the execution takes place, before reporting the case to the emperor. "No capital execution shall," according to section 1, appendix 5 of the Code, "take place during the period of the first or sixth moons of any year; and in the event of any conviction of a crime in a court of justice during the said intervals, for which the law directs immediate execution, the criminal shall, nevertheless, be respited until the first day of the moon next following."

The reason for this law is not very apparent. We have no means of ascertaining the number of capital executions in a year throughout China, because the offenses which demand immediate execution of the offenders in the provinces are not always reported in the Peking gazette or not translated from it. The annual executions are, however, occasionally given together with a few provincial capital punishments, from which, and the attendant circumstances, we may form a tolerably correct opinion of Chinese justice in its extreme rigor.

On the 2d of March 1817, there were twenty-four men beheaded at the usual place of execution outside of the south gate of Canton, and on the 6th, eighteen more. "Executions, comprising numbers as large as these," adds* the reporter, "are very frequent in this place, and excite little or no attention. The government does not give publicity to the causes of the public punishment of so many malefactors; the daily paper coldly mentions that they were beheaded, and that the execution had been announced to the governor." The death-warrants signed† by the emperor in October of the same year, were nine hundred and thirty-five, of which one hundred and thirty-three belonged to the province of Canton. These are for minor offenses such for which the execution of the capital sentence is deferred until the autumn, be it passed at what period of the year it may. The gazette of June 1817, mentions‡ that two persons of the imperial clan, who had been convicted before a court of being concerned in the rebellion of 1813, were sentenced to a slow and ignominious death, which was commuted by the emperor to strangling. He ordered that they should be put to death at the tombs of their forefathers, that the spirits of the deceased might witness the punishment inflicted, for the dishonor they had brought on the family. Some other persons who had been concerned in the same rebellion, but were not probably of the blood imperial, suffered§ the extreme penalty a few months later.

The whole family of a magistrate, who had caused another to be murdered as already mentioned,‖ excepting his youngest son, were decapitated in the same year,¶ and his three servants, whom he employed to commit the murder, were ordered to be cut into ten thou-

* Indo. Gleaner, May 1817, p. 16.
† Indo. Gleaner, May 1818, p. 88.
‡ Indo. Gleaner, May 1818, p. 90.
§ Indo. Gleaner, Oct. 1818, p. 134.
‖ Chinese Repository, vol. 4, p. 223
¶ Indo. Gleaner, Oct. 1818, p. 186.

sand pieces before the grave of the deceased, and their hearts taken out and offered up as an appeasing sacrifice. The youngest son was to be put in prison until sixteen years of age, when he was to be beheaded also.

In the province of Honan, in 1819, an only son who had been mad several years,* cut his father to pieces in one of his paroxysms of insanity, for which he was put to the slow and ignominious death. In Fuhkeën also, several of the farmers demurred about paying their taxes, either from the amount levied being illegal, or some other cause: the ringleader was sentenced,† with the emperor's sanction, to be strangled, and the others subjected to various lesser punishments. Seven criminals were decapitated on the 26th of December 1819‡ at Canton, for what offenses does not appear, and ten more in December 1822§ for robbery at Whampoa.

The number of capital convictions for robbing in bands at Chaouchow in the eastern part of this province was so great in 1821, and removing the convicts to Canton for execution so expensive, that the fooyuen proceeded,‖ with the imperial warrant, to carry the sentence into effect there.

The autumnal death-warrants signed¶ by the emperor in 1826 were five hundred eighty-one; of which Canton shared fifty-one, Kwangse twenty-five, and Szechuen thirty-four. The Canton executions were ordered to take place within forty days after the date of the signature. Nine persons were ordered for execution, for crimes not specified, which had been tried before the emperor.

The Peking gazette of 1826 mentions** that a Tartar soldier who killed his mother, had been given over to the privileged tribe to which he belonged, to be punished as they might direct. In cases of rebellion the emperor causes those who are found guilty to be punished with great severity. A rebel leader in Turkestan in 1827, was†† put to slow and ignominious death with seven of his brothers, and twenty-five followers; punishments which, according to the imperial report, "gloriously evince the laws of the land and cheer men's hearts." Eleven rebel chiefs with one hundred and sixty of their followers shared‡‡ the same fate in Turkestan a few months later.

A young woman aged nineteen years was cut to pieces in Canton for poisoning her mother-in-law: her husband was compelled§§ to witness the execution. He shed tears at the sight, for which he was sentenced to wear the cangue a month and receive fifty blows, on the ground that he shewed less feeling for his mother than for his wife.

A dog butcher was murdered by his nephew about the same time, for which the latter was *decapitated.*

The execution of two men for rape, and three women for crimes not mentioned, took place on the 14th November, and

* Indo. Gleaner, Oct. 1820, p. 407.
† Indo. Gleaner, July 1890, p, 346.
‡ Indo. Gleaner, Oct. 1820, p. 435.
§ Indo. Gleaner, Ap. 1822, p. 310.
‖ Indo. Gleaner, April 1822, p. 308.
¶ M. S. Translation by Dr. Morrison.
** Mal Observer, Feby. 13th. 1827.
†† Mal. Observer, Jan. 29th, 1828.
‡‡ Mal Observer. March 25th, 1828.
§§ Mal. Observer, May 6th 1828.

of seven men for river piracy, on the 19th December 1827.* The total of executions in Canton this year were one hundred and ninety-nine,† of which one hundred and thirty-five were immediate, that is, put into execution without reference to the emperor, sixty-one received the imperial warrant, and three were the slow and ignominious death for offenses not mentioned.

The Canton Register in reporting two executions in January 1828, remarks: "at these executions it is usual for the military officer, called the Kwangchow heě, to attend. The person who now holds that office, however, considers executions so commonplace, that he declines to go in person, unless five criminals and upwards are to be put to death."

Three men were beheaded for murder and robbery on the 26th of February,‡ and two for piracy on the 4th of March,§ all by imperial order. Executions are almost daily taking place later in the year, according to the official gazette,‖ but the crimes are not stated. The autumnal warrants signed by the emperor in October of this year, were 789.¶ The mode of doing it was as follows: He first took the provinces on the SW. corner of the empire, Yunnan, Kweichow, and Kwangse, and marked off ninety names for execution within forty days from the date of the signature. It appears that in Yunnan, there is some territory lately occupied, which they call "new regions." Three persons belonging to it received sentence of death. The next day, one hundred and eleven persons of the single province of Szechuen were condemned to be executed within forty days. In this way, his majesty during successive days marked off from ninety to one hundred names each day. The shortest period allowed for places near the court, was four days. Five persons were tried before himself and condemned: who they were does not appear. The condemnations were sent by express to the provinces,** and the executions take place the day after their arrival.

In the autumn of 1829, the emperor marked off five hundred and seventy-nine names of criminals for execution,†† of which the single province of Szechuen had one hundred and four. The rest are not specified. There were six state criminals tried before the emperor. We find no record of the autumnal executions in 1830, and they were remitted‡‡ altogether in the following year on account of the emperor attaining his fiftieth year; but the indulgence did not extend to cases in which the provincial governments may inflict immediate death, without obtaining the imperial sanction. Many cases of the execution of criminals in Canton in these years and more subsequently may be found noticed in the Repository. These executions are performed in the most public manner,§§ says the latter authority, and are of very frequent occurrence, amounting to many hundreds,

* Mal. Observer, Aug. 26th, 1828.
† Mal. Observer, 21st Oct. 1828.
‡ Canton Register, Feb. 18th, 1828.
§ Canton Register, March 15th, 1828.
‖ Canton Register, March 22d, 1828.
¶ Canton Register, Nov. 15th, 1828.
** Canton Register, Feb. 2d, 1829.
†† Canton Register, Jan. 19th, 1830.
‡‡ Canton Register, Nov. 1st, 1831.
§§ Chinese Repository, vol. 1, p. 291.

and some say from one to two thousands annually. They are noticed in the court circular in the most summary manner, and sometimes even without mentioning the names or the number of criminals: it is simply stated that, such and such officers reported "the execution of the criminals was completed."

The Canton Register of the 24th January 1833 tells us, governor Loo ascended the judgment-seat last Sunday, under a salute of artillery, "had three prisoners brought in before him, examined them, condemned them, asked himself as fooyuen (he was filling that office at the time in addition to his own) for the imperial death-warrant, granted it to himself as governor, had the three men handed away instantly and executed. Since that he has granted the same death-warrant to execute in prison, about a hundred associate banditti or persons accused of that capital crime." On referring to the Repository* we find recorded in the same year, seventeen executions on the 28th of May; twenty-three for piracy on the 23d of August;† and sixteen on the 25th of November,‡ one of whom was a priest of Budha. Another decapitation of a Budhist priest will be found recorded in the present year.§

ART. IV. *Suggestions with regard to employing medical practitioners as missionaries to China*, by T. R. Colledge, Esq.

[More than once we have had the pleasure of presenting to the public, brief notices of efforts made by Dr. Colledge, in the practice of the healing art, to benefit the people of this country. (See vol. 2, p. 270, and vol. 3, p. 364.) By his kindness we are now able to add a record of his opinion on the expediency of employing medical practitioners in China. The results of the Ophthalmic Hospital at Macao convinced us that there are no better means than the medical and surgical practice, to make the Chinese understand the feelings which Christian philanthropists cherish towards them. An experiment of this kind is now making in Canton, where within the period of six weeks we have seen more than four hundred and fifty invalids receive medical aid from the hands of a foreigner. In early times the heralds of the cross were miraculously endowed with knowledge and power to preach and to heal; but the age of miracles is past, and years of laborious study are now requisite to prepare men well for either of the two professions in question. We know it is as much more important to cure the maladies of the mind than those of the body, as the one is more valuable than the other: still it is the duty of those who would follow the example of "the teacher sent from God" to do both, so far as there is opportunity: here, then, the question arises, shall the two professions be united in the same person? Rarely, we should think. A division of labor is required, and especially since the number of preachers is so small in comparison with the work to be accomplished. When an individual un-

* Chinese Repository, vol. 2, p. 48. † Chinese Repository, vol. 2, page 192
‡ Chinese Repository, vol. 2, p. 336 § Chinese Repository, vol. 4, page 199.

dertakes the two, he will always be under the temptation of neglecting one of them, there being in either enough and more than enough to occupy all his time and strength. In special cases, however, it may be necessary and therefore best that the duties of the two professions be performed by one and the same person. There is an unbounded, and very important, work which we ought to do for the bodies of our fellowmen. The good which medical practitioners can do in this respect is alone enough to demand their utmost efforts; while, irrespective of all this, the good they may accomplish in preparing the way for the promulgation of the gospel—by often inculcating its first principles and by always exemplifying it in all their deportment,—will also abundantly compensate them for all their toil. In this view of the subject, medical practitioners seem called on to engage in this work,—for the support of which too, the rich may gladly contribute of their abundance. They should be good men, every way equal to those who preach the gospel, and when one undertakes the two he should be so qualified that neither profession shall be reproached thereby. To those who are able to minister to the necessities of the blind, the sick, and the lame, we recommend the careful perusal of the following communication.]

THE Chinese have always shown themselves more sensible to what affects their temporal or personal interests, than to any efforts which have been made to improve their moral and intellectual condition. This must necessarily be the case with a people whose more refined and exalted mental powers are but partially developed; and it has ever been found, when any favorable result has crowned the labors of those who have sought to improve the condition of such a people, that it has been effected rather by doing good works among them, that is, by administering to their wants, by relieving their bodily sufferings, in a word, by bettering their temporal condition, and thus engaging their attention, and gaining their respect, than by any direct appeal to their moral feelings; for with a people of this description the *present* is every thing, the *future*, nothing. Still they are capable of reasoning; and observation has convinced me that the only way by which they will be led into the course of reflection which shall result in the end so much desired by all who have their interest at heart, will be by exhibiting among them the virtues of charity and humanity, then leading them gradually to the comprehension of the motives and principles from which these virtues spring. Those who seek to convert, must first gain their confidence by rendering themselves useful. When in the acts of those who shall devote themselves to this great work, this people shall find no selfishness, and that for the benefits rendered no benefit is asked in return, the question in the minds of some, if not of all, will naturally arise;—why do these men thus devote themselves for our good? This then is the moment to impress on their minds that there are hopes to be realized, rewards to be gained, beyond the world which has hitherto bounded all their thoughts and wishes.

Notwithstanding all that has been done hitherto by those self-denying men who have devoted their lives to the work of enlightening and reforming the Chinese, but little has as yet been attained; and one great cause, in fact, the principal one, of the slowness of their progress has been the impossibility of awakening in the minds

of this people a sense of the importance of the ends to be obtained by the change of life and practice which it has been their endeavor to bring about. The Chinese must first be convinced of the *utility*, before they can be made to comprehend the grandeur and sublimity of the truths of Christianity; and no method of benefiting the human race is so immediate in its effects as that which relieves bodily sufferings; no class of men therefore is so likely immediately to gain the attention and respect of a people like the natives of this empire as those of the medical profession. Is it not the same with people of all nations? For whom do we cherish the same feeling of kindness and gratitude as towards those who have been the means of relieving our sufferings? They inspire us with feelings of confidence and regard, and it is with these sentiments towards foreigners that it is so desirable to inspire the Chinese.

What I would wish to suggest is, that those societies that now send missionaries should also send physicians to this benighted race, who on their arrival in China should commence by making themselves acquainted with the language; and in place of attempting any regular system of teaching or preaching, let them heal the sick and administer to their wants, mingling with their medical practice such instructions either in religion, philosophy, medicine, chemistry, &c., &c., as the minds of individuals may have been gradually prepared to receive. What I propose shall interfere with the views of no religious sect; let the two professions remain entirely distinct, and thus let them pursue their separate paths towards the attainment of the same great end. I have for a long time reflected on the project which I have endeavored to explain, and have felt great pleasure in finding that some of the same ideas had suggested themselves to the pious and benevolent in the United States of America, as appears from the fact of the Rev. Dr. Parker having qualified himself to labor in this great field both as a physician and minister of the gospel: still this does not, as a general rule, exactly coincide with my own ideas, as I think more may be accomplished by keeping the two professions distinct. My wish is to see those of the medical profession act as pioneers in the great work, and by gaining the confidence of the Chinese render it a less laborious task for the Christian minister to instruct them in the great truths of our religion.

Let me not be misunderstood. Let it not be supposed that I mean to undervalue the zeal, the industry, the selfdenying exertions of those who have devoted and are devoting their lives to the service. Let it not be supposed I have forgotten that without the aid which has been received in the study of the Chinese language from the late Rev. Dr. Morrison, the task of attempting communication with this singular people would have been almost hopeless; that to him, and such as him, we owe the deepest gratitude for having cleared our path of half its obstructions.

What I would suggest then is, that all sects and denominations of Christians, unite for the one great purpose of improving the temporal and social condition of the Chinese, by sending out good men of the

medical profession, who shall by rendering themselves useful, gain the confidence of the people, and thereby pave the way for the grudual reception of the Christian religion in all its purity and beauty; that in selecting an individual for this work, the question shall never arise, to what sect or denomination of Christians does he belong? But does he possess Christian principles? Has he the wish to do good? Has he the energy and the enterprize which are requisite? and will his *example* be such as shall never bring reproach on the high cause in which he is engaged? For in my opinion, there is no greater barrier to the spread of the gospel of our Savior among the heathen than the division and splitting which have taken place among the various orders of Christians themselves. We have in this small society catholic Christians, church of England Christians, and Christians dissenting from both of these. Let us ask any intelligent Chinese what he thinks of this; and he will tell us that these persons cannot be influenced by the same great principle; but that Europe and America must have as many Christs as China has gods! Now, my friends and countrymen, no longer let differences of opinion weaken by dividing your efforts, but teach the Chinese that though Christians may differ in sentiment, they do unite in principle and practice where the object is the good of their fellow beings. Myriads of God's creatures in this empire claim our attention, therefore let us learn to do good among them, exhibit works of charity and humanity, *founded on Christian principles*, and the spread of Christianity is the sure result!

ART. V. *First Report of the benevolent institution, or Christian school for all nations, opened at Malacca, in March* 1834.

THIS benevolent institution throws open its doors to people of all nations. All the dialects familiar to the scholars are considered as so many channels of communication with the understanding; "and," adds the principal of the school, "we should as soon think of closing them up, as we should of shutting all the doors and windows in order to enlighten the school room when the sun shines." At present, there are four branches of native schools; namely, Indo-Portuguese, Chinese, Malay, and Tamul. "About one hundred and fifty children have been admitted into the school during the year; but the average attendance cannot be rated much higher than one third of that number. During the first three or four months the barriers of national distinction were not broken down, out of tenderness to their prejudices. Each of the different nations assembled, occupied a particular part of the room. But this being very inconvenient, we soon ventured to mix them, and arranged the whole school into eight classes, according to merit, irrespective of any national or religious distinction. A pleasing sight was now witnessed; in a single

class were mingled harmoniously together Europeans, Indo-Portuguese, Chinese, Malays, and Hindoos, all reading the same lesson, and taught by the same monitor. Our fundamental principle, that of teaching English through the medium of the native languages, has been steadily kept in view, and has become a practical rule of easy and constant application, attended with the happiest results. It not only makes the attainment of our difficult language much easier to a native boy, but leads him to a more thorough knowledge, and correct use, of his own language, and affords him a good exercise of mental discipline."

For an outline of the plan of the school we refer our readers to the third volume of the Repository, page 138. The trustees of the institution 'offer their hearty thanks to those friends who have generously assisted them in their work of charity; the donations have been liberal and numerous.' The aggregate amount of expenses for buildings &c., has been about 1000 dollars, exceeding the sum of donations by 230 dollars. The amount of monthly contributions is yet small, and will not be sufficient to meet the current expenses of each month when all the branch schools are brought into operation. "A knowledge of our wants in this important and necessary part of the expenditure," say the writers of the Report, "will we trust not only induce our present subscribers to continue their assistance, but will also rouse other Christian friends to help us in the same manner."

ART. VI. *Journal of occurrences: fire in the city of Canton; relief for the sufferers occasioned by it; public executions; cadets; new chefoo; governor Loo.*

THE late fire in the city of Canton was noticed in our last number, as having commenced about 7 o'clock in the evening of the 22d ultimo, and continued to spread till sunrise the next morning. According to the accounts which seem most authenthic, fourteen hundred buildings were consumed: more than a thousand of these were shops; and some of them were filled with large quantities of valuable goods.

Annually, on the return of the winter season and northerly winds, proclamations are issued to admonish the people to watch and guard against fires, threatening with severe punishment those whose buildings take fire. Such proclamations had just been issued, and posted in all the streets within and without the city. These documents do much to prevent fires; but when such accidents do occur, they induce those in whose houses they originate to conceal the causes of them and themselves too if possible. In the present case we have not been able to ascertain how the fire began. In an official report made to the fooyuen by the chehëen, on the 23d, the day after the fire, that officer stated that it was occasioned by boiling tea; a report which nobody here believes, and yet it is the one which must be laid before the emperor. It seems most probable, from all we have heard, that the fire was communicated from a lamp to papers, &c., which remained in one of the inner rooms of a shop, where the people, during the day, had been unpacking foreign goods. That shop, which bore the name of Cangyuen, was situated in the new city, near the west end of Taesin street, about one hundred rods north of the governor's house, and somewhat more than that distance from the western wall of the city. The streets through which it spread and which were nearly

consumed, were Teĕnping, Leĕnyuen, Shingping, Taepingsin, Chingshe, Chwangyuen, Yewpoo, Ngankung, Seaoupwanpoo, Chuhlanmuncheih, Sinkaou, Hoaing, Panseäng, Haoupwang, together with Taesin, the one in which the fire broke out.

During the whole night there was a strong breeze from the north, which drove the smoke and cinders over the southern walls, across and beyond the river into Honan. Occasionally the wind veered to the northeast, and the sparks of fire fell on the foreign factories. At first, the fire spread directly and rapidly towards the governor's house; but before eleven o'clock its progress was checked in that direction; and, what was remarkable, notwithstanding the strong north wind, it spread due west till it reached the walls of the city north of the Taeping gate. Thence it swept to the south, raging with great fury, and soon reached the Chuhlan gate, the first gate on the south side of the city, and distant from the foreign factories about a quater of a mile. All the engines on the west and south had been obliged, as the fire advanced, to retire without the gates, and were now well stationed, a part of them in Spectacle street which lines the western wall, and a part in the street which runs close by the southern wall. The people at the engines worked well, though not always to good advantage, and at the dawn of day were encouraged by a fair prospect of gaining the mastery over the element against which they had been all night contending.

In our first attempt to reach the western gate, at 9 o'clock, the crowd, pouring forth from the city, was so great, that we were compelled to return: on a second trial, about midnight, we reached the gate. The shouts of men carrying heavy burdens, armed with short swords; the wild and frightful looks of others, among them women and children, rushing through the streets; together with the loud crackling and vivid glare of the flames, made the scene truly terrific. A little before we reached the spot, one man was crushed by the wheels of an engine, and expired immediately. On the south side of the city, there was less confusion, although the danger was far greater. The factories of the hong merchants were in great danger. Howqua, we understand, had determined and was prepared to demolish the buildings in carpenters' square, had the fire passed the southern wall. Such a measure was the only one apparently which could be expected to save his own and several other factories. We saw but little of the movements of the authorities during the night. At the gates and in the streets, the police seemed to lose all influence. On the walls some order was observed. The fooyuen, seeing the ravages of the flames, hasted to one of the neighboring temples to offer incense to appease the god of fire; and many others of the common people, it is said, did the same. The members of the foreign community were not without fear for the safety of their own property; and in several instances preparations were made to leave the factories: in some cases, indeed, goods, furniture, &c., were removed to boats on the river. Shortly after the fire was checked, a proclamation was issued, offering a reward of one hundred dollars for the seizure of the unfortunate man in whose shop the fire originated. The total amount of the loss we have no means of ascertaining. It is supposed that between three and four hundred families were rendered houseless.

Relief for the sufferers, we have not even heard mentioned by a single native. When inquiries have been made on the subject, it has been replied, "they have gone among their kindred or begging through the streets." Something has been done by a few of the residents in Canton to relieve the needy; and some contributions have been sent from Macao; the latter were accompnied by the following note.

"On Tuesday, the 8th instant, a sermon was preached at the residence of the chief superintendent, sir G. B. Robinson bart, by the Rev. Mr. Medhurst of Batavia, for the purpose of obtaining contributions to be appropriated to the relief of the indigent Chinese, who are sufferers by the late conflagration at Canton. Mr. Medhurst expatiated in a very eloquent manner upon the advantages which we enjoy as Christians, and endeavored throughout his discourse to impress upon our minds the obligations we are therefore under to ameliorate the condition of the people among whom we dwell, on all necessitous occasions."

Monday, December 7th., *Public executions* have been frequent during the autumn; twenty-four persons were decapitated yesterday, at the usual place of execution, just without one of the southern gates.

Monday, 14th. Cadets. The 'gracious examination' is granted to martial as well as to literary aspirants. On the 5th ultimo, the pooching sze issued a proclamation, requiring all, whether Mantchous, Mongols, Chinese, soldiers, or common people, who intended to appear at the next examination for the military degree of keujin, to prepare themselves as the laws direct. Three days afterwards, the fooyuen sent out another paper, in which he says; "according to the established regulations, by which the government selects the most valiant and experienced men for its service, it becomes my duty to preside at the examination, and to choose those who possess sterling ability. As the multitudes assembled on the occasion will see who excell and who are deficient, I shall wish to discriminate in the most perfect manner; it will be in vain, therefore, for any to make a show of skill which they do not possess." His excellency proceeds to admonish them duly to estimate the importance of skill in horsemanship and archery, and warns them against a prevalent practice of employing substitutes to write their 'military essays.' He closed his document, by appointing the 16th of the month for the commencement of the examination, the result of which was announced early yesterday morning. The number of cadets who came off with the degree of *keujin*, 'promoted men,' was forty-nine.

New chefoo. It was reported this morning, by one of the demi-official papers from the public offices, that Pwan the chefoo of the department of Kwangchow, who has gained considerable celebrity by his cruel acts during his residence in Canton, is to be immediately removed to a less honorable and lucrative station: Choourhangah, a Mantchou, late chefoo in the department of Shaouking, is named as his successor.

Late governor Loo. It is well known that this officer possessed great wealth, as is generally the case with the high functionaries of China. We have heard it said by intelligent natives, that the late governor expended half a million of dollars, in Canton and at Peking, to extricate himself from the difficulties which grew out of his dispute with the British authorities in the autumn of 1834. And he seems to have succeeded, as we shall presently show; but whether real merit or money won for him the encomiums which he has received, we leave it for our readers to determine as they best can. The following extract is made from an imperial edict, issued on the 24th day of the 8th moon (October 15th, 1835).

"Loo, the governor of the provinces of Kwangtung and Kwangse, has for years past recommended himself by his experience, tried knowledge, and intelligence, and has for a long time performed his duties in a meritorious manner. Formerly he was appointed to manage the supplies for the army in the Mohammedan territory; and on his reporting the performance of his duty, the title of tae sze shaou paou, (secondary guardian of the crown prince,) was conferred on him as a token of his merit. Afterwards, the chief rebel having been taken, he was invested with the insignia of the highest rank. On a second occasion, when governor of the united provinces of Hoo Kwang, being engaged in the destruction of the rebellious mountaineers (yaou jin) of Hoonan, he displayed his talents in the settlement of the affair, and the speedy suppression and pacification of the insurgents; in consequence of which he was rewarded with permission to wear the badge of a double-eyed peacock's feather; and was invested with the hereditary rank and title of kingchaytoo wei. Since his removal to the government of the two wide provinces [Kwangtung and Kwangse] he has performed his public duties with faithfulness, and has approved himself a useful servant, and worthy of confidence. I, the emperor, esteemed him an acquisition, and put trust in him.

"I have just heard of his sudden departure, which deeply affects me with pain and grief. Let Loo have renewed favor conferred [on his memory], by additions to his rank and title. Let him be invested with the title of senior guardian of the crown prince, and the rank of president (shangshoo) of the Board of War; and let the funeral allowances of his rank be appropriated to him. Let all demerits attaching to the performance of his official duties be removed. And let the proper Board deliberate, and report respecting the funeral honors that are to be rendered to him. His son, Loo Twanfoo, is an expectant yuenwaelang of the Board of Revenue: as soon as the period of mourning is over, let him be appointed to the first vacancy. Let the several Boards (referred to above) be made acquainted herewith. Respect this."

THE

CHINESE REPOSITORY.

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ART. I. *Revision of the Chinese Version of the Bible; necessity for the work; with suggestions respecting the manner in which it ought to be accomplished.*

AS THE relation of God to the human race is that of Creator and Father, the revelation of his holy will is addressed alike to all men of every nation and of every rank: and although to some of them it may be unknown, and by others disregarded and even rejected, it still forms a grand and perfect code, designed in infinite wisdom to regulate alike the thoughts and actions of every human being on earth. Had we only an ephemeral existence, and at death were annihilated, the oracles of God would still retain all their beauty and excellence, and while we lived, claim, as they do now, our implicit obedience. In a word, it is only when we conform to the divine laws that we can be happy; and it is only when we deviate from them that we are miserable. Moreover, if we consider what a source of consolation they contain, how rich are the blessings of peace, hope, and joy everlasting, which flow from them, and how God's wisdom, power, and mercy are displayed in them, all fitted to draw us near to himself, and to transform us into his moral image and likeness, we shall pity the man who does not attentively peruse them, and bewail the condition of those nations who do not possess them in their own language.

In every age of the world, good men have spoken in raptures of God's benevolence in giving to us his Holy and inspired Volume, and thereby making us acquainted with our future destiny. That benevolence is also seen conspicuously in the preservation and promulgation of his truth. More than two centuries before our era, when the Hebrew tongue had ceased to be extensively used, and the Greek language was spoken over a vast extent of territory around the Mediterranean, the Septuagint was produced; and thus all the millions

who spoke that language, and who at that time constituted the most civilized part of the world, had ready access to the divine records. At length, the Latin, the Chaldee, the Samaritan, the Syriac, and the Arabic versions appeared. In the mean time the New Testament was written, and that Holy Book was completed, which for centuries has withstood the attacks of a thousand foes, and is destined, soon we believe, to be freely proffered to every individual of our race. The barbarism and superstition of the middle ages stopped for a while the progress of truth; yet when the Reformation commenced, light soon shone forth through the darkness which had gathered thick over the nations. The versions of the Sacred Volume which were now made in almost all the languages of Europe dissipated a part of that gloom. With the nineteenth century a new era commenced; Bible societies were instituted; and the wonderful works of God, in effecting the salvation of mankind, are announced in a hundred tongues to pagans and to the worshipers of the false prophet. Even to China, long neglected China, and in its own language, the word of the living and true God is presented.

Several years have now elapsed since the first versions in Chinese were printed, the particulars of which we have already laid before our readers, together with some remarks on the qualifications of translators and the style most proper for such a version of the Scriptures. (See Nos. 6 and 7 of this volume.) With regard to the great multitudes who speak this language, both within and without the empire, our hopes are greatly encouraged by the signs of the times; and we rejoice in the prospect which is opening to Christian philanthropists, of promulgating the doctrines of our holy religion among all the inhabitants of these extensive regions. New editions of the Bible for the immediate use of the Chinese are now called for, and it is in the highest degree desirable that such improvements should be made in regard to the style of the version as shall render it acceptable to native readers. In this matter, an awful weight of responsibility rests on those who have aught to do with the business of translation. The language of one who has long loved the truth, and for its sake has often been persecuted, once beaten with the heavy bamboo, and finally compelled to fly from his country, is very just: "with regard to those who read the Holy Scriptures," says he, "whether they believe or disbelieve, rests with them; but if those who translate the Holy Scriptures fail to render the language idiomatic and the sense perspicuous, and thereby prevent the readers from understanding the meaning of the text, then the blame will be on them."

Though the doctrines of the Scriptures are sublime, and some of them mysterious and hard to be understood, and though this Sacred Volume speaks a language and sentiments which can be found in no other book on earth, yet its diction is remarkably simple and perspicuous; and there are few if any languages into which it may not be translated with greater ease than any other book whatever. Ignorance of the language of China once represented that a translation of the Bible into it, was impracticable; but that extravagant opinion

has been disproved by the fact that two entire versions have already been made; and we do not see why the Bible may not be moulded into the most genuine and idiomatic Chinese, this language being so copious that there are but few sentences in Holy Writ for which corresponding expressions cannot be found. We do not mean to intimate that terms exclusively biblical, and that ideas of things divine are to be found in Chinese writings: we might as well look for them in Plato and Cicero; but the words and phrases of this language are so numerous as to afford proper expressions for an almost endless variety of thought and sentiment.

A faithful translation must express the sense of the original perspicuously by corresponding words and phrases. The meaning of the text cannot be sacrificed to elegant expressions, nor a paraphrase substituted for a translation, nor the spirit of the original lost or altered, without gross departures from the rules which ought to regulate the translation of the Sacred Scriptures. On the other hand, if we undertake to render everything literally, and disregard the idioms of the language into which we translate, we shall produce a version as unacceptable as it will be unintelligible to native readers, and they will become disgusted with the work, and the great object of translation will be lost. Between these two extremes, however, there is a golden medium.

A translator of the Scriptures ought to be thoroughly acquainted with them in their original tongues: he should have learned, by his own experience of their power on his heart, that they are indeed the word of the living and true God; for only in such case can he fully understand their import. He must also be familiar with the language into which he translates, having a thorough grammatical and critical knowledge of it, acquired by a familiar intercourse with the people of the country, and by an attentive perusal of their best books,—historical, poetical, and didactic.

These remarks apply with great force to the translation of the Scriptures into the Chinese language,—a work of unparalleled importance on account of the vast multitudes for whom it is intended. The strong aversion of the Chinese to everything foreign, leaves us very little hope of their being induced to peruse the Scriptures, unless they are translated in an intelligible and pleasing style. The plan has been suggested of communicating the ideas, contained in each passage of the text, to Chinese scholars, who should clothe them in their own native language; but against this plan there is the very strong objection that the Chinese literati either cannot or will not imbibe the spirit of the sacred text: besides, their habits of thinking and of expressing their thoughts are of such a character as to render them quite unable to express new ideas with facility and accuracy. The translation of the Bible, therefore, must be made by foreigners, who, after its completion, may derive very important aid from native scholars in the work of revision: indeed, such scholars form the best test by which the foreign translators must determine whether the meaning of the versions is intelligible and the style accurate.

In translating the Old Testament into Chinese, it will be found that the work can be more easily done by following the Hebrew than the English text, the former being more congenial to the Chinese idioms than the latter. There is moreover at the present time such an accumulated store of critical and philological knowledge, all brought to elucidate the original, both Greek and Hebrew, as well as their cognate tongues, that very few passages will meet the eye of the translator, of which the literal meaning cannot be grammatically determined. All the helps of this description ought to be at the command of those who are engaged in translating or revising the Bible.

Whatever portions of the Scriptures are in hand,—whether historical, poetical, didactic, or conversational, the style of the translation ought always to be carefully adapted to the subject. The ancient classics of the Chinese are not written in a style which can be adopted as a standard for mordern writers. The Shoo King, for example, though abounding in original ideas, is too laconic and obscure. The She King is too incoherent and trivial. The Le Ke and the Yeih King are equally objectionable, although great care has been taken in rounding their periods and giving them a proper cadence. In point of style, the Lun Yu is decidedly inferior to the Chung Yung and the Ta Heŏ: these two latter, however, differ much from each other; one being a verbose explanation of the tenets of Confucius, in a strain which sometimes degenerates into nonsense, while the other is a collection of ancient sayings, illustrated by remarks of the compiler. Among all the ancient classics, the writings of Mencius, one of the authors of the Four Books, afford the best specimens for imitation: his language, though diffuse, is perspicuous and elegant. The works of the Sheih Tsze, or ten philosophers; the Kwŏ Yu, or national sayings; the writings of Ngowyang Sew, Soo Tungpo, and Le Taepih, elegant, poetical authors; the Yeih She, or unravelment of history; the historical works of Szema Tseën; the San Kwŏ Che, a historical romance of the three states; together with the Shing Yu, or sacred edict, are among the best works which the translator of the Bible into Chinese can peruse for the improvement of his style. From these popular works he will be able to select portions which may serve as models, or at least as guides, in translating all the various parts of Scripture, whether didactic, historical, or poetical. Works in a conversational style are numerous, and a few of the best of them should be carefully studied. Moreover, if the translator is familiar with the spoken language, as he certainly ought to be, he will find but little difficulty in performing this part of his work so as to give a good version of the dialogues which are found in various parts of the Bible.

Let it not be supposed, however, from what we have here advanced that we wish to embellish the Sacred Oracles in order to gratify the vain fancy or fastidious taste of men. The word of God is perfect: it needs no embellishment; it can receive none. We protest against the use of fine words and phrases when used to the detriment of the sense, as we do also against a rendering of the original so

close and literal as to create disgust for what would otherwise be perused with pleasure and advantage. Men who are aware of the great responsibility of the task, filled with the fear of God, prompted by love to the Savior and to their fellow-men, and unwearied in the study of the spirit and idioms of the language, are the only persons who can make a translation in a proper degree satisfactory and complete. Moreover, we regard it as the bounden duty of those who possess the necessary qualifications, to devote themselves to this work, and to use their utmost endeavor and all the means in their power to throw light on the structure of the Chinese language, and zealously and vigorously prosecute the good work which has been begun. The improvement of the Chinese version of the Bible demands at this moment the best powers and the most assiduous care of those who are in circumstances where they can aid in the accomplishment of this great object.

There are some peculiarities in the Chinese language, which should be kept constantly in view by those who are engaged in the work of translating and revising the Sacred Scriptures. Its construction differs so greatly from that of either the Greek or Hebrew, that all efforts to model it according to the grammatical rules of those tongues, have only proved such attempts to be utterly impracticable. In regard to the structure of the language, much is due to Prémare for having shown us what it is, and exhibited a distinct view of its idioms. To expect to find declension and conjugation in the Chinese corresponding to the original text, would be as vain as to try to translate into English every particle with which the Greek abounds, or to form a dual and aorist of the Greeks, with the piel, hiphil, hithpiael of the Hebrews. Particles ought to be employed to express that relation which is indicated by declination and conjugation in Greek and Hebrew, only where the idioms and genius of the language will admit them. By no means should the translation be crowded with auxiliaries, which neither add to the beauties of style, nor help to convey a more distinct idea of the meaning of the text. In the use of particles and auxiliaries we should be guided by the composition of those Chinese authors whose writings are most distinguished for their perspicuity and elegance.

The arrangement of words in Chinese resembles that of the Hebrews; but as position in the former is often the only substitute for grammatical distinctions in the latter, it requires great skill to transfer the thought and spirit of the Hebrew text into the Chinese idiom. The numbering of the chapters and verses ought to be preserved in the translation; at the same time the whole of the text should be carefully divided into paragraphs according to the sense; and whenever perspicuity requires the words and members of a sentence to be transposed, no one ought to scruple to arrange them according to the genius of the language into which he translates. Euphony is carefully studied by the Chinese, and they always regard the diction as bad, whenever the rhythm of the language is in any manner defective: this is the case with all their writings both in prose and

verse. To make the cadence and preserve the measure of sentences, various particles are employed, either as initials, finals, or medials, forming an essential part of the written language. Some of these particles are used in a manner directly opposed to all the rules of European languages; but as genuine Chinese cannot be written without this class of words, they are consequently worthy of the careful consideration of the translator.

Reduplication and pleonasm are peculiarities which characterize this language; they are introduced and regarded as beauties, where any one but a Chinese would expunge them. Antithesis is also often employed, and is considered a high excellence, adding force as well as beauty to the diction. Climax is preferred to all other figures, and is carefully studied by those who wish to excell in the art of writing. To foreigners some of these peculiarities may seem to be mere affectation; but to Chinese, all writing, which is destitute of them, seems loose and spiritless. In speaking of these peculiarities, we would by no means admit that the meaning of the text should in any case be altered or obscured by their use; yet so far as the sense of the original will allow, and especially where the introduction of these figures will render the language more perspicuous, the translator though a foreigner ought to yield to the genius of the Chinese language.

The style of printing, especially as it regards the form and size both of the characters and of the volumes of the new editions of the Bible, must not be overlooked. In this particular, the taste of the Chinese should be the standard. For general circulation, the characters should be so large as to be perfectly distinct; and yet the volumes of such a size as not be cumbersome. Until metallic types are furnished, blocks must be used; but from these, if necessary, metallic plates may be stereotyped. Finally, to every department of this work—to the revision, printing, and circulating of the oracles of the true God, the most constant and unwearied attention should be given, until the millions of this empire, with all those in the surrounding countries who understand the same written character, shall each and all read of the condescending love, the perfect justice, and the almighty power of the King of kings, the Father of the fatherless, and the eternal Judge of both the living and the dead. The night is far spent, and it is high time to awake out of sleep. The welfare of millions of our race, and the word and providence of God call on the disciples of Emmanuel to put on their armor, and come up to the help of their Lord against the mighty, remembering that the battle is not to the strong, nor the race to the swift, that it is Jehovah alone who can make truth, righteousness, and peace everywhere victorious, and fill the whole earth with praises to the great I AM.

ART. II. *Christian Union: an address to Christian ministers of all denominations, dated Jaffna, Ceylon, August 17th, 1835.*

[In complying with the request of a correspondent that this short address appear in the Repository, we must be allowed to express our wish that the feeling and conduct which it advocates, may speedily become universal; we sincerely wish that good-will and brotherly kindness—the essence of Christian union,—may predominate, not only among ministers of the gospel, but among *all* men of every name and in every country. This is our wish: and, with all deference and soberness, we ask, whether all Christians, enjoying the light of Divine Revelation, are not *bound* to cherish toward each other and towards all men these benevolent and philanthropic feelings? If we hope erelong to enter heaven, where good-will and brotherly love are perfect, why not imbibe and cherish these feelings on earth? That pagans and savage men should 'bite and devour each other' is not strange; but surely it is time that Christians—wise and enlightened men—should give proof of their Christian character, not in word only, but in very deed, by uniting and exerting all their energies to glorify their heavenly Father in doing good to their fellow-men. The welfare of our race requires this; our own happiness requires it; and what is more than all other considerations, God *commands* it: this is the commandment we have from him, "That he who loveth God, love his brother also." Our feelings prompt us to say much on this subject, but our limits forbid it; we desist, therefore, to give place to th address of those who can speak better than ourselves.]

DEAR BRETHREN, It has pleased our heavenly Father to prolong our lives in this pagan land until some of us have begun to look forward to the time when our work as the messengers of the churches will close. Whether finished as it should be, we leave for Him to determine who is judge of both quick and dead. Feeling it a privilege to strive together with you for the faith of the gospel, and wishing to stir up your pure minds by way of remembrance, we take the liberty to address you and to invite you to give your serious and prayerful attention to one of the most plain and important duties based on the broad principles of the Bible. We refer to the duty of Christian Union.

Christians are branches of the same vine; members of the same body; a building fitly framed together—as lively stones built up a spiritual house for a habitation of God. As his sons and daughters they call no man Master. There is neither Paul nor Apollos. Perfect love casteth out fear, and unites all in one, "as thou Father art in me and I in thee, that they also may be one in us." On this grand subject there is no doubt in the mind of any who have read their Bible with a desire to know the truth. All admit that it should be so, and that it must be so. That not only the watchmen of Zion will see eye to eye, but that all will "walk by the same rule and mind the same things," for they are "born not of blood, nor of the will of man, but of God." These being our views, we deem it of the very highest importance that not only every Christian, but every denomination of Christians, should inquire most seriously and prayerfully, whether

their conduct with respect to this great practical duty, corresponds with their knowledge of right and wrong, and with their obligations and privileges in this state of trial, and in this day of Christian enterprise.

The grand pre-requisite for this union is brought to view in the command, "confess your faults one to another, and pray one for another that ye may be healed." Those who cover their sins shall not prosper. This is true of confession to man as well as to God. Indeed, the obligation is so plain, that it is impossible for any one to enjoy the consolations of religion while directly or indirectly covering his faults, or justifying himself when he feels concious of being wrong or of having grieved a brother. How can a child be happy while conscious of disobedience to a parent or of unkindness to a brother or sister? And how can Christians be healed without confessing their faults to each other and praying one for the other? It is impossible. Everything else is short of a cure—is short of union, and in direct violation of the command we have just mentioned. This subject is brought to view in numerous other passages. If we have a conviction that others are offended with us,* or if we have aught against our brother,† we must go and settle it with him *alone*, before our gift will be accepted at the altar of God. This is the first and all commanding duty. Delaying to do this is disobedience. The plea that the other party is in fault, is an evasion. We must go and with him '*alone*' be reconciled. This is the first step. We are not directed to write either notes or essays by way of apology or explanation. This is a plain rule recognized by every church. But if two individuals are requested to do this before they come to the altar, and if they are proper subjects of discipline while they neglect it, will not the great Head of the church require mutual confessions and reconcilintion at the hand of those who occupy the high places in Zion;‡ and of different denominations and of societies too? We believe there is a great mistake on this subject. Christians have considered that they have a right to censure those of other denominations and societies; to withhold communion and fellowship by way of securing or defending what they call their privileges, feeling quite safe under the bulwarks of party. But from the little we have learned of Christ, we have no doubt that the King of kings, guided by his own laws, looks upon it as nothing less than civil war and rebellion. Whatever may be the economy of statesmen, among Christians there can never be strife on the question, who shall be accounted the greatest;§ "Ye shall not be so." "Be not ye called Rabbi, for one is your Master even Christ and *all ye are brethren.* He that is great among you shall be your servant, and whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted." We can easily see the beauty and feel the force of this principle. Every Christian recognizes its justice, and yet how very seldom do we confess one to another and pray one for another that we may be healed. On the contrary, the feelings of personal and relative importance are roused up and put themselves in attitudes of

* Mat. v. 23. 24. † Mat. xviii 15. 17. 35. Rom. ii. 23. § Luke xxi. 24.

attack or defense on the slightest occasions. But why? Does not our knowledge of good and evil admonish us not to enter into temptation? Do not our better feelings check us? Why then do we not "rather suffer ourselves to be defrauded?" Or, if we are concious of being in the wrong, why not gain a triumph over ourselves and our worst enemy by a frank confession? This is not only the privilege, but the duty of individuals and of denominations. Each is bound by express commands as well as by the general spirit of the New Testament, 'to look not on his own things, but every man also on the things of others; in lowliness of mind esteeming others better than himself. Yea, all of you be subject one to another; and be clothed with humility, for God resisteth the proud and giveth grace to the humble. And that servant who knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes.'

We may also urge the duty of union from the testimony given by the Holy Spirit. On the day of Pentecost, they were all with one accord in one place. The history of every revival of religion, whether recorded in the Bible or in periodical publications, shows that all distinctions not only of denomination but of rank also, vanish away at once before the power of the Holy Spirit. Every other consideration is merged in the momentous subject of saving souls. He who raises the question, who is of Paul, and who of Apollos, would most evidently resist the work of God; and just as soon as these distinctions are allowed to crowd themselves into notice, the Holy Spirit takes his flight, the revival ceases. This union must be both in heart and practice. We have no reason to expect that God will visit those with special blessings who are united "on the public platform and at variance in the public papers." If our hearts are alienated, how can the blessing of God descend? "My little children, let us not love in word, neither in tongue, but in deed and in truth."

Every one's theory on this subject is correct. How then is our practice? 'Not the hearers of the law are just before God, but the doers of the law shall be justified. Every one who heareth these things and doeth them not, shall be likened unto a man who builds his house upon the sand.' How then stands our house? And when every one's work shall be tried so as by fire, will it not appear that we have suffered unspeakable loss, while in fact we might in our intercourse with each other have been preparing by all these daily but necessary trials of our love and union, to reap great benefits? To illustrate this, suppose an individual has been ill-treated by his brethren. His opinion is disregarded, and some very severe remarks have been made. He feels wounded; "if a man of spirit, indignant." If otherwise, he pores over the subject, but his feelings are alienated from those who have wronged him. What shall be done? Shall he withdraw, and thus at once set up a personal and public opposition, and cut himself off from all opportunities of *doing* or of *getting* good, until by a system of coercion or of argument, or by both united, he can gain his object? If so, he is led captive at the will of his worst enemy,

and does his own soul an injury which his brethren could never inflict and which they cannot repair. But if he conquers his own spirit by patient endurance, he gains an important victory and bruises Satan under his feet. And why not? Did this trouble spring out of the ground? Has any temptation overtaken him but what is common to man? Was there no providence in this? The history of Joseph, of Job, of Daniel, and of Paul, gives us abundant evidence that God has designed it for good; that this severest trial of his life is designed by his heavenly Father to discover to him his own heart, and to remove some deformity, or to add some beauty, which lighter treatment could not. If he make use of it and endure chastisement as an obedient and humble child, his reward is unspeakably great; but if he be restive and revengeful, he will reap the fruit of his own perverseness.

We once heard the remark, "If I had thought that I was capable of such feelings, I would never have been seen on missionary ground." In the spirit of this subject, it is evident that this *may* have been the very reason why that individual was a missionary; that he might know himself; gain a triumph over his own spirit, and rise to a stature in Christ to which he could not have attained without these particular and special providences. The remark of another amounted to the following: 'The longer I live, the more I value union; I will give up any thing excepting those points which endanger the salvation of the soul, for the sake of securing this. Since I have cherished these feelings and acted on these principles, I have had a peace and elevation of Christian enjoyment which I never knew before.' Now is this strange? Is it not the fruit of one of the plain and broad principles of Christianity? Does not every one's experience prove that it is more blessed to give than to receive—to confess our faults rather than to conceal them—to forbear than to retaliate—to make sacrifices than to require them?* But this subject gains interest and becomes alarming, when we consider the many plain and striking texts which show that every one's hope of heaven must be without foundation just in proportion to the amount of envy, strife, self-exaltation, suspicion, or shyness, which he allows to remain in his heart towards any brother in Christ. The consideration that he belongs to another denomination, holds a humble station, or occupies a high one, does not affect his duty; for we are all one in Christ, and all members of the same body. If individuals are bound to exercise towards each other that perfect love which casteth out fear, so every denomination is bound to exercise the same love towards others, who are believed to hold fellowship with the Father and with the Son. What God has cleansed and accepted by the visible tokens of his blessing, (the descent of the Holy Spirit's influences,) that, no one, in the exercise of Christian feelings, can call common or unclean. Whether individuals, or societies, or denominations, all have one faith, one hope, and one baptism;† all as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

* Cor. xiii, 1–8. † Eph. iv, 1–6.

Situated as we are, in this district, in a great measure removed from the giddy influences of sectarianism, and from those "questions and strifes of words whereof cometh envy, strife, railings," &c., and united as we are in heart, and almost of necessity, in a greater or less degree, in our work, we have looked with the deepest anguish, at those discordant feelings which are so manifest in Christian lands, not only among Christians of different denominations, but even of the same denomination. Christians are in fact, living epistles; and as infidels and idolaters of all nations and ages have been shrewd in detecting what they supposed defects in the Bible, so it is now; and when they see the wide difference between the word of God and the living commentary, no wonder they are confirmed in their error, and perish. We do not object to differences of denomination. These we have among ourselves. But as the voice of a little band crying in the wilderness, we do call upon pastors and missionaries, that they prepare the way of the Lord, and make his paths straight in this respect. Without this, we have no reason, as has been before remarked, to expect the special blessing of God on our labors at home, nor on the labors of missionaries abroad. We appeal to the testimony of his providence as well as to his word; and ask, where or when has he ever sent down the special revivings of his grace and spirit, where real Christians have been at strife about a doctrine or a name? On the contrary, how soon, even in a revival of religion, has the spirit of disunion extinguished the kindlings of his love and mercy, and buried both Christians and impenitent sinners in moral death? Or if life remained, it was only for the dead to bite and devour their dead. This train of thought, as it sweeps through the world and looks forward to the retributions of those who have been misled, stumbled, or neglected, by the disunion of their shepherds, is most awful. What then shall be said of such shepherds, and where will they appear?

Again, let us look at the subject of union as brought to view in the prayer, "Thy will be done, as in heaven so in earth." Now if the will of God is to be done on earth as in heaven, it is to be done by men, by us. Have we any doubt about the meaning of this prayer? There is undoubtedly a difference between heaven and earth, and these bodies are very different from those fashioned like unto Christ's glorious body. But on the subjects of humility, of union, of love, and of holiness, have we any doubt? How then can we add, "Lead us not into temptation," when with these plain, glaring, and acknowledged duties before us, sometimes in the pulpit, sometimes in the retirement of our studies, and sometimes even in the house of prayer, we give place to pride, self-complacency, and party feelings; are turned aside from our best resolutions; violate our knowledge of duty, and almost bid defiance to responsibility.

It was once asked concerning a man of undoubted piety, "How could he pray so well, while in writing and preaching he maintained such doctrines?" The reply was, "I do'nt know, excepting that he was not praying *then*." Here is an important and most alarming

fact, which is sometimes brought to view by the expression "his heart is right, but his theory leads him astray." The very great difference between the prayers of Christians and their conduct, is astonishing. No one believes that there is the least feeling of a sectarian spirit in the effectual fervent prayer of the righteous man; and the very thought of praying with disaffected hearts, is revolting. Yet how *is* the church divided? And how many to whom the Head of the church has given 'ten' talents, are found in the *arena* of controversy, with apparent fears for the safety of the ark, with much less occasion than had Uzza? If Christians would receive the blessing of God their Savior, they must in their intercourse with each other, and in their labors for the conversion of the world, come up to the spirit of their prayers. If those who occupy the height of Zion, have no intention to do this—if they have no conviction that this is their own life and the life of the world—and if they will not act agreeably to these convictions, with corresponding effort, they are utterly without excuse. Like the captain of a vessel fraught with souls, with his chart before him, the breakers distinctly within the reach of his glass, the wind beating, and the tide drifting—while he is deliberately looking on the whole scene with his hands folded, busying himself and seamen in washing the decks and coiling the ropes, or discussing the nature of the rocks and of winds. Christians must act agreeably to their convictions of duty, and make their life a commentary on their prayers. If not, the charge is irresistible; "This people draw nigh unto me with their mouth, and honor me with their lips, but their heart is far from me." How often, Oh! how often, in their prayers, Christians ask the most exalted and glorious gifts, and make the most solemn promises, and in a moment forget what manner of persons they are! How often, it can be said of them, are these the persons who a moment ago were praying yonder? When things are so, how can pastors and missionaries expect to secure the blessings of God upon their own souls or upon their work? How can they expect that the word of God will become a fire, and prayer a crucible, in which their souls from day to day are to be purified and made to reflect more and more distinctly the image of the Refiner? Here is the grand difficulty of the Christian warfare, and here the necessity of taking up the cross daily and hourly; because our great adversary, and the different views and feelings of individuals and denominations, are ever ready to divert us from the great object of glorifying Christ and of saving souls. If Christians, however, intend to grow in grace and in the knowledge of Christ—if they intend to put on the new man which after God is created in righteousness and true holiness, they must live and labor in the same spirit which they bring before their heavenly Father in their prayer,—in the spirit of love—of union—and of heaven.

The principle, that we shall reap what we sow, is as plain in the moral as in the natural word, and the result much more certain; inasmuch as it is made the subject of covenant and oath. While therefore Christians pray, "Thy will be done, as in heaven so in earth,"

and still neglect to cultivate most earnestly that love, and union, and holy zeal, and holy living, which every one believes are exercised and exhibited by those in heaven, their life contradicts their prayers, and turns them into little short of solemn mockery. 'He that hath my commandments and keepeth them, he it is that loveth me. If a man love me he will keep my words.' In view of these remarks, what is the duty of the managers of different Missionary Societies at home? We believe there is a grand mistake on this plain and most important subject of union; and we most earnestly call upon them to send out such men, *and such only*, as will unite most cordially with all their missionary brethren of different denominations on those catholic principles, which recognize no sectarian feelings, and which will not turn aside from the great object of preaching Jesus and the resurrection. We earnestly entreat them to give their missionaries definite instructions to this amount, and to hold them responsible for keeping the unity of the spirit in the bonds of peace. Missionaries among the heathen, should know nothing but Jesus Christ and him crucified. We also exhort our missionary brethren, as they hope to answer it in that day when they stand with those heathens and native Christians over whom the Holy Spirit has made them teachers and pastors, that they lay aside all discordant feelings, forgive as they hope to be forgiven, and strive *together* for the faith of the gospel. We are the messengers of the churches and the glory of Christ; his epistles, living and walking epistles, known and read of all. The eyes of the heathen, of the Mohammedans, and Roman Catholics, are upon us. The eyes of other missionaries, both north and south, and through the world are upon us. The eyes of Christians in Europe and in America, are upon us. The eyes of angels, and of God the Father, Son and Holy Ghost, are upon us. How important then that we, who know these things, should wake up to our high and holy privileges, resolving that we will cultivate with unwearied diligence this grand principle of Christianity in our hearts, and act in conformity to our knowledge of duty; knowing that our works and example will live and have influence long after we are dead, that our time is short. How awfully interesting! How awfully responsible! 'If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye our joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem others better than himself. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus. Blessed are the peace-makers; for they shall be called the children of God; and blessed is that servant whom his Lord when he cometh shall find so doing.'—With Christian salutations, we are most affectionately, your fellow laborers in the gospel of Jesus Christ.

(Signed.) B. C. Meigs, D. Poor, J. Knight, L. Spaulding, J. Scudder, H. R. Hoisington, S. Hutchings, G. H. Apthorp, N. Ward, A. C. Hall, E. S. Minor.

ART. III. *Extract from the manuscript journal of the Reverend W. H. Medhurst in the Huron, during her voyage along the eastern coast of China, in the summer and autumn of* 1835.

AUGUST 30th. Land in sight this morning about Keätsze (Kupche) bay, on the coast of Kwangtung. Several water-spouts were seen, and became objects of especial interest to us. A long dark cloud lay horizontally a little distance before us, and from this descended to the water a small round column of the same dark hue with the cloud. As any one of these columns broke in the midst it gradually dwindled away to a long black line, which turned and twisted itself as the wind directed, till it quite vanished from sight. One imperfectly formed water-spout approached as near us as one or two hundred yards, so that we could distinctly mark its modes of operation; but it threw us into consternation, the more especially as we were in a calm, drifting nearer and nearer to it, till to our great relief it burst and faded away. On the surface of the water the space which it covered was but a few feet in diameter, but that little space was one scene of foaming and boiling water, as though it were actually instinct with life, and ready to spring up and join its counterpart in the dark cloud. On the outer edge of this magic circle the water rose from the sea at first in a thin sheet, then becoming a thick mist by its rapid gyrations, shaped like a funnel, and as it rose higher quite fading out of the sight, or preserving but a thin columnar outline. But from a point of the cloud directly over head appeared a similar portion of a dark column of water, precisely like that on the surface of the sea, except that it was inverted, and the base of it rested on the cloud, while the lowest visible part of it was composed of the whirling particles that had been separated when first rising from the surface, but now united again and rushing together in a revolving pillar up into the heavy cloud.

The Chinese imagine these to be the ascent and descent of the dragon king of the deep, and indeed the resemblance to a rising serpent, or foaming dragon, and a flying monster, is so striking, that we scarcely wonder at their forming this superstitious notion. When the water-spout first rises, they say the dragon is ascending to heaven, and when the spout is forming in the clouds, they say his head and hands are appearing. Indeed, I have seen representations in Chinese houses of the so called 'divine dragon,' whose head and tail are never seen at the same moment, which I then considered entirely the fruit of their own imagination, but which I now suppose to have originated in these water-spouts. They have, however, carried their idea of the dragon much farther than these spouts would warrant, and have associated it with everything that is imperial or divine: hence we find dragons depicted in their temples, and the seat of the Chinese autocrat is called the 'dragon throne.' It may

be that the great red dragon, that old serpent, the Devil, has had some hand in all this, in getting himself worshiped by one third of the human family.

Shantung, September 13th. On the coast of Shantung the women appeared very shy, and, when they could, retreated into their houses. One woman was observed driving an ass round a mill in which was placed a sort of millet being husked. The mill consisted of a flat circular stone about five feet in diameter, with a whole in the centre in which was fixed an upright piece of wood, with a horizontal one attached to it. This latter served as an axis of a cylindrical stone, which operated as a roller, and the axis, extending a little beyond the edge of the large flat stone, was turned by the ass walking slowly around. The millet appeared very fine and clean, and was kept in its place on the stone by the individual who tended the mill. The woman on observing our approach left the mill and quietly walked into the house, while the blind-folded ass kept on his accustomed round as though his mistress had been nigh.

Outside the village we saw a white tombstone, very much resembling what is met with in burial places at home; there was an inscription on it, purporting to have been set up in remembrance of a faithful wife, who lay there interred. The pure white stone, the object of its erection, the adjacent village, the purling stream, and silent evening, all conspired to awaken sensations of the most pleasing kind, and to enkindle anew the ardent longing that these peaceful villages may be made more happy by the religion of the gospel.

Sept. 14th. In a vale near to the sea shore, we came to a burial-place, differing in appearance from any which I had yet seen among the Chinese. The tombs were in the shape of a dome, built of squared granite stones, eight feet in height, and six in diameter, at the top approaching to a point. They were very strongly constructed, and seemed calculated to last for centuries; but some of them had already fallen to ruins, and others were old and covered with moss, without any inscription or anything that could indicate the name, age, or sex of the persons interred. We counted fourteen of these tombstones still standing, besides a few other graves of different shapes and sizes.

October 1st. On quitting Shantung it may be proper to observe, that we have nowhere been roughly used or ill-treated; and that the natives have been uniformly harmless and peaceable. We have not seen a weapon of any kind beyond agricultural implements; and with the exception of one old man at Keshan so, who had a rusty sword, and the few men at a guard-house, both the soldiers and people have been without arms. We have sometimes been roughly spoken to, and now and then forbidden to proceed from the shore into the villages; but when once on the high road no one has ever attempted to hinder or turn us back; and for all that we could see, it would be no difficult matter to travel from one side of the promontory to the other, if any object were to be gained by it; though if we were to attempt stopping in any place for more than a night, it is most likely

the officers would hear of us, and endeavor to capture or drive us away. The people, though inoffensive, were by no means forward to help or house us. We seldom had anything offered us, and even by asking could get little else than water. In some instances they did ask us to sit down on the ground, and very rarely to enter their houses; so that my impression is, that had we to depend on the charity of the people of Shantung we should be poorly off.

With regard to their reception of our message, this journal will speak for itself. On the north side they were more willing to receive books than on the south, and in the places first visited, than in the latter; so that the further we went the worse we fared. This may be ascribed partly to the report of our arrival and operations having got the start of us, and to the consequent prohibitions which the officers had issued against receiving our books, or holding any intercourse with us. The people on the sea shore and in places immediately adjoining it were so greedy after books as even to rob us of them, while those in the interior generally kept aloof. This may result from the better acquaintance of the former with strangers, while the latter are more secluded from the world. On the whole, the number of books (3500) distributed in Shantung, considering the time spent in it, the extent of ground traveled over, and the number of persons met with, has not at all equaled my expectations. As to oral instruction much cannot be said, for though the people even to the youngest child and meanest clown all spoke and understood the mandarin (or court) dialect, yet the time that we could afford to stay with them was short, the subjects treated of so strange, and my utterance, from long disuse of this dialect, being rather stiff and awkward, it was not to be expected that the people would be greatly interested or improved. Still something was attempted at each stopping place, enough to give them a general idea of the gospel, and a clue to the better understanding of the books left among them.

The temporal condition of this people in general seems comparatively good. We saw nothing of that squalled poverty and distress spoken of in other parts of the empire. The men were generally well fed, robust, and good looking; and no want, so far as we could see, prevailed. We saw no beggars and few ragged people: their clothing generally consisted of cottons, sometimes doubled, and not unfrequently quilted. Some of them wore shoes and stockings, and many had more jackets than one. Some had coats of skins with the hair or wool inside as a defense against the cold weather. A peculiar kind of cap was worn by the generality, and made of white felt, sitting close to the head, and turned up on each side so that it might be pulled down over the ears in the winter. Every person was provided with a pipe and a light sort of tobacco, which he smoked very frequently. Their steel and tinder were carried with them, and as the ground was covered with a kind of white quartz which easily produced fire, they had only to stoop down and pick up a stone, and after striking fire throw their flint away.

The dwellings of the people in Shantung are mostly built of granite, a few of mud, while the roofs are in some instances of tiles, but more generally of straw. Some are plastered and whitewashed and rather tastefully fitted up, while the dwellings of the poorer sort stand forth in all their rude simplicity. The general run of the houses are twenty or thirty feet long, ten wide, and eight to twelve high: a door occupies the centre, with a window on each hand. On each side of the door-way, in the wall, are fixed two blocks of granite, projecting a little from the front, with loop-holes in them, which are used for tying oxen or asses when people dismount, or while the animals are feeding. Some houses are double, having a front and back row of buildings, but we have seen none of more than one story high. The streets are generally from ten to twenty feet wide, with narrower lanes leading across them. Each considerable village is provided with a temple, but in bad repair, and the gods worshiped are either Budha, or a martial hero, probably Kwan footsze. Little shrines are also to be seen in the fields, with rude stone images in them, or a mere tablet. On every projecting point of land throughout the coasts, were small temples or rather sheds, built as I was told by the fishermen to ensure success in their endeavors to obtain a livelihood.

The ground is well cultivated where it is capable of culture, and the sterility of the soil is improved by the attention paid to manuring the land. Almost every person met with in the fields is provided with a hand-basket and a prong, with which he collects the dung of all the cattle in the way, and carefully conveys it home; while at the entrance of every village are met heaps where the manure is collected and maturing for use. The productions are beans in great quantities, millet of various kinds, buckwheat of a poor quality, rice, wheat, and maize. The fields are fenced off by hedges, but divided by small grassy ridges sufficient to enable every man to know his own; and the houses are not scattered over the various farms, but stand together in villages, either for defense or for society. The cattle are a small kind of oxen, horses of a diminutive size, asses in abundance, and some mules; shaggy-haired goats were seen, but no sheep except those which were presented to us by the officers at Keshan so. Birds in great numbers, and very tame, were seen; but no venemous serpent or wild beast of any kind was seen or heard of.

October 19th. Island of Pooto, latitude 30° 03′ N. We landed this morning with a boat-load of books, and commenced scaling those romantic heights covered with fantastic temples, so glowingly described by our predecessor in his account of this island. We soon found a broad and well beaten pathway, which led us to the top of one of the hills, at every crag and turn of which we encountered a temple, or a grotto, an inscription or an image, with here and there a garden tastefully laid out, and walks lined with aromatic shrubs, which diffused a grateful fragrance through the air. The prospect from these heights was extremely delightful; numerous islands far and near bestudded the main, rocks and precipices above and below,

here and there a mountain monastery rearing its head, and in the valley the great temple with its yellow tiles indicative of imperial distinction, basked like a basilisk in the rays of the noon-day sun. All the aids that could be collected from nature, and from Chinese art were there concentrated to render the scene enchanting. But to the eye of the Christian philanthropist it presented a melancholy picture of moral and spiritual death. Viewed in the light of revelation and in the prospect of eternity, the whole island of Pooto, with its picturesque scenery, its sixty temples, and its two thousand priests, shows but a waste of property, a gross misemployment of time, and a pernicious nest of erroneous doctrines, tending to corrupt the whole surrounding country, and to draw off the minds of men from the worship of the true God to the phantom Budha. All the sumptuous and extensive buildings of this island are intended for no other purpose than to screen wooden images from the sun and rain; and all its inhabitants are employed in no other work than in reciting unmeaning contemplations towards these same senseless logs, so that human science and human happiness would not be in the least diminished, if the whole island of Pooto with its gaudy temples and lazy priests were blotted out from the face of creation.

The only thing that we heard out of the mouths of these priests was "Ometo Fuh," or Amida Budha; to every observation that was made reëchoed "Ometo Fuh;" and the reply to every enquiry was "Ometo Fuh." Each priest was furnished with a string of beads which he was constantly counting, and as he counted repeated the same senseless, monotonous exclamation. These characters met the eye at every turn of the road, at every corner of the temples, and on every scrap of paper; on the bells, on the gateways, and on the walls, the same words presented themselves: indeed the whole island seemed to be under the spell of this talismanic phrase, and devoted to recording and reechoing "Ometo Fuh." I never was so disgusted with a phrase in my life, and heartily wished myself out of sight and hearing of its sound and form. The temples on the hills which look pretty at a distance, lose much of their beauty on entering, and the caverns which I thought would repay me the trouble of exploring, proved to be merely cavities, eight or ten feet deep, with rude images at the farther end carved in a rock. The inscriptions on the rocks by the road-side were most of them so shallow that the action of the rain had rendered them nearly illegible; and the sculpture of the images in granite, which here and there lined the path, was so rudely designed and badly executed, that it sometimes needed an explanation to conceive what the artist would represent. Small temples abound everywhere, and present nothing remarkable; of large temples there are two, very much resembling each other, and, except in color, not unlike that at Honan, opposite to the city of Canton.

These temples, one of which stands near the north, and the other the south end of the island, consist of four central buildings, one behind the other, flanked on each side by the dwellings of priests. The

first of these central buildings is a kind of porch, occupied by four colossal figures, which appear to be placed as guards to the establishment; behind this, is the principal hall with the three Budhas in collossal form, and surrounded by the disciples of the god seated around the hall: these latter, though in a sitting posture, are about eight feet high. The third hall is dedicated to the goddess Kwan-yin, and the fourth is occupied by blue-bearded images with savage aspects. In this last hall we observed the library, which contained some thousand volumes of the Budhistic classics, relating the conversations of Budha with his disciples, and containing the prayers which are to be used by his votaries. In the rear of the great temple I found a school, taught by a disciple of Confucius, but the scholars were all young fellows designed for priests of Budha. I asked whether the priests ever taught the boys under their care, of whom there are great numbers on the island, but was told that their sole employment is to recite prayers to Budha. Attached to the other great temple, I observed a refectory where the holy brotherhood get supplied with their daily rations, and though they profess to live solely on a vegetable diet, they are not remiss in preparing the good things of this life; for on entering their temples I almost invariably found them in the kitchen.

Asking to be admitted to the high priest, I was told that he was engaged in reciting prayers to Budha, but I rather suspected he was paying adoration to Morpheus; for on approaching his chamber, an attendant had to go and arouse him, taking with him at the same time his garment that he might not appear abroad in his dishabille. His conversation was as uninteresting to me as mine to him, and so I soon took my leave. Over the whole island, the priests readily took our books, and we found some that had been left there by Gutzlaff a few years ago; but I did not observe any soliciting books almost with 'tears in their eyes,' as he witnessed on a former occasion. On all sides, I was gratified with perceiving marks of decay in the temples and adjacent buildings, and earnestly hope that future travelers will find these worse than useless structures level with the ground, and the lazy drones who inhabit them scattered among the useful and intelligent part of their fellow-men.

ART. IV. *Clanship among the Chinese: feuds between different clans near Canton; substitutes for those who are guilty of murder; republicanism among the clans.*

THE customs and laws of clanship in China often occasion and perpetuate any thing but a happy state of society. A few miscellaneous facts relative to this subject, which were recently communicated to us by a native friend, will give our readers some idea of the interior

policy of the people of this country. Those of the same surname will in general be found inhabiting the same village, or neighborhood; the various brances of the original stock, like the limbs of the banian tree, taking root around the parent trunk. In this way, not only a kindred feeling pervades all the members of such a family or clan, but the same characteristics, unchanged by the lapse of time. In this way too, the animosities which began in days long gone by are effectually preserved and cherished. Such old feuds, said our informant, are frequently seen at the present day, breaking out into open quarrels, the seeds of which were sowed many years ago.

An instance of the kind occurs in the feud now existing between the Chung family on Danes' island at Whampoa, and the Chuy family at the "second pagoda." This originated in real or supposed wrongs suffered by one of the ancestors of the Chung from the hands of the then more powerful Chuy. After many vain attempts of the former to avenge himself, on the near approach of death he bit off his own finger, and with the blood wrote the wrongs which he bequeathed as his chief legacy to his posterity, charging them to exact the full debt of vengeance. This bloody scroll is still preserved, and its precept most religiously observed. Hence the fruitful source of open quarrels between the two clans; hence a train of petty annoyances inflicted by the Chung upon the Chuy family; and hence a system of retaliation. If one of either clan be found alone, he is sure to be beaten or robbed, or both; their boats are often plundered, and redress is not easily obtained. But the clan on Danes' island has a great advantage over their antagonists, who live on the north side of the river, because that island unfortunately is the burying-place of the Chuy family. The natural reluctance of the latter to forsake the tombs of their fathers, subjects them to many an insult from their implacable hereditary foes. When a poor man goes thither to bury his dead, with but few to protect him, no secrecy on his part can at all times save him from attacks of the way-laying islanders. But worse than all, to be compelled to see their sacred and costly graves desecrated, the erection of which has consumed the hard earnings of many years, to have every new tomb marred by their enemies, is very galling to the Chuy family. All strangers who have walked over the island must have observed that some of the most costly of the gravestones are defaced and broken, evidently by the hand of violence. Not unfrequently too it happens that on the day of the annual visit at the tombs, the putrid remains of a human being are found placed on the head of some principal grave. It is not wonderful therefore that this day, when the wrongs of the past year are to be retaliated, should end in quarrels.

On the northern side of the river, which is the mainland, the villages have nothing to separate them or prevent their hostile inhabitants from assailing each other. Accordingly, in these parts the management of feuds is reduced to system, and the hostile families are ready armed with spears or bludgeons to enter into these not always bloodless broils. Where the hostile parties live within

a short distance, and carry on their labors and pursuits, each under the eyes of the other, occasions cannot long be wanting to call forth their cherished hatred. If one turns away the water-course from his enemy's little field to his own, and is too strong or obstinate to make reparation or be compelled to do justice, then not unfrequently the signal-gong sounds, the two parties marshal their hostile forces, and the whole of two villages are arrayed against each other in conflict. When numbers and advantages are equal, the quarrel lasts for two or three days, each party in turn pursuing and pursued. But when the contest ends, all parties return to their business as before. It sometimes, however, happens that death is the consequence to one or more persons, and the result has been known of four people actually killed and more than twenty wounded in one affray. When such is the case, it is the general interest to hush up the matter, and the murders are not reported to government. But if complaint is made and investigation becomes inevitable, the case is by no means so hopeless for the guilty, as might be expected where the laws against murder are so strict as in China.

In each of the villages in the vicinity of Canton and Whampoa, where these feuds are so common, a curious provision has obtained by custom to meet such exigences. "A band of devoted men" is there found, and a list of them kept, who have voluntarily offered themselves to assume such crimes and to take their chance for life. When complaint is made, therefore, so many of the first on this list as are necessary come forward, confess themselves the perpetrators of the slaughter, and surrender to the government. It then belongs to them and their friends to employ lawyers and bring witnesses to prove it a justifiable homicide, or one which calls for mitigated punishment. Notwithstanding, they sometimes suffer the capital penalty, but more frequently it is softened to transportation or a fine. In a recent instance, within the past year, when four men fell in an affray, all of the accused were acquitted, and returned again to their homes. The compensation which tempts to the formation of the devoted band, is security for the maintenance of their families in case of suffering capital punishment, and a reward in lands or money, sometimes to the amount of $300. This sum is raised by the voluntary imposition of taxes on the inhabitants of that village; and these taxes, said our informant, are no small burden to the poor, who can neither avoid nor easily pay them.

Moreover, we were much surprised to learn that some of the distinctive principles of republicanism are recognized by the inhabitants of this most despotic country. It is well known that the people in general, throughout China, dwell in villages; in many of which no governmental officers are stationed. Yet every village must have its head man, and if necessary, a police. This head man is chosen by the resident villagers, of their own free will; receives such annual salary as they please to give; holds his office during good behavior, but may be deposed and another substituted in his room, by the consentaneous voice of the principal persons in the place. The selection

of this chief is done without the electioneering and strife which attend elections to higher offices in some other countries; it is the more easy, because the inhabitants of any village being in general all of one family, or at least one family predominating, it is necessary only to choose out the most eminent branch of that family as the chief man. Though this person has not the rank of a governmental officer, yet custom has given him a certain degree of authority; and he is the head of the village in the view of the government, and as such is held responsible, and is very frequently the organ of communication with the villagers. His powers extend to the adjustment of most of the petty affairs of the place, to the infliction of flogging, &c. In the village of Whampoa, where are near two thousand rateable males, and probably six or eight thousand inhabitants in all, the salary of this head man is $300 per annum. He has under him fourteen police or watchmen. These have direct control over the village; for though the hoppo of Canton has a custom-house establishment there, yet it is not concerned with the government of the village, but only with the hoppo's appropriate duties. The governor also has two officers resident there, either to watch over the hoppo's servants or over foreigners; they receive and transmit from each compradore the report of the arrival of every foreign vessel, taking from him on the occasion a fee of twelve or fifteen dollars.

If any one is disposed to appeal from the decision of the head man, the first to which he can appeal is the seun keën, the chief officer of a szé, which is the name of the subdivisions of a heën, or district. Of these szé, the district of Pwanyu has four; and the szé which includes Whampoa comprises one hundred and sixty-four villages, each having its head man. But of late years, owing to the alarming increase of crime, and especially to the dangerous ascendancy of the Triad Society, an additional arrangement has been made by the people, which, according to the testimony of our informant, works well. Twenty-four different villages have joined together to build a large house for purposes of general consultation; this stands at the market-town on the south of the island of Honan. A keeper or president is appointed over this public hall, where the head men of these twenty-four villages meet, and in conjunction with the president deliberate and decide on any cases upon which either one may ask advice. If they agree to present an accusation against any one, the charge with all their names affixed is forwarded direct to the cheheën. When this happens, seldom does the accused return to his native place again; transportation is the least which will be adjudged to him. These consultations and accusations are all secret at the time, and only disclosed by the event. The president of this public hall receives a salary of $400 per annum. At this hall, once a month, all who desire it of the students in these twenty-four villages assemble before the president, and are examined on a theme proposed by him. The time devoted to this exercise is less than half a day, and the number of assembled pupils must be small.

Notwithstanding all these preventives, disorders and evils abound.

"Ah!" said our Chinese friend, "the times are changed, and the people are rapidly growing worse. This moon I have lost a friend, who was ninety-five years of age, and who, when living, often used to sit and tell me tales of the olden times. The people of frugal and honest habits are fast disappearing, and a new degenerate race is growing up. Once it was not the rage to gain wealth, but when a man had secured a subsistence he gave place to others. If a ferryman in the morning had made enough to procure him food for the day, he then withdrew to make room for others who had not been so successful. But now the avails of labor both day and night fail to satisfy their thirst for money. Formerly, even the fish of this river did not hesitate to be caught by any one who put down his net properly for them; but now the toil of a week will not yield more than the work of an hour once did. Thefts, robberies, and kidnapping are growing more and more frequent, and keeping the people in alarm. Within a short time past, I can enumerate six or eight instances in this vicinity of carrying off young girls, to be sold as slaves or ransomed by their friends. The way is for the kidnappers to give notice to the parents that if a certain sum, from fifteen to one hundred dollars, be sent within a certain time to a set place, the girl shall be returned; otherwise she is kept or sold as a slave. Twenty-seven years ago, a girl was stolen in this way, and on the failure of ransom, sold as a maid-servant to a man in the city of Canton, by whom she was raised to the dignity of concubine, and then of a favorite wife; after bringing up her own family, and experiencing maternal solicitudes, it came into her heart to seek out her parents. Proclamation was accordingly made to find the father with such a name and surname, and at length, the poor old couple were found, nearly penniless, houseless, and as they thought, childless. The daughter took them to the city, relieved their wants, and comforted their old age."

ART. V. *Notices of Modern China: plots formed by religious associations; insurrections; banditti; piracy, feuds, &c.* By R. I.

HAVING exhibited some of the principal characteristics of the Chinese government and the officers who compose it, we proceed to inquire into the effects which it produces in maintaining the internal tranquillity of the empire. Our materials do not enable us to examine all its institutions; still less to pursue the influence of the government in the social and domestic relations of the people. We must be content, therefore, with the obvious and very intelligible symptoms of resistance to its control, in the revolts and organized bands throughout the country. Insurrections in a despotic empire

are the eruptions upon the surface of the body politic, which mark the working of humors within: they are the reforms of those governments, and banditti "are the opposition party."* Some of them are local and exasperated by the tyranny of the magistrates: they will follow very properly, therefore, the observations upon those officers. Some, like the rebellion in Turkestan a few years ago, belong to the colonial policy of the Chinese, which may perhaps be treated separately hereafter.

For convenience sake, we distribute the commotions of the empire into plots formed by religious and political associations, insurrections, banditti, piracy, feuds of clans, and other local confederacies. These distinctions are clearly marked in the Penal Code. Section 152 treats of magicians, leaders of sects, and teachers of false doctrines; section 255, of rebellion and renunciation of allegiance: its clauses define the law and apply it to Tartar subjects in rebellion; to clannish insurrections; to religious associations, especially one in the province of Fuhkeën, and the teën te hwuy, 'heaven and earth association;' section 256 relates to sorcery and magic, one of the clauses of which enacts that whoever is guilty of editing wicked and corrupt books with a view to mislead the people, and whoever excites seditions by letters or handbills, shall suffer death by being beheaded; and all persons who are convicted of printing, distributing, or singing in the streets such disorderly and seditious compositions, shall be punished as accessories. "The constituted authorities at Peking, and the governors of the provinces, shall not fail to take due cognizance in their respective jurisdictions of the offense of introducing and offering for sale any species whatever of indecent and immoral publications." A clause of section 266, which treats of highway robbery, awards death to all of any company of one hundred or more persons who shall assemble to aid and abet in a robbery—meaning banditti.

Although there is, strictly speaking, no established religion according to the usual meaning of the term, in China, the emperor enjoins nevertheless upon his officers the observance of the ancient rites of the 'five emperors and three kings,' the ancient faith of the country revived by Confucius: but this is in their official capacity only; in their private devotions they may follow any of the other prevalent forms of worship. Thus section 161 of the Code awards punishment to "any private family which performs the ceremony of the adoration of heaven and of the north star, burning incense for that purpose during the night, lighting the lamps of heaven, and also seven lamps to the north star; it shall be deemed a profanation of these sacred rites, and derogation to the celestial spirits. If the priests of Budha and Taou, after burning incense and preparing an oblation, imitate the sacred imperial rites, they also shall be punished as aforesaid, and moreover expelled from the order of the priesthood. Mohammedans and even Jews, it is said,† are tolerated, and the Christian religion is

* Neumann's History of the Pirates.

† Chinese Repository, vol. 1, page, 44, and vol. 3, page 172.

connived at in the present reign. The code of laws, therefore, and the practice of the emperor himself recognize two religions, one of state and one of conscience, and the first takes precedence. The objects of worship of the state religion will be found enumerated in this work.* Its confession of *political faith*, which is more to the purpose of the present treatise, is extracted as follows† from a Chinese work called, Ta Tsing shing heun; i. e. "the sacred institutions," or more strictly, "the holy admonitions of the Great Tsing dynasty," containing what they deem valuable of the verbal and written advices of their several emperors. The following, which appears immediately after a very pompous preface, is the first in the book, and was uttered by Kaoutsoo, in the language of the Mantchou Tartars, before the conquest of China. His majesty addressed all the nobles and ministers of state in these words:

"A sovereign of men, is heaven's son; nobles and statesmen, are the sovereign's children; and the people, are the children of the nobles and statesmen. The sovereign should serve heaven as a father, never forgetting to cherish reverential thoughts, but exerting himself to illustrate his virtue, and looking upwards, receive from heaven, the vast patrimony which it confers; thus, the emperor will daily increase in felicity and glory. Nobles and ministers of state should serve their sovereign as a father; never forgetting to cherish reverential thoughts; not harboring covetous, and sordid desires; not engaging in wicked and clandestine plots, but faithfully and justly exert themselves; thus their noble rank will be preserved. The people should never forget to cherish reverential thoughts towards the nobles and ministers of state; to obey and keep the laws; not to excite secret or open sedition; not to engage in insurrection or rebellion; then no great calamity will befall their persons. If the prince, receiving the aid of heaven, reckons that he has no concern with heaven, and says, 'this is what my own talents and strength have acquired;' next, becomes remiss in the cultivation of right principles, and his arrangements lose what it is suitable and proper for them to possess; then, should heaven reprove him, remove his country and happiness from him, will he himself be able notwithstanding to retain the celestial throne? If nobles and statesmen, who receive the favors of the sovereign, reckon they have no concern with the sovereign, and say, 'this is what my own talents and strength acquired,' and so cherish wicked and clandestine plots; engage in irregular, covetous, and sordid proceedings; should the prince reprove them, and remove their noble rank from them, will they be able notwithstanding to secure their persons and families? As to the people, if they disobey the restrictions of the nobles and ministers of state, and proceed to secret or open sedition, to insurrection or rebellion, it will inevitably involve them in guilt, and bring great and immediate calamities upon them."

It appears by the above extract that all that is required of the people by the 'state religion' is obedience, and that the disobedience of

* Chinese Repository, vol. 3, p. 49. † Indo. Gleaner, Aug. 1818, p. 148.

even the lowest officer of the government is an infraction of the divine law as well of the Penal Code. Any other religion is not only thought unnecessary, but rather mischievous than otherwise, although not interdicted. "All these nonsensical tales," says the commentary to the Shing Yu * or Sacred Edict, "about keeping fasts, collecting assemblies, building temples, and fashioning images, are feigned by those sauntering hoshang and taousze (the priests of Budha and Taou,) to deceive you. Still you believe them, and not only go yourselves to worship and burn incense in the temples, but also suffer your wives and daughters to go. With their hair oiled, their faces painted, dressed in scarlet, trimmed with green, they go to burn incense in the temples; associating with those priests of Fuh, doctors of Taou, and bare-stick attorneys, touching shoulders, rubbing arms, and pressed in the moving crowd. I see not where the good they talk of doing is: on the contrary, they do many shameful things that create vexation, and give people occasion for laughter and ridicule." The officers of government are expressly forbidden, under a penalty of forty blows, to allow their females to go to the temples. Others, whether male or female, are permitted, by a clause to section 255, to "assemble for the sole purpose of doing honor or returning thanks to a particular temple or divinity, and immediately afterwards disperse peaceably;" but not (according to section 152) "to dress and ornament their idols and accompany them tumultuously with drums and gongs."

"As this prohibitory clause," adds the translator in a note to the last passage, "describes nothing more than what is frequently and openly practiced in every part of the empire, the law in this respect must be rather considered as obsolete, or as an article retained for the purpose of enabling the magistrates to control and keep within bounds these popular superstitions, though it may have been found dangerous or unavailing to attempt to suppress them altogether."

We gather from the above extracts that the only objection which the government, judging on its principle of *isolation*, has to the religion of the people is, that it brings them together; but so long as they worship in secret or apart, no notice is taken of it. Religion in China, therefore, instead of being as in most other countries an engine of state, as regards the people, is discouraged if not denied to them. The great object of the government is to suppress all enthusiasm, and most dangerous of all, religious enthusiasm, by preventing those combinations of the people, especially of the female sex, which tend to awaken and increase passion into enthusiasm. Hence, when it was reported to the emperor in 1817,† that thousands of people resorted twice a year, in spring and autumn, to a temple in Keängnan to burn incense and give thanks to the gods; and also that similar meetings occurred in Keängse, Ngnanhwuy, and Chěkeäng; the reply was, to disallow all such meetings and prohibit people to go beyond their own district for religious purposes, because all such

* Chinese Repository, volume 1, page 307.

† Indochinese Gleaner, May, 1818, p. 91.

meetings occasion a waste of time and money, are injurious to morals, and afford pretexts for illegal associations.

The people, on the other hand, being excluded from the state religion, naturally connect opposition to government with their own; hence, in China, more than in other countries, every plot against the government is based upon a religious association, and the country is filled with such combinations. "It is still a common saying," says the elder Staunton in his account of Lord Macartney's embassy, "in the provinces of China, where the Tartars most abound, that no half a dozen natives are assembled together for an hour, before they begin to clamor against the Tartars." So it remains at present; and these combinations, however they may differ amongst themselves in the tenets which nominally bind their members, all agree in plotting against the Mantchou dynasty.

The first of these societies mentioned within the era of our inquiry, was the pih-leën keaou, or 'water-lily sect,' which occasioned a revolt in the provinces of Szechuen, Kansuh, Shense, Hoopih, and Hookwang, soon after the last emperor Keäking came to the throne, and was not subdued for eight years. Some account of the desolation and blood-shed which occurred in those provinces will be found in the extracts from the Peking gazette, published in the Appendix to sir G. T. Staunton's Narrative of the Chinese embassy to the khan of the Tourgouths, and also in Appendix 11, to his translation of the Code. This society is expressly interdicted in section 162 of the Code, where it bears also another name, milefo. It was completely suppressed for a while apparently, but very soon was revived again under another name, the teën te hwuy, which is also mentioned in a clause to section 255 of the Code.

This association plotted a rebellion in 1813, which was at the same moment to be commenced by a rising in Honan,* an attack upon the palace at Peking, and upon the person of the emperor Keäking himself, on his way back from his summer excursion to Jëho. The emperor was detained on his journey by rain; but upwards of seventy men attacked the palace,† and were only beaten off after a hard fight, chiefly through the courage of the emperor's second son, (who has succeeded his father and is now on the throne,) who shot two of the rebels with his own hand. A series of prosecutions and executions followed this unsuccessful attempt, and gave rise to numerous edicts by the emperor and remonstrances by the censors, in the Peking gazette. A spirited representative of the latter kind states, according to the Quarterly Review, "that many innocent persons had been brought to trial, tortured and suffered death, apparently for no other purpose than to evince the zeal of the officiating magistrates. The imperial edict that first announced the insurrection, has ascribed the cause and origin of it to a particular sect; hence, every person, it appears, who was known to belong to any other sect

* M. S. Translation.

† Translations from the original Chinese, &c., as quoted in the Quarterly Review, vol. 13, page 410.

than that of Budha, which may be called the established religion of the country, became obnoxious to the persecution of these over-zealous magistrates. The Christians being considered as a sect, were grievously persecuted in every part of the empire, and the Christian missionaries driven out of Peking. * * * * The magistrate above mentioned states, that numbers had been unjustly confined, that many were passed from court to court, and put to torture under pretence of preparation for trial; that they were finally liberated without trial after their health was destroyed and their property wasted; and that numbers were seduced or tortured into confession by the inferior officers. Indeed, the whole document exhibits a melancholy picture of the abuses that exist in the practical administration of the criminal jurisprudence of this supposed humane and virtuous government."

The unfortunate emperor bore out the truth of the foregoing remarks in a gloomy, desponding manifesto in the Peking gazette of the 13th November 1814. "At this moment," he says, "great degeneracy prevails; the magistrates are destitute of truth, and great numbers of the people are false and deceitful. The magistrates are remiss and inattentive; the people are all given up to visionary schemes and infernal arts. The link that binds together superiors and inferiors is broken. There is little of either conscience or a sense of shame. Not only do they neglect to obey the admonitions which I give them; but even with respect to those traitorous banditti, who make the most horrible opposition to me, it affects not their minds in the least degree; they never give the subject a thought. It is indeed monstrously strange! That which weighs with them is their persons and families; the nation and the government they consider light as nothing. He who sincerely serves his country leaves the fragrance of a good name to a hundred ages; he who does not, leaves a name that stinks for tens of thousands of years. What hearts have those, who being engaged in the service of their sovereign, but destitute of talent, yet choose to enjoy the sweets of office, and carelessly spend their days!"*

The association now took another name, the san hŏ hwuy, i. e. 'the society of the three united,' or 'the Triad Society,' which exists to the present day. The three referred to in this name are, teën, te, jin, i. e. heaven, earth, man, which are the three great powers in nature, according to the Chinese doctrine of the universe. The name under which they chiefly distinguish themselves, however, is

* In the review of sir G. T. Staunton's "embassy to the Tourgouth Tartars" in the Quarterly Review, vol. 25, page 424, the writer says: "we have often thought, and indeed, have ventured to declare in a former article, that a series of the Peking gazette for one year would convey a more complete notion of what is actually passing in this great empire, than the whole body of information contained in that ponderous work of the missionaries, 'Mémoires sur les Chinois.' The compiler of these 'Notices' is not aware that he ever saw the above passage until very lately, and he was not a little pleased to find his own opinion of the value of the Peking gazette, confirmed by such high authority.

hung keä, i. e. the Flood Family.' "There are other associations formed both in China and in the Chinese colonies, that are settled abroad; as the teën how hwuy, i. e. 'queen of heaven's company or society,' called also the neäng ma hwuy, or 'her ladyship's society,' meaning the 'queen of heaven,' the mother and nurse of all things. These associations are rather for commercial and idolatrous purposes than for the overthrow of social order; though it is said, that the members of the 'queen of heaven's society,' settled in Bengal and other parts, unite in house-breaking, &c." The above is taken from Dr. Milne's account of the Triad Society published in the first volume of the Royal Asiatic Society's Transactions, where some of the mysteries of the association are developed. "The object of the society at first," adds that account, "does not appear to have been peculiarly hurtful; but as numbers increased, the object degenerated from mere mutual assistance, to theft, robbery, the overthrow of regular government, and an aim at political power;" which is the history probably of all these associations. This society seems to have been troublesome in Siam some years ago,* and they are supposed to be engaged in daring and successful robberies in the neighborhood of Singapore at this time.

The religionists have not been the originators apparently of any serious revolt since that of 1813, although they are suspected to be the abettors of most of the disturbances which have happened, and have made many attempts to excite trouble.

A Peking gazette of June 1816, contains the proceedings against a sect called the tsing cha mun keaou,† or 'pure tea sect,' probably from their making offerings of fine tea to their gods. It appeared on examination that the ancestors of the leader of this sect had handed down its dogmas. "That on the 1st and 15th of every moon, the votaries of this sect burn incense; make offerings of fine tea; bow down and worship the heavens, the earth, sun, moon, fire, water, and their (deceased) parents; also Fuh, and the founder of their own sect, &c." It appeared that proselytes had been gained in Hoopih and Shanse provinces. The leader of this sect at the time of the discovery was put to death; his nephew who was acknowledged not to be implicated in the crime, except by his relationship to the leader, was delivered to the Mohammedans, (why to them does not appear,) to be a slave, and two other relatives were exiled.

In October 1817, a member of the imperial family was engaged with a eunuch and some others in one of these secret associations, for which he was degraded.‡ Many similar societies are said to have existed at that time,§ and the Triad Society prevailed in Canton, against whom Yuen the governor acted with vigor and apprehended, it was said, between two and three thousands of the members. "It appears from occasional confessions which are published," adds our authority with reference to the foregoing sects,‖

* Chinese Repository, vol. 1, page 24.
† Indo. Gleaner, May, 1817, p. 18.
‡ Indo. Gleaner, May, 1818, p. 87.
§ Indo. Gleaner, May, 1818, p. 87.
‖ Indo. Gleaner, Aug. 1818, p. 143.

"that the leading person in the fraternity, professes skill in curing diseases; the person initiated kneels down, puts the forehead to the ground, pays a kind of worship to the other, whom he thus acknowledges to be master. A certain phrase, as a kind of watch-word, is given, and a stick of incense is lighted up to solemnize the transaction; it never appears that they are taught any system of doctrines, either political or religious. To sit cross-legged in the Hindoo posture of meditation, seems to be taught to some. When a man acknowledges that he has performed the ko tow, or ceremony of prostration to a master, he is considered fully initiated." This is not meant to apply apparently to the Triad Society.

In February 1818, about a hundred families in the neighborhood of Peking were proved to be attached to one of these associations:* they recanted however and were pardoned. All this time the persecution was going on against the sects supposed to have been implicated in the rebellion of 1813. Some fifty of the parties concerned in that affair were still undiscovered.† A censor recommended amongst various other modes of discovering them, that the sea-ports should be narrowly watched. The emperor in reply remarks: that *all emigration has long been prohibited*, and therefore a new law is unnecessary; however, as *whatever has been long established is liable to become mere form*, he requires the officers whom it may concern to see that the existing laws against emigration be rigidly enforced. The apprehensions of the government are marked in the cruelty towards a person in 1819,‡ who had been banished to the frontiers, when only four years old, on account of his father's connexion with the water-lily sect, and who was now put to death for the declared purpose of "cutting off a sprout of rebellion."

Rewards were conferred, according to the Peking gazette of January 1820,§ on some officers in Hookwang province, for their vigilance in discovering and apprehending Roman catholic missionaries and some other religionists, and a French missionary was subsequently strangled.‖

A prize essay of one of the literary graduates published in Canton in 1820, enumerates some of the dangers to be apprehended from these sects and also the ill fate of several of them.¶ "To the south of the mountain Meiling," that is, in the province of Canton, says the essayist, "common belief in ghosts and demons prevails, and conjurors and necromancers are encouraged, the spirit of the people is hardened and insubordinate, and they are pleased with frothy and self-complacent things. Also on the coast where the foreign merchants of the ocean carry on their trade: and as to the Portuguese Roman catholic religion, who can insure that it will not roll on, and spread by degrees, until it enter China? * * * Examine now in succession former generations, and you will find that those persons who have subsisted by a stick of incense and a measure of rice, have without

* Indo. Gleaner, Oct. 1818, p. 181.
† Indo. Gleaner, Oct. 1818, p. 182.
‡ Indo. Gleaner, Jan. 1820, p. 230.
§ Indo. Gleaner, July, 1820, p. 346.
‖ Indo. Gleaner, Oct. 1820, p. 414.
¶ Indo. Gleaner, July, 1820, p. 304.

exception come to an ill end, and their adherents and descendants have been exterminated: for instance, formerly in the provinces of Szechuen and Hookwang, the plundering sect of the water-lily overspread three provinces, and were confessedly numerous; but when the great army arrived, they were put to the sword. And lately, another instance occurred in the case of the rebel Lintsing, who had formed a band and excited insurrection. Long before the appointed time for commencing their operations arrived, the principal ring-leader was cut into pieces, and the rest of the conspirators were slain. Also Choo Maoule of Yuĕkan, in the province of Keängse, and Fang Yungshing of Hochow, in the province of Ngnanhwuy, having rebelled, before the affair was brought to a head, their villany was defeated. You, inhabitants of Canton province, have also been frequently injured by these disorders: for not long ago, the plunderers of the brotherhood society, having collected together multitudes of persons, excited an insurrection at Yangshe shan in Pŏhlo; but those who associated with and followed them, were all of them, instantly put to death. Many of you peaceable people were, on account of them, obliged to leave your families, and indeed, the whole neighborhood was disturbed. I would only ask, with respect to Chinlankeihsze (a foreign name according to the translator) the leader of this band, where is he now? Last year also, the vagabonds who collected bands and formed confederacies, with a design to plunder and rob, have all been apprehended and punished. Hence we see, that this kind of plundering banditti, certainly cannot by any chance escape, and whoever it is that excites insurrection and rebellion, the powers above will not suffer him to escape, &c."

We find no record of the proceedings against the religious associations in China for the next few years, except of one which was originated in the province of Shantung in 1824,* and "circulated secret signals amongst themselves, and consulted together for the purposes of treason and rebellion." The acting fooyuen was, however, vigilant and energetic: he apprehended above five hundred and seventy of the conspirators, which, no doubt crushed the society, for we hear nothing more of it. A censor reported the same year,† that a temple near Soochow foo erected to the superstition of Wootung, which had been destroyed in the reign of Kanghe, the idols burnt and the superstition suppressed for many years, had now been revived and sacrifices offered as before. "The wretches place a pretended confidence in the prediction of the spirit, and promise a fulfilment of hopes and desires; and the extension of their baneful practices is not confined to the jurisdiction of Soochow alone." It was ordered to be destroyed again. This vigilance probably kept these associations in order.

In 1827,‡ we find the pooching sze and the judge of Canton issuing a joint proclamation against associations. In the latter part of

* Translation of the Royal Asiatic Society. vol. 1, page 396.
† Translation of the Royal Asiatic Society, vol. 1, page 409.
‡ Mal. Observer, Dec. 18th, 1827.

the year, the Triad Society is spoken of as engaged in an affray at the Meiling pass, to the northward of Canton,* in which a heën magistrate was killed. Shortly after, it is found engaged at Leënchow on the western border of the province, where several thousands of its members are said to have assembled,† and cut down, and carried off the rice crops, together with pigs, buffaloes, &c., belonging to the farmers, several of whom were wounded in defending their property.

A censor represented to the emperor in 1829,‡ that the Triad Society existed in large numbers in the province of Keängse, where the local government feared them to such a degree as to neglect appeals by injured persons, or only punished slightly for form's sake. The emperor ordered the governor of the province to employ the military to put down the association. The translator adds to this notice, "This is the same society that exists throughout the Chinese archipelago and the straits of Malacca, wherever Chinese settlers are. They levy a fee on all who go abroad, and persecute those who decline to enter the society. Members of this society made an offer to a missionary at Bankok in Siam, to assist him in propagating Christianity for some consideration, but he declined their services."

The governor of Canton memorialized the emperor in 1831,§ about one of these associations, "which," he says, "though differing in name from the san teën hwuy (Triad Society) is, like it, composed of low vagabonds united together to plunder." One of the methods employed by them to extort money from the country people, is to give them a stamped paper as protection, which if they will not pay for, their crops are destroyed. Since the 4th year of the present emperor, when rules were first established for their punishment, four hundred of them have been brought under justice, but still the evil has not been got under. As one method of suppressing it, his majesty directs a proclamation to be issued, promising a general pardon to all who will surrender themselves. The governor, &c., suggested that it might be better to employ the idle part of the population in cultivating unoccupied lands, which should be granted to them rent-free. "By adopting this arrangement," adds the governor, "already practiced in the four western districts of the province, many persons who are incapable of paying the land-tax, will be enabled to gain a livelihood, and prevented from falling into bad companies and evil practices." The emperor assented to this proposal, only desiring that care should be taken to prevent underlings in office and tax gatherers from turning it to their own profit. He desired also, that attention should be given to the half-monthly reading of the "Sacred Edict," and to the formation of free-schools; also, that the magistrates in their circuits should converse kindly with the people, and incite them to the practice of virtue.

A new sect called "the wonderful association" was discovered at Peking in 1831 or 1832, as mentioned in a former number of the

* Mal. Observer, Aug. 26th, 1828.
† Canton Register, Feb. 18th, 1828.
‡ Canton Register, Jan. 4th, 1830.
§ Canton Register, Oct. 15th, 1831.

Repository:* the leader was strangled the same year, and one of his associates, above sixty years of age, banished.† Two other associations are mentioned as discovered at Peking, about the same time. In 1832, in consequence of some discoveries concerning one of these associations, which had existed forty years at Peking, the governors and the ministers of state, during that period were degraded for not detecting it sooner.‡ "Page after page in the gazettes," says the Canton Register,§ "are filled with the names of those against whom sentence has been recorded."

ART. VI. *Armenian apothegms: sophistry; misfortune; irresolution; ignorance; art of teaching, &c.* From a Correspondent.

THE sophisticated arguments of the sceptics and advocates of atheism, at first astonish, and then impose upon, and deceive minds of narrow views, and limited penetrations, as Parhelian, Anthelian, and Paraselene deceive the vulgar eye; and echo, the ear; and like Calenture, present to the *deluded* a foaming ocean of death as a spacious field of life and verdure.

When an ignorant, obstinate, illiterate and unmannerly *biped* takes upon himself to *debate* with a learned man on literary or scientific subjects, (to use an allegory,) he is in exactly the same ridiculous attitude, and anxious confusion, as a dwarf of the lowest stature standing on tip-toe, and then jumping, falling, blowing, and puffing to put out a light placed on the summit of the highest pyramid of Cairo.

No misfortune is greater than the impatience of bearing misfortune. Of all losses, that is the greatest, which cannot be sunk in oblivion or erased by forgetfulness.

The moral career of that man who wants resolution is, like the progress of him who is hopping about the declivity of a steep hill to gain its summit; and the idle wretch, who sits with his hands across his breast and expects that by the influence of a happy horoscope the golden showers of fortune will refrigerate the parched fields of his condition, is like him who is continually discharging at random missile weapons in hopes of shooting some game. Such inconsiderate beings may be all the days of their lives at the pool of Bethesda without any benefit to themselves, and are highly deserving of dame fortune's maranatha.

As spectacles are made for the near-sighted, and not for the blind, so books are made for such as are possessed of a little understanding

* Chinese Repository, vol. 1, p. 31. † Canton Register, Oct. 17th, 1832.
‡ Chinese Repository, vol. 1, p. 295. § Canton Register, Jan. 10th, 1833.

and penetration, and not for those who are destitute of that little literature and sense, sufficient to understand and appreciate an author's sentiments.

He who can even in embarrassed circumstances continue hearty, and joyful, is either a callous stoic, a well versed dissembler, or an invincible hero of pure Christian philosophy, deeply initiated in the extraordinary and mysterious art of ensuring to one's self happiness.

He, who like Aristakace* by care, exhortation, and example has instilled into the minds of youth an ardent love of literature, and a desire and courage to appear in the field of knowledge as candidates for fame, may truly boast, or feel a secret comfort of having done his country a valuable and important piece of service without any *bruit;* and has not such a friend of youth and encourager of merit nearly as strong a claim to eulogy as (1) Byradian for his valor, as (2) David for his knowledge, as (3) Dolvat for his medical skill, as (4) Marcar for his benevolence, as (5) Magarian for his fidelity, and as (6) Knork for his affability? *Only to read* is not to learn, but is to exhaust the organ of vision, to wear out the cover of books, to put to a test one's patience, to outlay time, and after all, to turn a giddy headed booby, and a slave to the most ridiculous pre-apprehensions.

Those thoughtless wretches, who insensible of the foulness of their depravity deride and laugh at sobriety decency and decorum, amply deserve to be treated like curs, that by howling and barking render inaudible and confuse the melodious harmony of a band of musical performers.

A faux pas committed by one of Argusian vigilance will, notwithstanding his multifarious powers of discernment, bewilder him in the labyrinth of confusion; and an error, is always an error, and not a bit the better for having for its author an universal genius, or a collossus of learning.

To give to a poor unfortunate friend advice only, and that too blended with the gall of sarcastic animadversions, without helping him to extricate himself from the clog and trammels of misfortune, is to open his eyes to be awed at the imaginary magnitude of his suffering, to add more poignancy to his grief, to increase his mental disquietude, and in the end to teach him how and in which way to despair.

He who by a constant display of good-will and kindness insures the esteem of his friends, and by forbearance, insinuation, and address converts his enemies into friends, secures strong holds, and makes defensive preparations to resist and repulse the attacks of reverses of fortune.

Of all evils, that created or magnified by imagination is the most insupportable.

* *Aristakace* surnamed Krasser *(Bibliophilo)* was an Armenian grammarian and lexicographer born in 1178; he taught with great success theology and rhetoric in several provinces of Armenia Major and Minor, and died in 1239; the celebrated grammarian Ezengatzy (whose works are yet extant in M. S.) speaks of this author in terms of high commendation, and cites many passages from his works.

It is wise to put on the appearance of a fool, when it is necessary to appear as such: many like Brutus gain their ends by such prudent stratagems.

Some singularities are the effects of habit, and others the results of the bias of the mind.

Indigence, by constantly subjecting its victim to disagreeable privations, and annoying and mortifying submissiveness, and stifling all cheerfulness of mind, often puts upon the expressive countenance of the brightest genius, the dull, melancholy and stupid air of worthless sottishness; and that being who though enveloped in the dense mist of poverty retains a becoming greatness of soul, and bears a manly character, is indeed a noble model for imitation.

He who is blindfolded by prejudice has many good feelings lulled to sleep.

The *friendship* between the selfish rests on so frail a foundation, that the least breath of self-interest can completely overthrow the pretended fabric of amity, and light the torch of discord.

It is a folly of a most ridiculous nature to be a universal sceptic; but at the same time beware, believe nothing to be true before you are convinced of its veracity, and even then be careful not to be misled by your credulity and be a dupe of others' duplicity.

Those that like cocks on dunghills fight without any serious provocation, only want a pair of fine glossy wings and red hat crests to be classed among the bipennated bipeds of the air.

He is better employed, who is teaching a whale naval tactics, or teaching an ape the transcendent branches of mathematics, than he who is employed in an explanatory disputation with one who is obstinate through ignorance, and cannot distinguish *bad* from *good*, *good* from *better*, and *better* from *best*.

The verdict of the prejudiced is the verdict of injustice. To despair is to add more stings to the cause of despair, and to make ourselves more unfortunate.

As untimely, incessant rains copiously swell up rivers, and injure plantations, and all sorts of productive fields, so in despotic or demi-despotic countries, the subordinate officers vested with discretionary powers shelter their favorites, and injure and oppress the community at large.

He that gives vent to his feelings of prejudice in ridiculous gestures and buffoonery, be assured, is one of the *rif-raf*, devoid of the principles of good breeding; though he may sometimes by the aid of a little education now and then screen his innate want of genteelness and sense of honor.

Expect mercy from a hired assassin, from a seriously injured Turk, from an infuriated Malay running *amuk*, and even from a starving cannibal; but give up all hopes of mercy when you fall into the clutches of a scrupulous, superstitious, and enthusiastic bigot, whose vindictive enmity you have incited, by endeavoring repeatedly to prove to him the fallacy of his religious tenets.

J. P. M.

Our correspondent has given in a note the following account of the persons mentioned in the first part of his communication.

1. SUMBAT BYRADIAN was a famous Armenian general, who gained many victories over the numerous enemies of Armenia; he defeated the armies of Trajan, took prisoner king Artman, and after gaining a signal victory over Erovant the II, pursed him to his very palace and killed him.

2. DAVID was an eminent Armenian philosopher, who flourished in the fifth century; he translated from the Greek into his own language such works as his judgment suggested to him as most valuable; it is worthy of remark, that this sage followed not scrupulously Aristotle and Plato, as did the European doctors of the dark ages; he only culled from their works what appeared to him to bear the stamp of truth; refuted their errors with great energy and precision; he is surnamed *Anhaght Pilosopa*, that is, the invincible philosopher.

3. DOLVAT was a celebrated Armenian physician, born in 1432; he was master of the Armenian, Greek, Latin, Arabic, Persian, Turkish, and Syrian languages: after having traveled through several countries of Europe, and Asia, he fixed his residence at Constantinople: he published there in 1478, a work on medicine, entitled, *Inutile to the ignorant:* he is also the author of another elaborate work on the healing art; he makes mention there of the Armenian physicians Mikitar, Aharan, Stephen, Jochlin, Serquis, James, Vaharan, and others.

4. MARCAR was a learned Armenian divine of the thirteenth century, of a very benevolent and charitable disposition; he gave to the poor all the immense wealth and lands he inherited from his father: he is the author of a work on morality, entitled, *The Treasure of Virtues.*

5. ARATON MAGARIAN was an Armenian poet, who with an adherence of exemplary fidelity followed Patriarch Minas, who was deposed and banished to the island of Cyprus; "It was interest, he said often to the unfortunate exile, that so long made me stay with you, but now it is duty that induces me to follow you and partake of your fortune."

6. KAORK was a celebrated Armenian writer, born in 1043; he was from his extreme affability of manners surnamed *meghrick* (honeyed). He is the author of *a treatise of philosophy on the Aristotelian system, a Logic for the use of schools, the Life of St. Gregory in verse, and a commentary on the Book of Job.*

ART. VII. *Jargon spoken at Canton: how it originated and has grown into use; mode in which the Chinese learn English; examples of the language in common use between foreigners and Chinese.*

MORE than two centuries have elapsed since the inhabitants of western countries first came to the shores of China for the purpose of commerce. During this period, an intercourse has been carried on of a very peculiar nature, and one which has been attended with circumstances such as have characterized the relations between the

natives and aliens in no other country. Everywhere else the residence of foreigners has an influence, often a deep and permanent one, on the mass of the people. But with regard to China, the case has been different. The intercourse is now more restricted by the government than it was at some former periods; and as for any effects which have remained upon the great mass of the people, they are but little more than that left by the passing of a ship through the ocean. Yet a communication has been kept up, which will always be regarded as exhibiting a peculiar phasis of the human mind. Our present object is not, however, to examine the characteristics of this intercourse, and the consequences which have resulted from it, but to show through what medium it has been maintained, and what is the common language used between the Chinese and foreigners, in communicating with each other.

The Chinese government has endeavored, since the closing of the ports by Kanghe, to restrict the intercommunication of natives and foreigners as much as is consistent with its existence; and as one means of accomplishing this object, it has prevented foreigners from learning the Chinese language. We might suppose, however, that mutual advantage would have suggested some mode by which to acquire a sufficient knowledge of the language for common purposes; and that mere curiosity in the minds of the Chinese would excite them to know something of those who came so far to obtain their productions, and knowing them, to adopt their improvements. Everywhere else it is expected that time will be devoted to the acquisition of the language of the country by strangers; and no one thinks of going to France, Germany, or India to reside, and intending to speak a foreign dialect while there. But here, the case is exactly ths reverse. Foreigners have for ages come to China from different lands for trade, and still all communication is carried on in a foreign tongue. Hundreds of Chinese now acquire enough of the jargon spoken to do business, while hardly a foreigner ever devotes an hour to learn the language of the Chinese. The effect of an intercourse so circumscribed can never be otherwise than to keep the two parties totally separated from each other in all those offices of kindness, sympathy, regard, and friendship, which result from a knowledge of each other's feelings and wants. Coldness and distrust will be entertained, and selfishness will be the primum mobile of action, softened down a little by that politeness which is almost necessary in any society, however formal and heartless it may be. That much of the indifference and suspicion of the Chinese exhibited towards foreigners, and still more of our ignorance of their designs, ideas, and springs of action in regard to us, are owing to our general inability to converse with them in their own tongue, no one who has examined the state of the case can for a moment doubt. All the ideas entertained by the great mass of the people about foreigners, and the countries from whence they come, are derived from native authors; and they are a fit subject upon which all visionary fancies can base their tales of terror and wonder. That the time for the removal

of the erroneous conceptions now held by this people will soon come, we ardently hope; and we are assured from the movements now making in Christian lands that accurate accounts of western countries will speedily be accessible to all classes of Chinese.

There must be, however, some other reasons than the inefficient laws of this government, for the almost universal fact that foreigners have for so long a time entirely neglected the study of this language. And there are reasons, which though few, are strong ones. The entire absence, or nearly so, of all elementary books has been one of the most prominent; and the fact that there were no grammars, nor vocabularies of things in common use, has operated as an initial discouragement, and prevented many from making the attempt to learn the language. It was thought hard enough to learn, without being obliged to make books at the same time. The difficulty of retaining in the memory the shape of the characters has been a serious objection with some, though we think that this obstacle has been overrated. At first thought, it appears an almost impossible thing to remember so many unmeaning marks, but the principles of association, together with the mode of combining the characters, greatly aid and diminish the labor. The practical effect of the law denouncing as traitors all those natives who dare to teach the language of the 'central flowery nation' to outside barbarians, is to interrupt the constant course of study whenever the teacher thinks he is in danger. These reasons, combined with the tax the study makes upon the time of those who come to these shores only as sojourners, and who intend to remain 'in exile' no longer than is absolutely necessary, prove impediments of so serious a nature that few undertake to remove them. And as if these obstacles were not enough, the foreigner on landing hears a dialect spoken, which with an entire disregard of all rules of orthography and syntax, he can soon 'pick up,' which is sufficiently extensive for commercial intercourse with the Chinese. With this jargon he soon becomes well acquainted, and in a short time looks upon the acquisition of the language as a useless as well almost impracticable undertaking. Indeed, of so long standing is the gibberish spoken here, that few ever think of paying any attention to the Chinese. Considering all these things, it cannot be a matter of much wonder that so little attention has been paid to the subject, or that few of those who reside for years in China ever acquire so much knowledge of it as to be able to converse with a native in his own tongue. Most of those who have learned it belonged to the East India company's factory, which generously granted annual sums as encouragement to all those desirous of acquiring it. Yet we indulge the hope that scholars in this study will increase; and that as they increase, elementary books will be prepared to smooth the way, and induce others to commence. Intercourse will then be put upon a new footing, and as the Chinese become better acquainted with foreigners, they will esteem them more, and be more likely to regard proposed alterations in education and the arts with kindness and attention.

Such then being the case that no foreigner would learn their language, the Chinese have been in a manner compelled to learn enough of that one which would enable them to converse with the greatest number of customers. Whatever may have been the case in former times, the English is now almost the only language learned by the Chinese in Canton. The Portuguese spoken at Macao cannot be called an exception to this statement, for there the Chinese learn it as they grow up, and those born in that place can converse nearly as well in one as in the other. The character of the dialect spoken there, moreover, among servants and shop-men, is that of a medley of Portuguese and Chinese; and the idioms and pronunciations of it are so corrupted from pure Portuguese, that those speaking it are nearly unintelligible to one newly arrived from Lisbon. In all its characteristics, it is the counterpart of the 'lingo' spoken at Canton; where, as well as at Whampoa and Lintin, English is the only medium of conversation between foreigners and Chinese. We must, however, make one exception to this assertion; for some, a very few of the Chinese, can converse to some extent in Malay and Bengalee. And here we may observe that if there are opposing obstacles in the way of foreigners learning the Chinese, there are one or two strong inducements for a native to be able to speak English. By far the greater part of those with whom he has intercourse are wayfarers, supercargoes, and seamen of various grades, who of course have no idea of learning the language, and from whom the mere proposal would provoke a smile of wonder, if not of contempt. This advantage would be sufficiently great to induce the Chinese to attend to the study, even if it were the practice for those residing here to learn Chinese. These constitute the most numerous class of customers to the shopmen; and interest, that master passion in the heart of a Chinese, induces them to qualify themselves for trading with foreigners. Another advantage to the native is that he has a dialect at command which is not understood by his customer, an advantage of no small importance in much of the petty bargaining carried on in Canton. It must not be supposed, however, that the Chinese are on the other hand able to understand foreigners when speaking to each other in good English: for that is nearly as unintelligible to them, as Chinese is to the foreigner.

English then being the common language in use between natives and foreigners, it may be worth while to consider the mode in which the former acquire it, and how they make out to speak an idiom so diverse from their own. There are no schools, nor anything worthy of that name, among the Chinese for the acquisition of English. Persons who go by the name of 'schoolmasters' are, however, employed to instruct beginners in the shops and hongs. But the scholars escape from their tutelage as soon as they have acquired sufficient English to communicate the common ideas, as the prices of goods, names of furniture, &c. The number of these schoolmasters is not great; one of them was at school at Cornwall in America two years, and speaks as correct English as any Chinese in

Canton. Instruction by such persons is, however, beyond the reach of most, and those who wish to converse with foreigners are compelled to pick up the words as they can find opportunity. This they do by staying in hongs, shops, and other places where foreigners resort, and are soon able to express their ideas in the jargon called *Canton-English.* This dialect has become, by long usage, established in its idioms, etymology, and the definitions attached to words. As its name indicates, Canton is the proper place for its exhibition, where it is spoken in its greatest purity. At Whampoa, the Chinese speak better English than at Canton, which is owing to their usually hearing idiomatic English from those on board the ships. The gibberish in use among the negroes in the West Indies, and the corrupted French spoken at the isle of France, resemble this jargon more than any other dialect with which we are acquainted.

The peculiarities of the Canton-English are few. Its idioms are, generally speaking, according to those of the Chinese language, than which nothing can be more transposed according to our ideas of placing words in a sentence. In consequence of this, the meaning of many expressions is obscure, where the pronunciation of the words is nearly correct. Moreover, from the monosyllabic nature of the Chinese, and the many vowel sounds in it, adults become nearly incapable of enunciating a word of three or four syllables in a proper manner, especially where several consonants follow each other. The result is that the word is much broken when spoken, and often nearly unintelligible to a foreigner unacquainted with this fact. The dialect which is peculiar to those who are natives of Canton and its vicinity, is destitute of the consonants *b*, *v*, *d*, *r*, and *st*. To supply these in writing the sounds of English words, the native uses *p*, *t*, *l*, *sz*; and in pronouncing, comes as near the sound he hears as possible. We have before us a manuscript book, in which the English sounds of things are written in Chinese characters, underneath the name of the article also in Chinese. Similar books are very common among the people of Canton, and it is deemed one of the first steps to the acquisition of English, to copy out one of these manuscripts. Not only the names of articles but idioms, phrases, and rules of etymology, are sometimes found in them, thus making a partial grammar. A few examples from the book now before us will show how correctly English words can be written in Chinese. In pronunciation, the true sound of course is more nearly attained. Those which follow are the numbers as far as twenty; the sounds of the Canton dialect being the rule of pronunciation: "wun, too, te-le, faw, fi, sik-she, sum-wun, oot, ni, teng, lum-wun, te-lup, ta-teng, faw-teng, fi-teng, sik-she-teng, sum-wun-teng, oot-teng, ni-teng, tune-te." A few more words will still further elucidate this point.

chess-men,	chay-she-mun;	August,	aw-kuh-she;
scales,	sze-kay-le-sze;	earth,	e-too;
stove,	sze-taw;	west wind,	wi-sze-wun;
January,	che-na-wi-le;	buffalo,	pe-fu-law, &c.

There are few monosyllables ending with a dental consonant, that are not spoken as dissyllables; as 'catchee,' 'tankee,' 'makee,' 'sendee,' &c., although the paucity of such words does not give a peculiar character to the conversation.

Every individual, whether mechanic, servant, or shopman, is of course best acquainted with the names of things in his line, and can pronounce them most correctly. The number of words peculiar to the Canton-English, either in the word itself, or in the signification attached to it, is not great; perhaps there are fifty. But the prevalence of the Chinese idiom, and the confusion consequent upon it to an English ear, together with the bad pronunciation of the words, render this jargon one of the most singular modes of communication that can anywhere be found. The mode in which it is actually spoken, and the phraseology employed can hardly be understood by mere description. We will, therefore, venture to present our distant readers with one or two conversations, such as occur in daily intercourse. We may here remark, that the chief object of this article is to give those of our readers who live "outside," an idea of the manner in which the king's English is murdered in this flowery land. A few conversations, written by one who was much amused with the oddity of this representatio· the confusion at Babel, will serve our present purpose very well. They include many of the peculiar terms in use here, and are written so that they can be understood without a glossary. We introduce them for the edification of those who have not yet felt the soothing compassion and cheering benevolence of the son of heaven: for to those on the spot, the jargon is an evil that, since 'it cannot be cured, must be endured,' and they can have little interest in perusing them. Our extracts stand thus, in the epistolary form:

"My dear ———, Almost everything has been written concerning the Chinese at Canton that could be told, except that I have never seen any account of the jargon in use here. I will not undertake to describe it otherwise than by sending you some specimens of conversations nearly as they occurred. From them you can judge for yourself how much such a language prevents any extended and social intercourse. Having a few books I wished to get repaired, I sent for a bookbinder. A personage, weighing full twelve stone, and showing his good keeping by a full round face, made his appearance, and introduced himself with a chin-chin, saying, 'my sabbee velly well, can fixee that book alla proper.'

"On seeing them, he inquired, 'how fashion you wanchee bindee?'

"'My wanchee takee go way alla this cover, putee nother piece,' said I.

"'I savy; you wantchee lever, wantchee sileek cofuh?' he asked.

"'Alla same just now have got; you can do number one proper?' replied I.

"'Can do, ca- -an,' answered he, lengthening out the last syllable with a special emphatic earnestness. 'I can secure my no got alla same lever for this; this have Eulop lever.'

"'Maskee,' spose you no got lever, putee sileek, you please: my wantchee make finish one moon so, no mistake; you can do, true?' inquired I.

"'Can see, can savy; I secure one moon half so can bindee alla proper,' he replied. 'You can call-um one coolie sendee go my shop.'

"'Velly well,' said I: whereupon he raised himself up and moved off, bidding me 'good bye,' as he went.

"A few days after this, going out into the streets of the city, I was frequently saluted by the expression 'can do,' 'can do, lo,' which at first I took as an opprobrious epithet, but have since found that it is a corruption of 'How do you do.' The manner in which it was said, was however, any other than courteous. I was often called upon by beggars, and as I passed them they would sing out, 'cumshaw, taipan:' these two expressions were perpetually reiterated wherever I went. On my return, I called at one of the shops frequented by foreigners, in which Canton-English is spoken in its greatest *purity*.

"'Chin-chin,' said a man behind the counter, as I entered, 'how you do; long time my no hab see you.'

"'I can secure hab long time,' said I; 'before time my no have come this shop.'

"'Hi-ya, so, eh!' said he. 'What thing wantchee?'

"'Oh, some litty chowchow thing,' answered I. 'You have got some ginger sweetmeat?'

"'Just now no got,' he replied; 'I think Canton hab got velly few that sutemeet.'

"Upon this, I bid him adieu, and walked into another shop; and after saluting the shopman, asked him if he had any news.

"'Velly few,' said he; 'you have hear that gov'nor hab catchee die? last day he hab die!'

"'Yes, my hab hear; just now which si your partner have go? Two time before my come, no hab see he,' I inquired. "'Just now he go country; stop two day more he come back,' answered he.

"'Before time, I have see one small boy stay this shop; he have go country?' said I.

"'He catchee chowchow; come one hour so: you wantchee see he?' asked he.

"'Maskee; you have alla same; before time my have catchee one lacker-ware box, that boy have sendee go my house, no have sendee one chop?' I inquired.

"'Sitop litty time; I sendee call-um he come,' said a man sitting by me, who was smoking a pipe very sedately.

"'Well, more soon, more better; sendee chop-chop,' I told him. 'This have what thing?' said I, taking up two or three red incense sticks, smoking under the table.

"'That hab joss-tick; China custom makee chin-chin joss,' replied the man behind the counter. A noise in the street called all hands out of doors to see what was the matter. They soon returned, and he with the pipe observed, 'that have number one kweisi man; he

makee too muchee cow-cow; that have counter very troub pidgeon.'

"'What thing he do makee so much bobbery?' asked I.

"'Oh, hab he insi one shop, makee steal; any man must wantchee he go that mandarin,' answered he.

"'So fashion, eh;' said I. 'What casion so much a man, so muchee nosie,' I asked him, looking through the door at a noisy procession going by.

"'Some man have catchee one wife; to-day have counter good day, can mally velly proper.'

"By this time, the boy came in, and I procured the chop or passport for the article I had purchased, and returned home. There are several other terms used in the jargon, to elucidate which I might send you some more conversations, but these two will do for a "muster," with the additional one more which I recently heard." * * * *

"Enough, in all reason," we think our readers will say, "away with it from the face of the earth, and banish it from use." That such, in a great measure, will be the case before long, we think the signs of the times promise, and believe that the great and rapidly increasing intercourse of western nations with the sons of Han will not henceforth be exclusively carried on through such a medium.

As students in the Chinese language increase, facilities for its acquisition will also multiply, till the means of learning it will be as accessible as those now enjoyed in the other Asiatic tongues. And on the other hand, as the Chinese become sensible of the advantages to be derived from a better knowledge of the English language, books for their use will be prepared, which will tend still more and more to put within the reach of this people the learning of the west. We know of but one small book that has ever been prepared for the use of Chinese in learning English, which is a grammar, of a hundred pages, compiled by Dr. Morrison for the Anglochinese college at Malacca. A work was begun at Canton about a year and a half since, which was intended to assist the native in acquiring a knowledge of English, but it still remains unfinished. The Vocabulary of the Canton Dialect published by Dr. Morrison in 1828, is used by the Chinese to a very limited degree in learning English words.

ART. VIII. *Journal of Occurrences. Seizure of an English officer; Jardine Steamer; United States sloop of war, Vincennes; eunuchs; priests of the Taou sect; the Chinese statesmen, Yuen Yuen and Hengan.*

On the arrival of ships off the mouth of the river, which flows past this city and which foreign ships are allowed with native pilots on board to ascend as far as Whampoa, it is customary for their commanders to forward dispatches by native fast boats: sometimes the captain himself or one of his officers accompanies

the dispatches. All this is contrary to 'old custom,' though it seems to have been the usage, time out of mind. The usage has grown out of the necessity of the case, and will doubtless be continued so long as the same necessity shall exist. It not unfrequently happens that these fast boats are pursued and seized, sometimes by boats belonging to the government, and at others by piratical boats,—in both of which cases the evil is nearly the same. In some instances, letters have been thrown overboard and lost; in others, officers have been seized. A case of the latter kind occurred early last month. The English vessel Fairy Queen, having arrived off the mouth of the river, one of the officers with the dispatches started in a fast boat for Canton. When near Chuenpe, the boat was pursued and captured, and the officer made prisoner; whether by Chinese officers or pirates, he knew not. After he had been some time in the boat, one of the men was sent to the Fairy Queen, offering to release the officer and give up the letters for the sum of $500; this man was detained on board the ship. By and bye another came, and was also detained. A third was sent, but he would not venture to go on board. In the mean time, the boat which had taken the officer was continually moving from place to place, near Lintin; and it was not till after the lapse of four or five days, that he was released and the letters given up. The boat seems to have been a piratical craft, and failed utterly in obtaining money for her job. The case excited considerable feeling at Canton, and called out a large party of the residents, about fifty in number, with a petition, to the city gates. The petition was addressed to the governor: in his absence it was received by the fooyuen, his deputy, who censured alike both the hiring and the capture of the boat; he was pleased, however, to direct that the officer and letters should be immediately given up, and the case investigated. Nothing, however, so far as we know, was done besides the issuing of the order, 'which is on record' as follows:

"Ke the fooyuen, &c., to the hong merchants. On the 20th day of the 10th moon, of the 15th year of Taoukwang, (December 10th,) the hong merchants reported that Mr. Gibb, an English merchant, had presented a petition, stating that a barbarian ship, captain Holmes, had come to Canton to trade; and having on the 14th day of the moon arrived at Macao, while waiting for the pilot to procure a permit to come up to Whampoa, and being apprehensive that days would be lost by delay, and having a variety of goods and letters on board, the captain, anxious to forward the latter, ordered his mate to hire a boat and proceed to Canton. When he had arrived near Chuenpe, without the Bogue, he was pursued by a cruiser, seized and put in irons; and the letters detained. The men of the cruiser offered to release the officer on the payment of a large sum of money; and at length, being wearied and having no resourse, he wrote a letter and directed one of the men to go to the ship. The bearer of this letter was detained by the captain. In consequence of these circumstances, a petition was presented and an earnest request made, that the officer might be released and the letters given up immediately, for which favor extreme gratitude would be felt. This coming before me, the fooyuen, I have directed a strict investigation to be made. It appears that the captain of the said ship acted improperly in not waiting for the permit, and in precipitately directing his officer to hire a boat to convey letters to Canton. It is the duty of the cruisers to examine and search (any boats they meet); and when they saw a barbarian in a native boat near Chuenpe, it was their duty to apprehend him and report the case. But how is it that no report has been sent up? If there be any extortion of money, it will be most detestable. It is right to examine and punish the offenders. Let the chefoo ascertain what cruiser it was that seized the officer of the ship. Let the officer and letters be immediately given up. Let the hong merchants inform the captain of the ship that he ought not to direct his officer clandestinely to engage a native boat to enter the port. Let the whole affair be managed and recorded according to the facts. There must be no connivance or delay," &c. December, 12th, 1835.

The Jardine Steamer. This vessel arrived in the Chinese waters, on the 20th of September, under canvas from Aberdeen, May 20th 1835; a legitimate production of free trade. Her machinery was soon put together, and her steam raised. A correspondent of the Canton Register, under the date of 13th of November, at Lintin, thus described one of her first excursions. "We all assembled on board the Steamer Jardine, alias 'fast ship Greig,' [the name of her captain,] and get-

ting under weigh went round the different vessels lying in the anchorage, some of whom cheered the little craft on her experimental trip; she then started to make a tour of the island, which she accomplished in little better than an hour; on her return she made another circuit round the shipping, and being again cheered returned the compliment with a salute. It was indeed a pleasing scene; to see the velocity with which the little vessel (although not at her full power) ploughed the waters of the deep, and the readiness with which she answered her helm; to hear the echo of the music (which was kindly supplied by the commanding officer of the Balcarras, and which continued to play during the trip) reverberating from the adjacent hills, and made more distinct by the still calm of the evening; to see the setting sun gilding the western horizon with his last, expiring rays; the shipping at anchor; and the blue hills which nearly on all sides bounded the view: the whole scene, being heightened by the presence of the *colleens*, produced a calm in the mind, foreign to those engaged in the busy world; indeed, here you might have beheld in the reality all that the speculative imagination of the lover of romance could picture to itself. Refreshments were liberally provided by our worthy host, and the evening terminated with our usual amusements."

No sooner was the Steamer in motion, than all the paper artillery of the province was leveled against her. Pilots, tsotang, cheheën, chefoo,—in a word, all the local civil and military functionaries, together with the hong merchants and linguists, have had it in charge "to expell her instantly" from the waters of the flowery land and drive her back to her native country. Moreover, in the greatness of their strength they have not spared even the little *sampans*. On the 10th day of the 11th moon of the 15th year of Taoukwang, (December 29th,) their excellencies, *Ke*, guardian of the prince, patrolling soother of Canton, and acting governor of the two wide provinces, and *Pang*, commissioner of the maritime customs of this port, made an attack upon the little European boats, which for years have been constantly plying between Canton and Macao: hereafter, '*boats with holds and standing masts, carrying flags, are never more to be used*' This decree was elicited by the presentation of the following letter, which was addressed to Howqua the senior member of the cohong, and by him communicated to the governor. The letter was signed by every foreign merchant resident in Canton, and couched in the following language, "To Howqua, senior hong merchant, Canton.

"Sir,—We the undersigned merchants of all nations residing at Canton, having for years past experienced much inconvenience from the tardiness and uncertainty of our communication with Macao, where our wives and children reside, as well as from the difficulties attending the conveyance of letters to and from vessels arriving and departing, have lately procured from Europe, at a considerable expense, a traveling boat of a modern construction propelled by steam, and capable of moving against wind and tide. The said boat having arrived at Lintin, we intend to order her up without delay; and as the officers stationed at the different forts, never having seen a traveling boat of this description, may entertain erroneous ideas regarding her, and may attempt to impede her passage up the river, which may terminate in disaster, the motive of our now addressing you is to request the favor of your forwarding a true statement to the government officers, in order to preclude the possibility of misunderstanding or trouble. Being all personally known to you, it is superfluous to assure you of our peaceable dispositions, and the rectitude of our intentions. Our boat is purely a passage boat, and no cargo can ever be admitted. Her length is eighty-five feet, beam seventeen feet, draft of water six feet. [Reduced to Chinese feet in the Chinese letter, being seventy feet in length, fourteen beam, five draft of water.] Neither is she provided with defensive weapons of any description; such is our unbounded confidence in the protection of the imperial government. Any officer doubting our statement can satisfy himself by personal inspection. The regularity of communication thus established will leave no inducement to resort any longer to Chinese fast boats for the conveyance of letters or passengers, which has so frequently led to petitioning at the city gate; removing at once one of the chief sources of trouble to the hong merchants, as well as to ourselves. The boat is expected at Canton in seven days, when we shall be happy to see you, sir, or any gentleman of your honorable country on board. With compliments we fix our names."

The passage boats plying between Canton and Macao continue to run as formerly, and no "thundering fire from the great guns of the forts" has been opened on them. The proprietors of the Steamer, however, have not yet deemed it advisable to bring her to Canton. One of her movements up the river is thus described by an eye-witness, whose communication appeared in the Register of the 5th instant.

"At half past seven on the 1st of January, the steamer Jardine, with a few gentlemen on board, left Lintin, and precisely in three hours arrived off Chuenpe when a heavy firing from every fort on both sides of the Bogue took place, though it is supposed few if any of the guns were shotted; those fired from the nearest fort, Chuenpe, were certainly not so. The boat backed out of the line of the Chuenpe guns, when three of the passengers, one acting as interpreter, stepped into the small row-boat of the Steamer with four Lascars and pulled on shore towards the fort and towards a large turn-out of their boats and junks. This jolly-boat was cautiously approached by a soldier row-boat, with perhaps forty men. Oars were tossed up and the headman asked to come into the jolly-boat: he did so, and a card a duplicate of the one given the previous night at Lintin, was shown to him; on perusal he told the interpreter that the fooyuen's orders to stop the passage of the boat were peremptory. He was told that if the commanding officer at the fort or of the fleet, allowed us an audience and confirmed this the boat would go away; he asked us to follow his boat and he would lead us to the admiral; we did so, and gave him the card, which reading attentively he informed us his orders were imperative not to admit the boat. We asked him to send up to the fooyuen for orders that the boat might be examined there instead of at Whampoa, and if so, the boat should wait; this, he said, was contrary to his orders.—We asked him to come on board the Steamer, this he frankly agreed to, and with above one hundred attendants, two of some rank, he instantly came. The curiosity of all was unbounded, the engine could not be approached for masses of Chinese, but on a word from an officer they all went to their boats. At his own request the admiral—for such is his rank—was towed by the Steamer to and fro up and down the Bogue, in presence of thousands at all paces except her fastest pace. The admiral and his officers after this came on board; meanwhile an intelligent Chinese officer had measured the length and breadth of the Steamer, looked for arms and cargo, and declared there were none.

"The admiral, after being towed, came on board, went below and satisfied himself of the want of arms, had the crew mustered forwards and passengers aft and counted them; he partook with a great deal of zest of several glasses of sherry with some biscuit and some snuff; his determination to express friendly intentions was marked; he volunteered to say—'his own desire was that the boat, which was strictly a passage boat without arms or cargo, should pass up; but that his orders were express.' As soon as the Chinese took to their boats, the Steamer departed to Lintin and Macao, the passengers by her first trip got into English sailing boats and proceeded to Canton. On Monday next, the Steamer will again be at Chuenpe and a similar arrangement take place.

"A party passing the Bogue at night found the forts still firing, the war-junks exchanging signals and rockets, in short "much ado about nothing."

"The result of the trial to establish steam-passage to Macao, though consequential to foreigners in this land of oppression, its success or nonsuccess to the fooyuen must be a very minor interest; therefore arrays of boats, men, and ships, displays of five well-found batteries firing for hours to destroy or intimidate a craft 17 feet by 80, with a crew of thirteen men, places the fooyuen in a situation absolutely farcical, the more so that the expenditure of five tons of coals can at any time put him to this show of Chinese bravado. 2d January, 1836.

The United States sloop of war Vincennes. The following edict affords an admirable specimen both of Chinese diplomacy and of their national hospitality. In all their official dispatches not the least error is ever allowed; and towards all those who come from afar they always show unbounded kindness. So the Chinese declare; and so many foreigners believe. For many years, the intercouse between the Chinese and the United States has been "mutually beneficial and satisfactory:" i. e. there never has been any intercourse between the governments of the two countries; and since 1784, Americans resident in Canton have always

Priests of the Tuou sect. Extract from the Peking gazette of the 17th day, 7th moon, of the 15th year of Taoukwang: September 9th, 1835.

"The commander-in-chief of the infantry in the capital, has presented a memorial to the emperor requesting the imperial will respecting persons delivered over for trial: and looking up, he begs that a holy glance may be bestowed on the case. The captain of the troops stationed at Poyang, having taken on suspicion a taousze, (a priest of the Taou sect,) named Sun Punchin, brought him with certain books, and delivered them to my care. Examining, I found two prohibited books among them; namely, Wănfăkweitsung, and Shintaoupeche; and also some charms. When I inquired where he obtained all these, he said, 'they belong to Wang Yungkwei a taousze who accompanied him to Peking.' Immediately I sent a warrant and brought the said taousze, who, when put on trial declared, "he was a native of Hanyang foo in the province of Hoopih, and entered the priesthood in the temple Yuhhwang at Teëntsin. In the 6th moon of the current year, Sun Punchin came and took up his residence in the same temple, where I became acquainted with those books and charms which are truly his property. From Teëntsin I came to Peking, and went with permission to reside in the monastery of the White Clouds; Sun Punchin did not accompany me; and I beg he may be called and examined, then the truth of the case will be known."

"Sun Punching, in his evidence declared, "I am a native of Tsingchow foo in the province of Shantung, and entered the priesthood in the temple of Lingkwan in Tsenan foo, and have since been begging from place to place. In the 4th moon of this year, I prayed for rain in my native village, the people having promised to allow me to reside in their temple and to reward me with a small piece of land. My prayers proving ineffectual, the people drove me from the temple; I afterwards engaged in telling fortunes, traveling towards Peking. Having reached the district of Fowching in the department of Hokeën, I took lodgings in the temple of Yuhhwang: while there, an individual, whose surname was Chaou, requested me to tell his fortune, which I did, and he gave me in return a parcel of medicine. In the 6th moon of the year, I reached Teëntsin, where I lived in the temple Yuhhwang, and went daily into the street to calculate fortunes. I used yellow paper, and drew pictures of the divine master to expell evil spirits: these I sold in the streets. At that time, Wang Yungkwei, the taousze, wished me to go with him to Peking. We proceeded together as far as Tungchow; there we separated, and I came here alone, bringing with me some printed books, for calculating fortunes, and also the medicine. As for the charms, I heard Wang Yungkwei say they belonged to a taousze, the person who gave them to me."

"On inquiry, I find that the people of his native village did engage Sun Punching to pray for rain, and that he has also presumed to bring prohibited books and seditious charms to the capital. He has confessed that the books are his, but declared that the charms were not. This is evidently false, and there is reason to fear he is plotting mischief. As for the other taousze, who came begging to Peking, there is also reason to fear that he has not told the truth. It was my duty, therefore, to examine them both thoroughly, and also to request the imperial will for their being delivered over, with the books and charms, to the Board of Punishments for trial. All this is requested. The same is granted, and recorded."

Yuen yuen. His majesty has sent down his will, directing that this his faithful servant—now near three-score years and ten—be admitted to an audience without attendants from the Board of War: "this is done to show the emperor's tender regard for his aged minister." See the gazette for October 14th. Not long ago, we saw a memorial from Yuen Yuen; he was then acting as governor in one of the western provinces of the empire, although he had some time before been appointed one of his majesty's chief ministers of state. The audience noticed above, we presume, was granted immediately after his return from his gubernatorial duties.

Hengan, it appears by an extract from the gazette for the 19th of October, is again rising into notice. The emperor having gone and examined the new tombs recently constructed for his deceased consorts, was pleased to improve the occasion to confer special favors on certain individuals at court, and among them was that of "secondary guardian of the crown prince" on Hengăn.

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ART. I. *Treaty with the Chinese, a great desideratum; probability of forming one, with remarks concerning the measures by which the object may be gained.* From a Correspondent.

THE recent efforts to open a free trade with the northeast coast of China are attracting considerable notice, and producing a growing interest; although by some persons they are discountenanced, by others regarded as ruinous, while by a few they are considered as directly tending to open a free intercourse with the people of this country. Notwithstanding this diversity of opinions, the commercial world cannot but feel an interest in such a prospect of the extension of trade and the establishment of friendly relations with the greatest nation on the globe. As early as 1560, the Portuguese carried on an extensive commerce at Ningpo, Chusan, and Tseuenchow, from which, however, they were soon driven, while the Dutch were content with an establishment on Formosa, which they also soon lost. The supercargoes of the English East India company, after encountering many difficulties, were finally allowed to repair to Canton, Amoy, Ningpo, and Chusan; but the many obstacles which were thrown in their way at the latter places, and the generous offers of the local government at Canton, that they should enjoy great privileges here if they would abandon the other ports, induced them to confine themselves to this provincial city; however, they soon found the same hinderances to trade here which they had met elsewhere. They now regretted their having relinquished the northern ports, and dispatched Mr. Flint, who was acquainted with the Chinese language, to Ningpo and Teëntsin to request an extension of commerce. He received many fair promises; but on his return to Canton, he was seized by the Chinese and thrown into prison, and commerce remained restricted as before.

It would have been natural to expect that as trade increased, it would open new channels and find new facilities. The reverse of this has here taken place. British spirit of enterprise, which in all other parts of the globe has pressed onward with vigor, has here been cramped. During a period of more than seventy years no efforts were made to gain new privileges and channels for our trade, and we came at length to believe that there were no other accessible ports in China besides that at Canton.

When free British merchants, under the name of foreign consuls, were allowed to reside at Canton, they could but ill brook the restrictions which shut them out from all the northern ports. In 1823, one of these gentlemen made a voyage along the eastern coast of Canton, and visited several of the ports in the province of Fuhkeën. This enterprise was followed by others, and great profits were realized. Soon a large number of ships, freighted with opium, appeared on the coast; but the local officers, fearful of an invasion, seized, beat and imprisoned those who ventured to trade with foreigners, and the profits began to decrease. In the mean time the trade, which had been commenced at Lintin, grew to an enormous extent, and is still flourishing, imperial edicts notwithstanding.

In 1832, the Lord Amherst was sent northward to visit the principal ports of China, Corea, Japan, and the Lewchew islands. Before her return, three other vessels were dispatched for the coast; and in October of the same year, the adventurous voyage of the Sylph was undertaken. From that time to the present the trade has been prosecuted with vigor, though confined chiefly to a single article, which, for the welfare of mankind, one could wish had never been cultivated in India or imported into China. This trade is carried on in defiance of the regulations of the imperial government. The people will trade even at the hazard of their lives and property. They have offered to furnish cargoes of teas for the home market; they have repeatedly expressed their regret that all foreign commerce should be restricted to Canton; and have always shown themselves to be the staunch supporters of free trade and friendly intercourse.

But it is not from illegal trade that we expect real benefit to accrue to British commerce. Such can be carried on only upon a comparatively limited scale. The great desideratum is to establish and secure our commercial relations by a regular treaty, which shall be strictly binding on both parties, based on the grand principle of mutual advantage. We will now endeavor to examine candidly the probability of forming such an arrangement, and point out those measures by which we may attain our object, hoping they may receive the approbation of the public of Great Britain. Our remarks are based on actual observation and personal acquaintance with the Chinese character and government, and are the results of careful reflection.

The constitution of China differs from that of every other country. The monarch, as heaven's son, is heaven's vicegerent, the sole and absolute ruler of the whole earth. His immediate subjects constitute the celestial empire, all others are barbarians, whom his clemency

cherishes or his just indignation repels. Princes reign under his sanction, and are in duty bound to pay him homage. Such is the creed of the cabinet at Peking; somewhat different, however, are the sentiments which influence its decrees. Though firm in the belief of the incomparable greatness of the celestial empire, and of the superiority of its inhabitants both in civilization and understanding, nevertheless, great officers of state aver that barbarians are fierce and crafty and therefore somewhat dangerous. Blending the term barbarian with that of foreigner, and deriving their ideas of the rest of the world from what they see of their neighbors, they apply the same opprobrious epithet to all foreigners indiscriminately. It would be degrading to the majesty of the celestial empire to stoop so low as to consider any nation civilized, which has not experienced the transforming influence of China, or to condescend to enter into a treaty with barbarians on terms of equality. It is evident, therefore, that no foreign envoy can find favor before the Chinese monarch, or derive any substantial benefit from negotiations, while looked upon in such a degrading light. If he hesitate to subscribe to the humiliation of the government from which he is sent, he is dismissed with anger; if he be mean enough to stoop and do homage, he is viewed as the representative of a humble vassal, and his nation registered in the imperial statistics as a tributary state.

The early embassies of the Portuguese during the Ming dynasty, and their subsequent envoys to the Tartar monarchs, all shared this fate. Though the most able Jesuits advocated their cause at the throne, they could not obtain a ratification of their right to Macao. The pope sent two embassadors to the foot of the dragon-throne, and found, but too late, that the emperor of China disputed with him the supremacy of the earth. In the reign of Shunche, about 1650, the Dutch sent their first embassador, who traded at Peking, and submitting to every indignity, in order to conciliate the Chinese, was treated with scorn. A repetition of the act of homage, met with the same result. They were restricted to a few commercial privileges, which they originally obtained by force, and subsequently preserved by bribes. Their embassador near the close of the last century, yielded to the most humiliating demands, and was sent away in disgrace, although he enjoyed many friendly professions. The ill success of our own diplomatic missions is well known. Our first embassador was treated politely because he did not degrade himself by making prostrations; however, he gained no advantages. Our second representative was dismissed in high dudgeon to atone for his stubbornness. Russian embassadors, their treaty notwithstanding, have been tortured by petty annoyances, and sent back with scorn. Their residents at Peking are viewed as hostages, and are watched with a vigilant eye. The periodical envoys of the Coreans, Siamese, &c., are mere royal monopolists, and are treated with indescribable contempt.

Such is the manner in which the representatives of sovereign states and empires are received by the court at Peking. We have still to learn how we ought to treat a haughty, semi-civilized, despotic go-

vernment, in order to remove those obstacles which will always be thrown in our way, when we adopt the rules which are in use among Christian states. With regard to China, the more we have shown a wish to conciliate, the more certainly have we been treated with contempt. All foreign nations who have had intercourse with the celestial empire have labored under the same infatuation, and we have at least the consolation to know that we are not the only dupes.

The Chinese government pretends to view commerce as of very little importance. In its opinion, agriculture alone produces capital and maintains the state. A merchant may enrich himself, but he does so at the expense of others and to the injury of the public weal. The laws regulating the commerce of the nation are very imperfect. Much of the commerce is in the hands of licensed sharpers, and the duties are injudiciously levied, so that only a small revenue is brought into the imperial treasury. National commerce being held in this low estimation, it is natural to conclude that trade carried on in a remote part of the empire with a few barbarians cannot be considered as of great importance. The imperial cabinet has often declared that it is of no value, and consequently has made no laws to regulate it. In vain do we urge on the Chinese that it yields a great revenue and supplies funds for cases of emergency, since we cannot prove that very large sums ever come to the notice of the monarch, on whose nod its existence depends. It is imperial compassion alone that permits and nourishes the trade with distant foreigners. This is the language of the court and highest functionaries at Peking.

We have given these details to show how little can be expected from the good-will of the government in any negotiations we may design. There is one other reason which makes the emperor desirous of restricting commercial intercourse. Though always boasting of its irresistible power, the cabinet is fully aware of its weakness in martial and naval forces. The recent expeditions along the coast have proved that the united squadrons of the celestial empire are not able to drive away a single merchant ship, manned with a few Europeans. We have seen something of their boasted heroes, and we say not too much when we assert, that one British regiment could drive the armies of provinces before them. We have seen companies of Chinese and Tartar troops in full flight before a few British tars, who had not the least intention of fighting. These things are well known to the Chinese government. The great ministers of state are convinced that the admittance of barbarians into ports near the capital, would make the empire tremble to its foundations, if they were urged by petty annoyances to give proof of their innate fierceness. They have therefore safely lodged them in a corner of the empire. At Canton they never come in contact with the imperial army or government, but are placed under the paternal control of hong merchants and linguists, who have received the strictest orders to tutor and instruct them in order to subdue and restrain their fierceness.

Many enlightened philanthropists in Europe will coincide with the Chinese, and predict the overthrow of this government if British

subjects are admitted to the northern ports of the empire. They will bewail the disastrous consequences of such an event, and sincerely desire so great a misfortune may never happen. "Two centuries of continued intercourse at Canton have never produced a rebellion; and instead of demoralizing the degenerate Chinese, foreigners have introduced honest habits of dealing among native merchants, and stimulated the ingenuity of Chinese artisans. Why then should the good old order of things be now suddenly broken up?" There are others who call to mind the conquest of India, of which the Chinese are not ignorant, and predict a similar fate to the celestial empire. Such forebodings are truly ridiculous. There never has been shown the least inclination to make conquests in this quarter of the world, and no British minister of common sense would venture on so injudicious a plan.

We have now noticed the principal difficulties which we may expect to meet in forming a treaty with the Chinese government. There are also some circumstances which will doubtless facilitate a friendly arrangement, and which consequently we ought not to pass over in silence. The people of this country, in direct opposition to the government value their own interests more than they do national prejudices. They are a trafficking people, friendly to foreigners, and always fond of trade. Instead of willingly obeying the imperial edicts restrictive of commerce, they devise a thousand ways to set them at naught. To get gain they never hesitate to have recourse to bribes, stratagems, or force, as the case requires. By their friendly treatment of strangers who have been among them, they have shown that they are not of a misanthropic disposition, but on the contrary are averse to the antinational system of their government. In the strongest terms of approbation they have applauded the successful adventurers who have recently visited various parts of their coast. They are in this matter directly at variance with the despot and his cabinet. Hence the difficulty, and the utter impossibility, of enforcing the prohibitory edicts. They may perhaps yield obedience while smarting under the rod, but always when free from its terrors they instantly break away from the restrictive regulations.

It should be remembered that all the officers of government are not influenced by hostile feelings towards foreigners. We have found men among them, who either from motives of self-interest or from political reasons were in favor of foreign trade. It is true that as officers of his despotic government they have no will of their own, and are only organs of a vast automaton whose moving power is in Peking. Nevertheless there are persons of influence who have declared it to be their belief, that if a commercial treaty was proposed in a proper manner to his imperial majesty, he would surely listen to reasonable demands (not petitions); and they on their part would second our negotiations by representations in favor of foreign trade in their respective districts. They have openly expressed their regret that the commerce with foreigners should be confined to so narrow a space, and labor under so many restrictions, as

at Canton. They have done more than this; they have assisted in procuring purchasers for the cargoes of some of the ships which have visited their coast: and only when their rank and emoluments were put in jeopardy by showing too much favor to barbarians, have they changed their conduct and become silent. These are honorable expectations, differing in their views of sound policy from the mass of unprincipled, ignorant, and bigoted officers, who in their childish hostility would prevent all intercourse with those who come from afar. China, though an extensive country, with a vast population of three hundred and sixty millions, is extremely weak. The cabinet is aware of this imbecility, and will sacrifice every thing for the sake of tranquillity, choosing to display its power only in fulminating edicts. When these fail, they have no resource but to accommodate matters, and yield as little as possible.

Taoukwang, the present emperor of China, is a man of the most pacific disposition, who instead of annihilating daring rebels, begs their leaders to submit, and wages bloodless war against them by means of gold and silver bullets. He has had much to say against the extension of foreign trade, but if the matter was once brought home to his own bosom, which has never yet been done, and if he began to see the affair in a serious light and has no alternative but acquiescence in our proposals, we are persuaded that he would quietly yield to seeming necessity.

From these facts we may draw several important conclusions. The first is that we can expect nothing from humble petitions, and that if we wish to have a treaty with China, it must be dictated at the point of the bayonet, and enforced by arguments from the cannon's mouth. Against this course it will be urged, that as the Chinese government is averse to friendly negotiations, it is unnecessary to insist on such a measure, the more so since two attempts have already failed. It will be urged also that we have no right to interfere with the laws of China, a country to which we are admitted by mere sufferance. Intermeddling with its policy will draw upon us the wrath of Russia and France. Justice forbids us to cause bloodshed for the sake of a few commercial advantages. If we resort to force, the Chinese may imitate the example of the Japanese, and exclude all foreigners forever, or cut down the tea shrub and put an effectual stop to foreign commerce. Recourse to force has never had a beneficial effect. Ships of war have always been compelled to withdraw, and thair presence here has only endangered the whole trade. We have threatened, and called in the aid of our Indian squadron, but have gained nothing. Let us now adopt conciliatory measures; then we may hope to gain the favor of the government, and having given a pledge of our peaceful intentions we may venture to solicit an extension of our commerce. In the mean while we will retain what we have got, and conform strictly to the laws of the country.

This reasoning is admirable. However, conciliatory measures, so strongly, so frequently, and so justly recommended, instead of producing friendly feelings, have only rendered us contemptible in

the view of this government, because we have sacrificed our national honor and social privileges for the attainment of temporary commercial advantages. The more we have humbled ourselves, the greater has been the scorn with which we have been treated. Once or twice, indeed, we have resorted to force, but we have never persisted in our demands, nor fulfilled our threats. In this we have acted unwisely. We abhor bloodshed and that policy which would build up its own prosperity on the ruins of others. We advocate no course which is repugnant to justice or the law of nations. Since conciliatory measures have failed, let us henceforth take a middle course, that of firm resistance to oppression and arrogance, allowing no encroachment on our rights or insult to our national honor to pass with impunity. No man, we believe, who is intimately acquainted with the government and character of the Chinese has ever expressed a word dissenting from the course we here recommend. Staunton, Elphinstone, Metcalfe, Urmston, Marjoribanks, and Morrison, have all advocated conciliatory measures, with firm resistance to unlawful exactions of the local authorities.

The first step towards our coming to a proper understanding with the Chinese, must be to gain from them a full acknowledgement of Great Britain as an independent state. In the imperial records our country is ranked with Corea, Siam, &c. So long as we are made to figure among the vassals and feudatories of the flowery nation, it will be in vain for us to propose a treaty on terms of equality and reciprocity, or ask for our embassadors and merchants any better treatment than they have hitherto received.

In concluding a treaty we should be careful to secure the constant residence of a British minister at the court of Peking, a definite tariff, abolition of the cohong's monopoly, with full permission to trade at all the ports along the whole coast, wherever there is a custom-house, and also at the capital. It should be stipulated that the minister at court enjoy all the privileges and honors that are usually granted to such functionaries by civilized and friendly nations. The duties on all articles, whether imported or exported, should be fixed and known; and the present cohong system of cumsha, measurement, and linguist fees, with the endless list of other items, should be swept away at once and forever. No one can doubt that the present monopoly of the 'mandarin merchants' is injurious to free trade; and the sooner it ceases the better both for the Chinese and foreigners. An enumeration of the ports, to which access should be had, is here unnecessary; suffice it to remark, that the coast abounds with safe and spacious harbors, all of which, so far as they may be serviceable to commerce, should at once be opened to foreign vessels. For our countrymen, who may visit these harbors, liberty of free intercourse with the natives and that of locomotion, should be stipulated. No longer let the Chinese separate a man from his wife and family, and confine him to prison-limits, as they have hitherto done. Only let our consuls, at the several ports, have proper authority given them, and we may hope they will be able to check wanton resistance to the laws of the country

and exercise such a control over British subjects as to render any interference on the part of the Chinese government unnecessary.

As the duties to be levied on exports and imports will constitute the pivot on which our good or ill success must turn, those to whom the business of negotiating is entrusted should make themselves familiar with the Chinese system of custom-house duties. Care should be taken not to throw the revenues of the trade into the hands of local officers, as has been done at Canton. And, while we provide for the security of our own property, we should see well to it that those with whom we trade are protected from those 'squeezes' which have hitherto been so injurious to our commerce. Another point that should be guarded against is, the publication of insulting edicts. The offensive language hitherto used, greatly to the injury of foreigners, should on no account be permitted. But it is unnecessary for us to dwell on these particulars. We will now proceed to the difficult task of pointing out some of the measures which seem requisite to effect a treaty.

Here it may be asked, what right have the Chinese to enforce their system of excluding foreigners from their country? Can any civilized nation, living on the same globe, under the same heavens, being created by the same God, guided by the same law of nature, interdict all friendly intercourse between itself and the inhabitants of other countries? Common sense, reason, and the law of nations all exclaim against such an unnatural procedure. But since the Chinese have been pleased to adopt this course, some may affirm, we have no right to force them from it. In answer to this it should be stated, that the Chinese as a nation are decidedly in favor of intercourse with foreigners. Many officers of government are also in favor of it. The distinction between the people of China and their government is so great that it ought not to be overlooked. The welfare of the great majority of the nation surely should not be regarded with indifference. We have no wish to meddle with the internal affairs of the government; but we will never allow that arbitrary restrictions respecting foreign commerce, enforced in defiance of the wishes of a great people, are entitled to the respect of other nations.

Timidity and insolence are two prominent characteristics of the Chinese government, whose conduct (to compare great things with small) is like that of a village cur. The little animal barks furiously, pursues and tries to bite the stranger who is unprovided with a stick, particularly if he runs; but when he turns round, the cur draws back; if he lifts his stick, the cur flies; if he actually strikes, the cur becomes more cautious in future not to be the aggressor, and even endeavors to conciliate the offended party by fawning and wagging his tail and licking the hand that gave the blow. This is a true picture of the conduct of the Chinese government, as every one knows who is familiar with its history. Every document, therefore, presented to the emperor or his ministers should be couched in the strongest language; and, lest the government should suppose we wish to imitate them, 'the action must be suited to the word.' The show of force will suffice.

It is absurd to talk of bloodshed. No Chinese soldier will stand in the ranks to be shot down; no man-of-war keep her station till a broad-side is poured into her. No great officer of state will refuse a reasonable demand when it is made in a proper tone. The voyages to the northeast coast of China have filled the court with fear. The emperor himself, not long ago, asked the governor of Cheihle whether it would not be necessary to fortify the mouth of the Pihho, because a single barbarian merchant ship had reached Shantung. We do not wish Great Britain to commence hostilities against the Chinese; we only desire that our country would treat this government as it is, weak, decrepit, haughty, and knowing how to be liberal and friendly only when it is forced to be so. No fleets and large expenditure of treasure are wanted. There are only needed a few frigates and sloops of war, under the command of a resolute man, who should go directly to Peking, with a treaty ready prepared for subscription, and tell the members of the imperial cabinet that he has received plenipotentiary powers to negotiate, and that he will not leave the capital till he has accomplished the object of his mission. It may be urged that we have no right to act thus; but if China rejects international laws, are the same binding on us in regard to China? Treat the government with civility, and it is regarded as weakness; approach the officers with a frowning aspect, and you conciliate their favor. "If you supplicate, you are confessedly too weak to demand, and being so, we can have no motive for granting your requests; but since you make demands, and have power to enforce them, we must yield." From the emperor to the lowest magistrate in the country, this is the sentiment which everywhere controls the policy of the Chinese. As soon as our sloops and frigates approach the coast north of Canton, the Chinese would fear not only for the stoppage of their trade but also of those supplies of grain, which annually and in great quantities are conveyed by their rivers and canals to the capital.

We have now sketched the leading measures requisite for forming a treaty with the Chinese. Let Great Britain be known as an independent state, as the greatest naval power on earth, sincere in intentions, upright in dealings, faithful in promises, bold in enterprises, undaunted in dangers, unmoved by threats, and the magic spell, which has so long kept us aloof from the imperial government and caused us to be viewed and treated as enemies, will be dissolved, and henceforth we shall be regarded, as we indeed are, the promoters of commerce, and the true friends of the celestial empire.

Note. We quite agree with our correspondent that "*we have yet to learn how we ought*" to treat a haughty, semi-civilized, despotic government. Still we are of opinion that the nations of the west—Great Britain, France, and the United States of America, not to mention any others,—ought without further delay to open a friendly intercourse with the emperor of China. Surely there are relative duties among nations; but with China, they have hitherto been neglected.—We do not know precisely what our correspondent means by "arguments from the cannon's mouth," when at the same time he declaims against hostilities. We are the advocates of energetic and decisive measures, and think plenipotentiaries ought to be sent direct to Peking, and in such a manner as to secure the respect and protection due to the representatives of independent nations.

Art. II. *Island of Bali: its situation, divisions, lakes, population, manufactures, commerce, agriculture, government, language, education, and religion.*

In the survey of the Indian Archipelago, published in our second volume, (page 385,) Bali was included among the sixteen islands, which, with regard to size, constituted one of the four classes into which the whole group was divided. Our attention is now called to this island by a letter before us, dated "Bali, November 5th, 1835," written by an Armenian gentleman residing there. An extract from his letter will serve as an introduction to an account of the island, which we have compiled from the papers of Raffles, Medhurst, and others. He says:

"We left Singapore on the 16th of August, having contrary winds and waters. On the 21st, at half past ten o'clock, the brig ran and sat over rocks and reefs; she remained there for a full half hour, knocking and thumping, which shook her frame dreadfully; we lost all hopes of our safety, and the ship was full of cries and lamentations. I stood firm in my belief of a providential help, yet ready at His call. I got myself into the long-boat, went round about, and found at the stern of the ship twelve fathoms of water; immediately returned to the ship, informed the captain of it, and the next moment the brig was again afloat. * * * * It took two full months for us to reach this part of Bali, which to the eye is one of the most beautiful and verdant spots I ever saw, well populated and conducive to trade: yet the place is full of sickness, the natives are troubled with constant diseases, and it appears to be a poison to settlers; it does not, however, hurt much the seafaring people, because they live upon the water, yet they sometimes suffer. The diseases are of a bilious kind, with chilling cold, hot fevers, pain in the head and loins, coughing, swelling of the spleen, and weakness of the body; but its first symptoms are headache and stupidity. We have no doctors here, nor do the natives study medicine.

"Bali contains some volcanoes, and their eruptions poison the air, the waters, and every thing in them. The country is governed by many heads, who are called rajahs or kings; the weakest submits to the powerful according to the times; they seem savage in appearance, yet are friendly, charitable, and moderate. In general, the people do not burn their dead, nor even their wives and concubines; but among the great, wives and concubines or slaves are sometimes burnt, which they say is done by freewill: this is not true, for others say the freewill is asked, and if refused, they then give them something to eat and drink, which intoxicates them, and thereby they draw the party to consent, when a nod or shake of the head is enough. But if they cannot even get this, they then murder them by some false pretense or other. However, it seems to be one

of the greatest honors which they can enjoy to have some one burnt along with them, no matter who.

"The Balinese believe in one supreme God, and in future rewards and punishments; yet they worship many and various images, which they call mediators for the remission of their sins. They detest the Mohammedans, eat pork, and if need be, are not averse to any other eating. They are punctual in paying their debts; but not a single man will work, except in attending his plough. The women are the merchants, and often the carriers of their wares. The men go with their heads naked, and the women with their bosoms open. There are but few poor people, for their country abounds with plenty, and they need no great labor to provide for themselves.

"The present queen, Chokordy, was invited to follow the late king who died about a year ago; she refused to be burnt. The said king had a concubine, with an only son and heir, who insisted on his mother's following his father to ashes; and she out of modesty consented to do so, but at the pile of fire, refused; the consequence was, that the said unnatural son drew his kris, stabbed her through, and plunged her into the deep.

"I have not yet made any progress into the interior, because of my subordination to our captain; I do not wish to act in any way without his consent, which I shall apply for in one of these days. The soil is extremely rich, and produces almost every plant whether native or foreign, and the least encouragement will make it a country of great value. The English carry large quantities of the best rice to China. The island produces rice in abundance, sapan wood, cocoa oil, hides, rattans, bird's nests, horses, cows, buffaloes, goats, bears, and many feathered fowls." * * *

Thus far we have quoted from the letter of the Armenian. Sir Stamford Raffles visited Bali prior to 1815. The Rev. W. H. Medhurst visited it in the winter of 1829–30. According to the latest account, the island is divided into eight states, namely, Baliling, Karangassam, Kalongkong, Gianjer, Badong, Bangli, Mangoei, and Tabannan. The first of these is situated on the north side of the island, and includes a rich and fertile plain about thirty miles in length and ten in breadth; Djambarana is included in this state and is situated west from it on the shores of the straits which separate Bali from Java. Karangassam occupies the northeast corner of the island, near the strait of Lombock. Kalongkong adjoins Karangassam, and runs more inland; it includes the port of Casamba and is the oldest and most important state of Bali, its princes tracing their descent from those of Java, and having once possessed authority over the whole island. Next to Kalongkong is Gianjer, extending southward to Badong, which forms the southeast corner of the island and has a treaty with the authorities of the Netherlands: an agent of that government has resided there for the last few years, in order 'to purchase slaves and recruit corps of native troops.' Bangli, called also Taman Bali, 'the garden of Bali,' is an inland state, lying between the two ranges of hills, one on the north the other on the

south, and occupying a beautiful spot of arable land, where the climate is cool and the soil fruitful. West from Badong is Mangoei, a large, rich, and populous state. Tabannan is another large inland district, bounded by Djambarana and Baliling on the north and west, and by Mangoei on the east, having only a small part of its territory on the seacoast.

Bali has several lakes, which are situated near the tops of high mountains, several thousand feet above the level of the sea. These contain fresh water and have tides, [?] corresponding with those of the sea. Their depths are great; the largest is about four miles across and twelve in circumference. They contain sufficient water to irrigate the whole country, and are of great value, there being no rivers of any magnitude on the island. By means of these lakes the diligent husbandman is enabled to obtain water enough for all his wants, and consequently two crops of rice are taken from the ground annually, and the price of it is sometimes as low as one rupee per pecul. The names of these lakes are Batur, Baratan, Boejan, and Tambilingan.

The soil of the island is generally fertile. On the plains a loamy black soil is common, and there is much volcanic matter mixed with it; for in addition to a volcano on the east of Bali, which is continually at work, the eruption of that on Sambawa in 1815 covered the whole island with ashes, and in some places "more than a foot in depth."—Here we will introduce an account of a "falling mountain," which was occasioned by an earthquake about twenty years ago. The shock was violent; "buildings were thrown down, heavy things were removed out of their places, and all the people felt sick with apprehension; when suddenly one of the hills above Baliling gave way, and several immense rocks, some fifty feet square, were dislodged from their places, and carrying with them abundance of smaller stones, earth, and water, did not stop in their course till they were precipitated into the sea. This falling of the mountain, might have been occasioned partly by the earthquake, and partly by the force of the water of the upland lake, which bursting out its sides, carried rocks and ground along with it into the ocean. The whole surface of the country between the mountain and the sea, an extent of five or six miles, was thus overwhelmed in an instant in one undistinguished ruin: fields and plantations, houses, cattle, and men, were at once covered by and crushed under the falling mass; and the sea, agitated by the plunging of the rocks into its waves, burst the bound which nature had assigned it, and came pouring over the land in return; thus were the remaining houses upon the beach, which had escaped the mountain's crash, suddenly swept away by the foaming waves; the walled and tiled buildings of the Chinese were immediately overturned, and the light bamboo dwellings of the Bugis were carried wholesale to about a gun-shot distance from the place where they once stood. Those who were crushed and drowned by the breaking in of the sea, were more than the sufferers by the breaking out of the mountain, and the whole number of

persons deprived of life on this occasion are reckoned to exceed a thousand."

The population of Bali is estimated to be seven hundred thousand. The people generally have an open, independent look, and to those who are accustomed to the mildness and servility of the natives of Java, their conduct appears rough and even surly. The Balinese are of about the middle size of Asiatics, larger and more athletic than the Malays. The men employ themselves only in those labors which are connected with the cultivation of the soil; and to obtain their two crops of rice annually, occupies them only about one fourth of their time: the other part of it they waste in cock and cricket-fighting, gambling, smoking opium, and in sauntering from place to place; and when short of money they expect their wives to supply their wants. The women are sadly circumstanced; if left orphans and without brothers to take care of them while young, they immediately become the property of the rajah, to use or abuse, hire or sell, as he thinks proper. When marriageable, instead of being wooed as western ladies are, or bought like Turkish maidens, they are actually ravished and stolen away by their brutal lovers, who seize them by surprize, and carry them off with disheveled hair and tattered garments to the woods. When brought back from thence, and reconciliation is effected with the enraged friends, the poor female becomes the slave of her rough lover by a certain compensation being paid to her relatives. She must now work for the support of her partner, cook the food, attend the market, carrying the wares and the produce most frequently herself, and must see to it that she bring home gain enough to support the family, and maintain the intemperance and extravagance of her husband. Hard indeed is their lot, and severe the burdens put upon them by those who ought to protect and treat them with kindness. Would that the blessings of Christianity might once spread their genial influence over this land, then would most of these evils cease!

"The dress of the natives," says Mr. Medhurst, "is very simple and sparing, consisting merely of a sarong (or checquered cloth) round the waist, falling down to the knees, and blue and white coarse cloth, that is sometimes either thrown over the shoulders, tied round the middle, or used for a covering at night. None of the people, great or small, male or female, are ever seen with a jacket, or any certain covering for the upper part of the body; the men when cold wrap their shoulders in their coarse cloth, and the women sometimes allow their scarfs to fall negligently over their bosoms, but more frequently they are open and exposed, and they do not seem to feel the least reserve or reluctance at being gazed on by strangers. They never wear handkerchief on the head like the Malays, but tie their hair when long and inconvenient, with a strip of cloth, or even with a wisp of grass. The most favorite bandage for the hair, is generally a piece of list, taken from the edge of European broad cloth. In front, where the sarong is bound round the waist, they generally stick a small pouch made of grass or rushes, which serves them for

a pocket, in which they keep their betel, tobacco, opium, and sometimes their cash. This pouch is generally a foot long and half a foot broad, and being stiff, sticks out a considerable way before them, serving them for a resting place for their cloth which sometimes hangs over it, or for their hands which they lazily fold in front, and recline on their pouch, to prevent their dangling down as they walk. Each man has his kris, stuck into his girdle behind; the handles of these are generally of wood, but sometimes of ivory and generally manufactured on the island, and are valued according to the generations they have passed through, or the number of people they have slain. The dress of the women differs little from that of the men, except that they have a finer scarf or salindong than that worn by the men, and tie their hair up much in the same way, as is usual in Java. The king's women and female relations walk out with a profusion of jessamines in their hair, so that the whole head is whitened, and the neck covered with them, and their scarfs being of a light color, they present altogether not an inelegant appearance. There is otherwise no apparent distinction between the dress of the high and low, and I have seen a mean man in a sarong as fine and as much interwoven with gold, as that worn by the chiefs themselves.

"Their houses are generally small, with mud walls and thatched roofs; several of these small dwellings are built together and the whole inclosed with a mud wall; in each inclosure, there is generally one more neat and respectable than the others, which is built of brick, with carved doors, varnished windows, and painted pillars; this is probably the residence of the oldest or most important person in a family, and being rather substantial and secure would serve for a store-house or treasury of the household. Their houses are about fifteen or twenty feet square, and eight high, built on small terraces, two feet above the level of the ground; some of them open on two or more sides, and some are inclosed all round. The unburnt bricks with which their walls are built, are merely pieces of clay, squeezed together by the hand, and hardened in the sun: underneath, there is sometimes a foundation of rough stones and coral, but the upper part of the wall is finished with these sun-dried lumps of mud. The king's palace at Baliling is on the same plan, and with the exception of a new and rather elegant door way differs little from the dwellings of the common people. The Chinese say, that the rajah abstains from beautifying his palace out of compassion to his people, who would have to work much and without hire, in order to bring it into a state of complete repair.

"The Balinese have a few manufactures which may be noticed: every family has its loom, which is worked by the women, and employed in weaving coarse sarongs and salindongs, with cotton thread, the produce of the country, and intertwined with coarse gold thread imported by the Chinese. Almost every Balinese has one of these sarongs about him, but many may be seen with chintzes and battics, the produce of the European and Batavian markets. They

also spin a great deal of cotton thread, which is exported to Java, and used by the Chinese as wick for candles. Potteries are common in Bali, and all their earthen pots used in cooking are manufactured on the island. Their pans appear thin and well baked, and their water ewers are of a peculiar construction, with a spout like the Javanese, but with a different kind of hand piece. Their cutlery and hardware is good, the Balinese having a peculiar method of hardening or tempering their steel, by which means their krises and weapons are sharp. They buy iron and steel from the Chinese who import it from Java, and work it up with bits of cast iron taken from broken Chinese pans, the hardness of which they particularly esteem, and so incorporate it with the wrought iron and steel as to render their weapons particularly hard. Their krises and spears are therefore good, and their common cleavers or bill-hooks are so sharp, that they go through the wood in a very short time. The Balinese blacksmiths are also able to make gun barrels, and even rifles, but for the locks they are indebted to the Chinese, who import them from Java. They bore their pieces with an instrument turned by the hand, and render the grooves even by working them on lead. Their instruments are few and simple, their forge small, and worked by a pair of upright bellows such as we find described in Raffle's Java. Various articles of food are also manufactured by the Balinese, such as black sugar from the areca palm, which is plentiful and cheap in Bali. Salt is made in great abundance at Lebran and other places, and is very pure and white. They construct a number of baskets about three or four feet in diameter, in the form of an inverted cone, and supported on sticks, each of which they partly fill with sand and earth, and then pour the salt water thereon; after dripping through, they spread the residuum on flat shallow earthen beds, about twenty feet square, and allow it to evaporate in the sun; after which they put it again into the baskets and washing it thoroughly with salt-water, and evaporating it a second time, they obtain the salt pure and white, like the best table salt.

"Their fisheries are not so profitable as those of Java, owing to the depth of water around the Balinese shores; there are still however some hundreds of people employed in them at each of the principal places, and sufficient is obtained for the consumption of the inhabitants near the sea-coast. They go out to fish in a small thin kind of boat called by the natives jeo-kong, which is of such a singular construction as to merit a few remarks. One that I measured was found to be about ten feet long, only one foot broad, and a foot deep; but it was provided with outriggers on each side as long as the boat itself, and extending about four feet from its sides. These outriggers were made of hollow bamboo so that they would not easily sink, and were attached to the boat by crooked pieces of wood, very much like the wings of a bird, or the legs of a grass hopper: the natives call them the boat's arms and legs, and sometimes when the boat lies over in a high wind, they go out on these outriggers to balance her and keep her in good trim. The mast is composed of

a light piece of bamboo, just put against the stern of the boat, by a groove cut in it; this meets another coming from the head at right angles, about the centre of the sail which is three-cornered and suspended between these two bamboos: they get on pretty fast when under way. They do not dare to go far out to sea in these small boats, but keep within a mile or two of the shore. The hull of the boat is hollowed out of a single tree, and the whole expense of it is not more than ten rupees, or fourteen shillings English money.

"The trade at the port of Baliling is carried on principally in foreign praws which visit the island from various places, the Balinese themselves having few praws, and seldom venturing far from their own shores. From the great island of Ceram at the back of Amboina, about ten praws come every year: their time of arrival is in October, and of their return in January. They bring nutmegs, tortoise-shell, a kind of medicinal bark called Masoodji, very much prized by the natives of Java, and other articles common to the eastern islands. Their praws are manned by able bodied Caffries, brought from the coast of New Guinea, who speak the Malay language in a very distinct and clear way, and in a determined kind of tone, as though they had been accustomed to command rather than to obey. Their praws are all tied and pinned together with wooden pins, without an iron nail about them, and when they arrive at Ceram, they pull the whole to pieces, and each man carrying a plank or a beam, they store the praws up in their village, till it is time to go to sea again. Between Bali and Java, the trade is carried on in Chinese praws, about ten of which are employed, that make half a dozen voyages a year. They carry coarse cloths, chintzes, and battic handkerchiefs to Bali, and receive in return dried beef, hides and tallow, together with a portion of the Masoodji bark and nutmegs brought from Ceram. Their lading generally amounts to 20 or 30,000 rupees value; the profit on the cargo from Java yields about ten per cent., but that on the return voyage much more. Besides the Ceram and Chinese praws, Bali is also visited by Bugis praws, a dozen of which come from Sambawa, twenty from a part of the Celebes, and twenty more from Singapore; the latter are the most richly laden, and bring annually about twenty chests of opium to Baliling. Besides these, many more praws go to the ports of Padang and Badong, both of which have trade superior to that of Baliling. Two or three square rigged vessels visit the island periodically to lay in cargoes of dried beef, and cocoanut oil, besides those which touch occasionally, and some Arab vessels which come once a year with opium.

"Most of the necessaries of life are very cheap on Bali, one rupee and a half being sufficient to maintain a man comfortably a whole month. Rice on the sea coast is three rupees per pecul, but further in the interior, and particularly in the district of Tabannan, it is only one rupee for the same quantity. Cocoanut oil may be obtained at from 4 to 6 rupees per pecul, salt at 1½ rupee, fat cows 4 rupees each, fresh beef 5 cents per pound, and dried beef 9 rupees

per pecul, horses from 15 to 20 rupees, and pigs 7 rupees per pecul; hides half a rupee each; tallow 12 to 14 rupees, and cocoanuts 1 rupee per 100, and duck's eggs 10 rupees per 1000. The masoodji bark sells in Baliling for 20 rupees per pecul; and kasoomba, a red kind of flower much used on Java for dying, fetches 20 per pecul. This may be obtained by the coyang if required. Bali produces several peculs of birds' nests, second sort got at Bangle, 100 coyangs of cocoanut oil, 1000 coyangs of rice, much black sugar, and a great quantity of excellent tobacco, for exportation. Their weights and measures are nearly the same as on Java—the pecul containing 100 catties, and the coyang 30 peculs; the gantang however is large, containing about 19 catties. The money current on Bali consists solely of Chinese pice or cash, with a hole in the centre, which has been in use here from time immemorial. They value them at half a cent, and 600 may be obtained for a silver dollar. They however put them up in hundreds and thousands; two hundred called *satak*, are equal to one rupee; and a thousand called *sapaku*, are valued at five rupees. Very little other coin is seen on Bali, though they would have no objection to Spanish dollars, and the Chinesewould know how to exchange them. Articles most in demand among them, are coarse cotton goods, chintzes, battics, opium, China basins, pans, iron, steel, gum benjamin, sandal-wood, &c. The duties charged are 4 per cent. on all sales effected, which are generally through the medium of the Shahbandar, who levies 2 per cent. on the buyer and 2 per cent. on the seller: purchases are charged at the same rate: opium pays a duty of 4 or 5 rupees per ball, equally divided between the buyer and the seller, and besides all these duties, a present is expected to be made to the Shahbandar, according to the amount of trade expected to be carried on. Presents are also looked for by the rajah, if visited, and by his great men, if any business is to be done with them. The presents usually made consist of raw silk, a pound or two of which is thought an appropriate gift. There are no settled duties on inland trade, (these having been paid at the out ports,) only on passing from one country to another, presents must be made to the various rajahs to secure their favors. At the bazars, the poor people pay one pice a head on entering, and this entitles them to trade the whole day."

The highlands of Bali are generally wooded, but the wood produced does not seem to be strong or durable. Fruit trees are common, particularly mangoes. The system of husbandry is remarkably simple, and the implements used are of a very primeval order. The plough has no iron about it, the share being formed of hard wood. There is no land expressly devoted to grazing, though the breed of cattle is extremely fine, being generally larger than that on Java, and every animal fat, plump, and good-looking. The horses are small, but sturdy, carrying heavy burdens across the mountains, and sometimes for a short journey bearing up under two or three hundred weight. Deer and tigers abound on the hills, where they are pursued by sportsmen. Dearth and famine are unknown in the

island; and so rich and various are the productions, that the poorest of the people are able to obtain all the necessaries of life. Fevers, cutaneous disorders, ulcers, and dropsies, are the most prevalent diseases among the inhabitants. The small-pox has sometimes also raged violently.

Of the government of Bali we can say but little, except that it seems to be both hereditary and monarchical: the authority of the rajahs, however, is not so unlimited as to render them entirely independent of the will of the people or the customs and laws of state. The government has never been in the hands of Europeans, but always in those of the native chiefs. The revenues are derived from customs and portcharges, from a land-tax, marriage 'fines,' from the sale of the wives and daughters with the property of persons deceased, and from the sale of culprits. In fact, "all malefactors among the men and all unfortunates among the women, become immediately the slaves of the king. Some of these he employs in working for him, and some he sends out to trade on condition of their bringing him a certain portion of the profits; some when old and useless, or flagrant offenders, are krised out of the way; and some of better promise are sold to the Chinese, who dispose of them to the Dutch, or to French vessels visiting the different sea-ports. Prisoners taken in war may be dealt with in the same way, and poor unprotected persons, who have no relatives to befriend them, are in danger of sharing the same fate. At Bali Badong, a person was established on behalf of the Netherlands' government, to buy up these people and transport them to Java, to be employed as soldiers in the Dutch service: the contract was, it appears, for one thousand fighting men at 20 dollars a head; about one half of this number, supplied during the last two years (1828 and 1829), have cost the government, including agency and transport, about 20,000 dollars. No persons are chosen for this purpose, but young able-bodied men, the old, infirm, and deformed being rejected; and as soon as a sufficient number are collected together, the colonial cruizers come to take them away. Last year, two French ships came from the Mauritius, one to Badong, and the other to Padang, both to buy slaves. These preferred women and valued them according to their youthful and plump appearance; for young women they gave generally 150 rupees, 50 for the middle aged, and rejected the old ones. Boys were also bought by them, but they seldom took grown up men as they might prove too stiff and stubborn for their management. These vessels took away about 500 slaves between them, and talked of coming again; the time of their arrival is generally in the beginning of the year, and of their return in March."

Useful knowledge is at a low ebb among the people of Bali. There are no regular schools, except among the Mohammedans for learning Arabic.

"The language of the Balinese differs in some respects from the Javanese, though evidently of the same family; a person acquainted with the Javanese would not have much difficulty in understanding

the Balinese, and with a little practice will be able to speak it himself. In the alphabet, there is some difference in the arrangement, and the Balinese invariably omit one of the letters called *do besar*, or the great D. In the way of marking the end of a word, the Balinese differ from the Javanese, and they pronounce letters which would in Javanese be half mute, which they call the *aksari panji*. The terms of the Balinese contain a mixture of Madurese and some Malay with the Javanese; and that spoken about the king generally resembles the *bahsa dalam* "court language," or the *kawi*, "ancient languages," of the Javanese. Their books are written on the palmyra leaf, as in India, but the letters, instead of being engraved with an iron stile, are cut in with the point of a knife. Their writing is clumsy and indistinct, owing to the awkwardness of the instrument, and the various slips and omissions which they make, render it difficult for a stranger to decypher their meaning. The persons acquainted with letters are few, owing to the want of places of public instruction, and those who venture to write are still fewer because they are afraid of incurring the displeasure of their superiors if they form their letters so as to offend against their superstitious prejudices. The books generally treat of mythological stories, and they have some collections of '*undang undang*,' or laws, to which they refer, and by which they profess to govern their states. Their music is similar to the Javanese, but much inferior: of paintings they have a few specimens, representing war-boats, sailing upon nothing, and men fighting and dancing in the air."

From these details we are prepared to expect that the religious condition of the Balinese must be very bad. The frequent burning of widows is a proof of this. Islamism prevails to some extent, but the most prevalent faith is the Hindoo, and is thus described in the journal of Mr. Medhurst.

"The religion professed by the Balinese is generally Hindooism, for though they differ in some respects from the Hindoos, yet there are traces enough discoverable to prove that their faith must have been derived from that people. They acknowledge Brahma as the supreme, whom they speak of with high respect, and whom they suppose to be the god of fire: next to him they rank Vishnu, who is said to preside over the rivers of waters; and thirdly comes Segara, the god of the sea; '*segara*' meaning the sea, in the Javanese and Balinese languages. They also speak of Ram, who sprung from an island at the confluence of the Jumna and Gunga; and I distinctly recognized in one of their temples an image of Ganesa, with an elephant's head, and one of Doorga, standing on a bull. They have a great veneration for the cow, not eating its flesh, nor wearing its skin, nor doing any thing to the injury of that animal; I observed also an image of a cow in one of their sacred enclosures, which seemed to have been put there as an object of worship.

"Their temples are numerous; near Baliling and Sangsit I noticed upwards of a dozen sacred enclosures, in each of which there were as many little shrines or temples. These enclosures were

generally from 100 to 50 feet square, surrounded with a mud wall, and mostly divided into two squares which may be called inner and outer courts. In the outer court, we generally observed a pair of large waringin trees, something like the banyan, and casting a pleasant and agreeable shade all around. The second court was appropriated to the shrines of the gods which were small huts, differing in size from 6 or 8, to 9 or 12 feet square. Some were built of brick and covered with straw, and others were of wood covered with *gamooty*, a kind of black hairy substance obtained from the areca palm. Some were open, having only a slight wicker work entwined between the posts; and others were closed with little doors in front, which on opening we found to contain nothing but a few offerings of fruits and flowers, and in one instance a row of images made of mud, representing the various gods of the Hindoo system. Outside the shrines, we sometimes met with a couple of rude images, formed of hardened clay, which seemed to have been placed there as guardians of the shrines. But all were in a state of dilapidation and decay;—some of the images had lost their heads, others their arms and most of the shrines were tottering to decay, with foundations giving way, and roofs falling in, indicative both of the indolent character of the worshipers and the very perishing materials of which their gods were made.

"The attendance on these temples seems very frequent; we observed processions on the sea side, during our stay, and arrived at one while the worshipers were inside performing their vows. An old man met us at the gate, and seemed displeased at our approach, saying the women would be alarmed if we attempted to enter; and after trying in vain to pacify him and to assure him of our harmless intention, we were obliged to pass on without seeing how they celebrated their worship. Idolatrous processions are common, and may be witnessed daily. They consist generally of a train of women and children, preceded and followed by a few men and boys. The females all carry fruits and flowers on their heads as offerings; and the men are employed, some in carrying the sacrificial implements, and others in bearing the chair of the god himself, while a few walk by the side of the divinity, chaunting hymns to his honor as they go along. When arrived at the temples they offer part of what they have brought, and feast on the rest; after a few hours they return, and generally in the evening, when they may be heard chaunting along the road to a great distance. Beside these daily offerings of fruits and flowers, national sacrifices are sometimes made, when buffaloes, goats, and pigs are slain, and offered up to the gods in order to procure fruitful seasons and national prosperity. They have a set of priests who are called Brahmans, or more generally Idas; these all belong to one family; they intermarry with no other tribe and neither eat nor drink with those of another caste; thus is the priesthood hereditary and exclusive; all who belong to the profession are called Idas, but it is not till they have arrived at the height of their order, that they are called Brahmans.

These priests are generally known by wearing their hair long; and when they perform any religious ceremonies, are arrayed in a particular dress and adorned with the cord of the Brahmans as in Hindoostan, which the Balinese call ganitree: they do not appear to work or trade, but are supported by the fees given at funerals, or burnings, when they officiate in performing the ceremonies, and consecrating the water in which the dead bodies are washed."

ART. III. *Ophthalmic Hospital at Canton: first quarterly report, from the 4th of November* 1835 *to the 4th of February* 1836. Conducted by the Rev. Peter Parker, M. D.

[We have been asked repeatedly, how the hospital is supported? In reply we state; its pecuniary responsibilities have been assumed by Dr. Parker, in behalf of the A.B.C.F.M., the benevolent society, under whose auspices he came to the East. Dr. P. receives no salary, or any aid except so much as is necessary to defray his own expenses and those of the hospital: the latter, for the quarter, were $454,84. Several generous donations for the support of the institution have been received from benevolent persons in Canton. It is known that many others are also desirous of aiding in the same way. We are requested, therefore, to state that such donations will be thankfully received by Dr. Parker and the Editor of the Chinese Repository in Canton, and by Dr. Colledge in Macao; and that all the sums received shall be duly acknowledged, and carefully appropriated to the support of the hospital. It is designed to make the institution permanent, and hoped that it may increase in usefulness as it advances in age. The number of blind among the Chinese is very great. Not long ago we ascertained from official records that there were in and about this city 4750 blind persons. This number could not, we suppose, have included one half of those who have diseased eyes.—By a letter which has just reached Canton, we are informed that a Dispensary for the benefit of the sick and afflicted has recently been opened at Bankok in Siam by D. B. Bradley, M. D. It is stated in the letter that the number of patients often exceeded one hundred a day. However, this *tum boon* "doing good" every day, being "contrary to the laws of the Siamese empire," has been interdicted; but was likely soon to be resumed.]

ENCOURAGED by the success of a dispensary at Singapore for the benefit of the Chinese, where, from the 1st of January 1835 to the following August, more than one thousand were received, it was resolved, on my return to Canton, to open a similar institution here. The successful experiments made by doctors Pearson, Colledge, and others, both at Canton and Macao, left no doubt of the feelings with which the Chinese would welcome such an attempt. After some delay, the factory No. 7 in Fungtae hong was rented of Howqua, the senior member of the cohong, at $500 per annum. Its retired situation, and direct communication with a street, so that patients

could come and go without annoying foreigners by passing through their hongs, or excite the observation of natives by being seen to resort to a foreigner's house, rendered it a most suitable place for the purpose. Besides a large room in the second story, where two hundred may be comfortably seated and prescribed for, the house can afford temporary lodgings for at least forty patients. The dense population of Canton rendered it probable that a single class of diseases would furnish as many applicants as could be treated and accommodated; however it was designed to admit exceptions in cases of peculiar interest, and promise. Diseases of the eye were selected as those the most common in China; and being a class in which the native practitioners are most impotent, the cures, it was supposed, would be as much appreciated as any other. The anticipation that a single class of diseases would furnish full employment for one physician was soon realized, and patients in great numbers have been sent away because no more could be received at that time. As will appear from the report, a case of peculiar interest directed my attention to the ear, and this fact was construed by many into a tacit consent to treat them for maladies of that organ. The dumb also have applied for aid.

The regulations of the hospital are few, and simple. The porter is furnished with slips of bamboo, which are numbered both in English and Chinese. One of these is a passport to the room above, where the patients are treated in the order of their arrival. The name of each new patient, the disease, number (reckoning from the opening of the hospital), time of admission, &c., are recorded. A card containing these particulars is given to the patient, who retains it until discharged from the hospital,—it always entitling the bearer to one of the slips of bamboo from the porter. The prescription is written on a slip of paper, and this, being filed in the order of its number, as soon as the patient again presents his card, is referred to, the previous treatment seen, and new directions are added. In this way about two hundred have sometimes been prescribed for in a day. Thursdays are set apart for operations for cataracts, entropia, pterygia, and other surgical cases. Difficulty was anticipated in receiving females as house patients, it being regarded illegal for a female to enter the foreign factories; but the difficulty has proved more imaginary than real. Those whose cases required them to remain, have been attended by some responsible relatives,—wives by their husbands, mothers by their sons, daughters by their brothers; and it has been truly gratifying to see the vigilance with which these relative duties have been performed. The more wealthy have been attended by two, three, or four servants, and have provided for themselves. Those who were unable to meet the expense have had their board gratuitously. At first, new patients were received daily, until they came in such numbers that they could not all be treated, and it became necessary to fix on certain days for admission. The total number of patients from the 4th of November to the 4th of February was nine hundred and twenty-five, exclusive of several who, requir-

ing but a single prescription, were not enrolled. The aggregate number of males is six hundred and fifty-five, of females two hundred and seventy.

The following are the diseases presented at the hospital; 1st, are those of the eyes, 2d, other diseases.

1st:	Amaurosis	50		Hypertrophy	4
	Acute ophthalmia	68		Complete loss of the eyes	36
	Chronic ophthalmia	40		Total loss of one eye	11
	Purulent ophthalmia	21		Tumors of the eyelids	2
	Rheumatic ophthalmia	2		Tumors from the conjunctiva	5
	Ophthalmitis	12		Injuries in the eye from bamboo	3
	Ophthalmia tarsi	18		Paralysis of the muscles of the lid	3
	Ophthalmia variola	25		Quivering lid	1
	Conjunctivitis	13		Obstruction of nasal duct	1
	Hordeolum	10			
	Cataract	56	2d:	Abscess of the arm	1
	Entropia	89		Abscess over the mastoid process communicating with the ear	4
	Trichiasis	24		Abscess of the parotid gland	1
	Pterygium	47		Abscess of the hand	2
	Opacity and vascularity of the cornea	168		Abscess of the head	1
	Ulceration of the cornea	43		Abscess of the face from carious tooth	1
	Nebula	40		Anasarca	3
	Albugo	43		Ascites	1
	Leucoma	13		Cancer of the breast	1
	Adipose or fleshy thickening of cornea	14		Cancer of the face	1
	Staphyloma	39		Necrosis of the lower jaw	2
	Staphyloma sclerotica	3		Luxation of the lower jaw	1
	Onyx	6		Disease of the lower jaw with great tumefaction	2
	Iritis	29		Benign polypus of the nose	2
	Synechia anterior	8		Malignant polypus of the nose	1
	Synechia posterior	9		Curvature of the spine with paralysis	4
	Myosis	6		Phymosis	1
	Mydriasis	8		Fistula in ano	4
	Closed pupil with deposition of lymph	12		Cauliflower excrescence of uterus	1
	Procidentia iridis	2		Sarcomatous tumor	4
	Glaucoma	5		Incisted tumor	1
	Night blindness	8		Imperforate auditory foramen	2
	Day blindness	2			
	False vision	2			
	Exophthalmia	2			
	Sclerotitis	2			
	Choroiditis	2			
	Hydrops oculi	3			
	Atrophy	10			

Table showing the number of patients, 1st, under twenty years of age; 2d, between twenty and thirty; 3d, between thirty and forty; 4th, between forty and fifty; 5th, those over fifty years of age; 6th, the youngest; 7th the oldest; 8th, the males; 9th, the females.

DISEASES.	Under 20 years	Bet. 20 & 30	Bet. 30 & 40	Bet. 40 & 50	Over 50 years	Youngest	Oldest	Males	Females.
Amaurosis	3	9	16	14	8	9	60	36	14
Acute ophthalmia	6	16	22	11	13	10	65		
Chronic ophthalmia	3	1	16	8	11	4	68		
Ophthalmitis	1	4	4	2	1	13	52		
Purulent ophthalmia	10	4	2	1	4	*	66		
Conjunctivitis	2	2	5	2	2	6	63		
Ophthalmia tarsi	7	2	6	3		7	44		
Cataract	1	1	2	6	46	9	78	32	24
Entropia	3	7	10	20	47	14	67	58	19

A few of the more important cases may be given in detail. The numbers refer to the order in which they were presented and enrolled at the hospital. Previous to opening the hospital one case of imperforate ears came to my knowledge, which I here introduce.

Akwei, aged 17. This youth was born with no external ears, if we except a slight perpendicular cartilaginous ridge, which merely marked the place of the ear. No indentation whatever indicated the situation of the auditory foramen, which was concealed by the common integuments. Though not totally deaf, it was but very indistinctly that he could hear a loud voice. The fact that he could hear at all, by opening his mouth wide, was presumptive evidence that the internal organs were perfect, and that to render the hearing so, it was only necessary to perforate the integuments so as to admit the air to the tympanum. At his own request and that of his parents, I resolved on perforating one ear. The trochar would have been the least painful and most expeditious means, but I preferred the caustic potassa for its safety, and its accordance with the Chinese prejudice in favor of the cautery. As soon as the slough from the first application of the caustic was removed, I had the satisfaction to find that the hearing was surprisingly improved. The same operation has been often repeated, the obstructions being found much deeper than were anticipated. The perforation has extended through two layers of cartilage, which appear to be the proper cartilage of the external ear convoluted upon itself. The artificial orifice has been made to the depth of an inch, but no cavity has been reached. Considerable difficulty has existed in keeping it from filling again with granulations. By means of a silver tube of the size of

* 3 Months.

the natural foramen, I hope to preserve the aperture. Since the operation, the youth is able to hear even a whisper, and both himself and his relatives have exhibited their gratitude for the benefit. Also his parents, grand-parents, and other connexions have applied for medical aid.

No. 31, November 9th. Chronic iritis with deposition of coagulable lymph. Chang she, a female aged 50. Her disease supervened upon the disappearing of an affection of the breast one year ago. She was just sensible of the clear light of the sun, when she entered the infirmary: little encouragement was held out to her, but at the same time she was offered the only chance of recovering sight. Treatment. She commenced immediately with alterative doses of blue pill, with daily applications of belladonna to the eyes, and subsequently calomel conjoined with opium, till full ptyalism was produced. After the lapse of some time without any perceptible benefit, she inquired why others who came after her had been restored to sight while she remained the same. Being answered that her disease was very bad and required time to cure, she was content to persevere. Upon the 19th of November, the patient told me that a sensible improvement in her vision had taken place. The mercurial action was still kept up, and on the 28th, an issue opened in her arm, and vision improved so as to distinguish colors; on the 2d of January, she could tell the number of fingers held before her face, and her countenance had no longer the vacant and downcast look of the blind, but the lively expression of one conversant with external objects. The dense coagulable lymph in the pupil has been much absorbed, and the pupil, before nearly closed, is now dilated nearly to its natural size. Several other cases of similar character have been materially benefited by the same course of treatment.

No. 59, Nov. 11th. Ulcer of the crystaline lens. Akwei aged 30. He had albugo of both eyes, and a speck, as seen by the microscope through the center of the pupil, apparently on the capsule of the lens. It resembled the small deep-seated ulcer of the cornea, with its edges well defined. Four or five similar cases have occurred, and in one instance the speck varied its apparent position at every motion of the eye, indicating that the lens and its capsule were not fixed in the vitreous humor, but performed partial revolutions. The vision in each case was affected, but not destroyed,—an affection of which I have neither read nor seen before. Probably it will terminate in capsular cataract.

No. 75, Nov. 12th. Staphyloma sclerotica. Asuy, aged 17. One year since, after spending the whole night at a *singsong*, in the morning he was suddenly seized with violent pain in the left eye, which continued through the day. When he came to the hospital, it appeared at first sight like a tumor of the lid, but on examination, I found it to be a staphyloma of the sclerotica. There was a slight nebula on the adjoining portion of the cornea. By repeated punctures, in about six weeks the staphyloma was completely cured. Adhesive inflammation was excited, and the sclerotica and choroid

again firmly united.—By the same process of repeated puncturing, essential benefit has been gained in cases of common staphyloma, and in one marked case of hydrops oculi.

No. 198, Nov. 17th. Akeën, a merchant, aged 31. He had an effusion of blood into the right eye, with yellow discoloration of the aqueous humor, leaving the pupil just discernible. There was also a turgid appearance of the left eye. The patient, as he stated, took cold seven months before at the feast of the tombs, when his eyes became affected: he was otherwise sadly diseased. The following extract from my journal contains the sequel of his case. "Dec. 29th. To-day Akeën has been discharged from the institution as incurable. He came perfectly blind: I gave him but little encouragement that he would ever see again, but expressed an opinion that the effusion of blood might be absorbed, and the humors cleared. This has been effected by mercury, blisters on the back of his neck, and his forehead, and an issue in his temple, and discloses that the iris is quite disorganized. The patient manifested much gratitude for what had been done in the improvement of his health, and for the attempt to restore sight.—It was a remark of one of my respected medical preceptors to his students, that when the materia medica of earth failed, they might yet point their patients to that of heaven. I have experienced this satisfaction to-day, in the case of this young man. His eyes suffused with tears as I took him by the hand, and with several Chinese listening, told him through my interpreter, of the world in which he may see, though never again on earth; that in heaven none are blind, none deaf, none sick. I also endeavored to point out the way for him to find admittance there."

No. 210, Nov. 20th. Cataract of both eyes. Atsŏ, aged 48, a rice merchant. This patient was a stout and corpulent man; the cataract of both eyes commenced about one year ago, and three months since, he lost nearly all sight. Treat. R. Cal. and jal. ā ā grs. x. at night; sulph. mag. oz. j. in morning. Meat, wine, tobacco and opium forbidden. On the 24th, the patient complained of dizziness, when he was ordered, R. Pill. hydrarg. grs. v. at night, and sulph. mag. oz. j. in the morning. Next day, no vertigo, applied belladonna to his lids. R. Tart. ant. gr. j. given in one-fourth grain powders every two hours. November 26th. The belladonna was reapplied in the morning, and I couched his left eye in the afternoon. On removing the cataract, he exclaimed "red faces, red faces," refering to the Europeans in the room. The pupil appeared beautifully clear and black. Two hours after the operation, I took away sixteen ounces of blood. At 11 P. M. bilious vomiting commenced. Gave R. Laudanum dr. ss. spts. camphor 20 drops, with sweetened water. He drank one half, and the vomiting was allayed, but recurred the next morning, when he took at once, R. Castor gr. v, opii. gr. j, and wine oz. j. A sinipism was also applied to the breast; the vomiting was immediately arrested, and did not return. The third day after couching, I had the satisfaction to find but slight inflammation had attended the operation, and that the patient to his great joy could

distinctly see objects both near and at a distance. The change in his appearance and feelings was very marked. His countenance on which the shades of sadness and gloom had sat, now rekindled with its natural vivacity. A few days ago, unable to walk except as he was led or groped his way by the side of the wall, he now could go where he pleased, rejoicing to behold the faces of his friends and the light of day.

I am particular in the detail of this case, because it may serve to illustrate many others that are similar. Though upwards of fifty cataract patients have presented themselves, yet the age, ill-health, or other circumstances of several have prevented operating on more than about thirty. On one occasion I couched eight patients the same afternoon, to five of whom vision was immediately restored; and to the others, after the absorption of the lens took place. At the request of several patients, both their eyes have been operated upon at one sitting, and with but little apparent inconvenience. Bleeding has been rather an exception than a general rule in my treatment, the symptoms ordinarily not requiring it. Bilious vomiting has been by no means a uniform consequence of couching. In several instances it has not occasioned to the patient the loss of an hour's sleep; and often the inflammation has been so slight, that after three or four days the puncture of the needle has been scarcely preceptible;—a striking argument in favor of a simple mode of living. There have also been two painful exceptions to the success of these operations, arising from inflammation which it was impossible to foresee or to arrest. In each case, however, the other eye was so much improved that the patients on the whole were no losers.

No. 446, Dec. 27th. Sarcomatous tumor. Akae a little girl aged 13. As I was closing the business of the day, I observed a Chinese timidly advancing into the hospital leading his little daughter, who at first sight appeared to have two heads. A sarcomatous tumor projecting from her right temple, and extending down to the cheek as low as her mouth, sadly disfigured her face. It overhung the right eye, and so depressed the lid as to exclude light. The parotid and also its accessory gland were very much enlarged. This large tumor was surrounded by several small and well defined ones, the principal of which lay over the buccinator muscle. Slight prominences on other parts of the body indicated a predisposition to tumors, which I have since learned is hereditary. The mother presents a most singular appearance, from birth being covered with small tumors, some of the size of large warts, and others hanging pendant in shape and size like the finger. Akae is the only one of her four children thus afflicted. Her general health was somewhat deranged; the tongue foul, pulse frequent and feeble, and the heat of the tumor above the natural temperature of the system. The blood vessels passing over it were much enlarged. The weight much accelerated its growth and occasioned pain at night in the integuments around its base. The child complained of vertigo, and habitually inclined her head to the left side. According to the statement of her

parents, the tumor was excited into action by the small-pox which the child had four years since, but within the last four months had attained three fourths of its present magnitude. The child was put under medical treatment for a month, during which her health decidedly improved.

From the first, it appeared to me possible to remove it; yet the possibility of an unfortunate result, or even of the child's "dying under the knife," and the operations of the hospital being thereby interrupted or broken up, did not escape my thoughts. On the other hand, however, it was a case presented in divine providence, and it was evident that left to itself the tumor might terminate the life of the child, and from the accompanying symptoms, before a great length of time. The surgical gentlemen whose council I was so happy as to enjoy, were all agreed as to the expediency of its removal, yet with all its circumstances they regarded it a formidable case. Though in a Christian and enlightened land, the surgeon might have undertaken it without embarrassment, it was not so here. Having often in secret as well as in concert with others commended the child to the great Physician, I resolved upon the undertaking, with the precaution of procuring a written instrument and signed by both parents, stating the case, that the operation was undertaken at their desire, and they would exculpate me from censure, if the child should die in consequence of the attempt. Even the burial of the corpse was a subject of forethought and agreement with the father.

On the 19th January, with the signal blessing of God, the operation was performed. The serenity of the sky after several days of continued rain, the presence and kind assistance of several surgical gentlemen, and the fortitude of a heroine with which the child endured the operation, call for my most heartfelt gratitude to the giver of all mercies. A few days previous to the extirpation, an evaporating lotion of the nit. potassa was applied to the tumor. An opiate was given fifteen minutes before, and wine and water during the operation. The patient cheerfully submitted to be blindfolded and to have her hands and feet confined. The extirpation was effected in eight minutes. Another small tumor of the size of a filbert was also removed from under the eyebrow. The loss of blood was estimated to be about 10 or 12 ounces. *Not an artery required to be taken up.* She vomited but did not faint. The tumor weighed one pound and a quarter. The circumference at its base was sixteen inches and three quarters, and the length of the incision from the top of the head to the cheek, ten inches. On opening it, I found portions of it becoming black, and two or three drachms of sanious blood, of a dark chocolate color, indicating that it had already taken on a diseased action. After a nap, the child awoke cheerful as usual; in the evening, her pulse was accelerated, and she complained of nausea, but ever afterwards uniformly said that she had no pain. No inflammation supervened, and the wound healed by the first intention. Three days after the operation, in several places of an inch or more in length, it had completely healed; and in fourteen days the whole

except a spot the fourth of an inch was entirely healed. In eighteen days the patient was discharged.*

No. 639, Jan. 5th. Cataract of both eyes. Matszeah aged 54. He is a native of the province of Chĕkeäng, now resident in this city, and for a long time employed as a writer in the Kwangchow-foo's office. He was attended by his son twelve years of age, and two servants. His bed, dress, and comfortable arrangements were very unlike those of the poorer classes. He had been perfectly blind in his left eye five years, and in his right, three. Both cataracts were white, giving the pupil the appearance of being set with beautiful pearl. The operation in both eyes was successful, and occasioned but little inconvenience to the patient. When he left the hospital his sight was clear, and it was scarcely perceptible that his eyes had been affected. The contrast in the expression of his countenance from the dullness of the statue to the animated glow of intelligence and friendship was very striking. On removing the compress some days after the operation, he involuntarily exclaimed *keĕn e săng*, 'I see the doctor;' and he uniformly manifested much gratitude. He would have knocked head before me when he left the hospital, had he not been prevented.

No. 564, Jan. 4th, 1836. Fleshy tumor of the left eye. Ayu, a lad 17 years of age. The tumor commenced fourteen months ago with a slight enlargement of the caruncula lachrymalis, and gradually extended along the globe of the eye both above and below, till its branches met the external angle of the eye so that the patient was finally unable to close the lids. When I first saw him, it extended out one quarter of an inch, and was a little inflamed at the apex from external irritation. Slightly lobulated it closed like the unexpanded petals of a rose, concealed the cornea, and excluded all light. A similar disease had commenced in the right eye. The patient was immediately treated constitutionally, and on the 14th Jan., the tumor removed. With a sharp pointed bistoury I severed the tarsi at their external union, divided the tumor down to the globe, first dissected it from the lower side, and then from the upper lid and inner angle. The eye ball was unaffected and the sight restored; the hemorrhage was not great. The upper lid was much swollen, and the granulations prominent. Having cleansed the eye from blood I injected a little camphor and water. In the evening bled him twelve ounces, and he had a comfortable night. He was treated antiphlogistically and the probe daily passed around to prevent adhesion of the lids to the ball. Evaporating lotions were applied to the lid, and pleasing hopes were excited that the disease would

* I would here acknowledge the kindness of Dr. R. H. Cox, W. Jardine esq., Dr. J. Cullen, surgeon to the Lord Lowther, Dr. A. A. Adee and his assistant, Dr. W. J. Palmer of the United States sloop Vincenes, to whom I am indebted for their previous council and able assistance on the occasion. Dr. Adee was under the necessity of leaving town before the operation. I cannot refrain from expressing my peculiar obligations to Dr. Cox, who has uniformly aided me on each day for surgical operations since the opening of the hospital, in which he has taken a kind and lively interest.

not return. But when the patient left the hospital about four weeks after to spend the new year's festival at home, the tumor had again attained a considerable size, notwithstanding the frequent application of lunar caustic in substance and solution to prevent it.

No. 911, Feb. 2d. Injury of the ear. Changshan, a soldier aged 48, was a native of Peking, afflicted with a disease of his left ear. The ear was half filled with cerumen of firm consistency. On removal of it I extracted half a dozen small pieces of bone. The ulceration had advanced so far that I could not identify them with the congeries of small bones of the ear, but from their situation have no doubt of their identity. The patient informed me that the pain and soreness commenced with the wounding of the ear, occasioned by a barber's cleaning it. He had quite lost the use of it.—Though this is an extreme case, many similar have come under treatment which have been occasioned by this pernicious practice,—a practice that deserves to be severely reprobated.

No. 898, Feb. 2d. Ascites. Pang she, an interesting young woman aged 21, of a delicate slender frame, had been afflicted with abdominal dropsy for three years, during which she had been once gravid, but the child did not live. At first, there was edematous swelling of the abdomen and lower extremities, which after a few months subsided, with effusion into the peritoneal cavity, and the abdomen became much distended. Her countenance and skin were very sallow, respiration hurried, pulse 120, small and wiry; cough, distinct fluctuation of the fluid; indeed, all the symptoms left no doubt as to the nature of the case. As there had been no apparent increase in the quantity of fluid for a long time, I inferred that the active cause of its secretion had subsided, and that if the absorbents were first excited, and then the fluid removed, there was hope the health might be restored. I commenced with a saline purgative. Upon the third day after, I adopted the treatment essentially that is recommended by sir Astley Cooper. R. Submuri. hydrarg. grs. jss. pulv. gamb. grs. ji. pulv. scillæ. grs. jii. made into a pill and taken at night. Also a mixture of spir. nit. ether. dr. ss. cor. sub. gr. ss. and fifteen drops of tinct. digitalis, to be taken twice a day. This treatment was continued till the 10th, when the tongue was slightly affected with the mercurial action.

On the 11th, assisted by Dr. Cox, I performed paracentesis in the linea alba, one and a half inches below the umbilicus. Three gallons, wanting one pint and a half, of dark coffee colored fluid, with a slight deposition of lymph, were taken away. The fluid was very slowly drawn off, and by flannel bandages a uniform pressure was made. She shrieked once as the trochar entered, and during the whole time she complained of no syncope, on the contrary was animated and cheerful, and lavish in her expressions of gratitude. At 9 P. M. her pulse was at 90, she had some fever, and her cough was aggravated. A mixture of paragor. elix. and tinct. scillæ. each one dr., wine of antimony dr. ss, and an ounce of warm water, was given in small doses during the night. On the second day, the same treatment

as before was resumed, omitting the calomel. On the third, the febrile symptoms had much increased, the pulse 120, and not a little solicitude was entertained for the result. Oli. rici. oz. j. and pulvis Doveri grs. x. were taken in the evening and operated kindly. In the morning, the pulse was 106, the usual treatment was continued, with the addition of lich. island. oz. j. in two quarts of water boiled away to one, and decanted; and one ounce of gum arabic dissolved in a quart of water, the two fluids mixed and made agreeably sweet, to be taken ad libitum. No alarming symptoms have since appeared. The wound healed without inflammation, the cough subsided, the patient has resumed her work, her countenance assumed the appearance of health; and though the operation may require to be repeated, there is every hope of a permanent relief.

The circumstances of this case have been very interesting. The day after coming to the institution, she resumed her needle work as though she had been in health, nor did she lay it aside till the moment when I entered the chamber for the operation. When all the preparations were made, the possible fatal consequences were stated to the husband, though no particular cause of apprehension could now be foreseen. I told him I would do my best, and he must be content with the result. But he was dissatisfied with the prospect of danger, and urged that I must 'secure' success; and but for the resolution of the patient herself, she must have gone away to abide the consequences of such an incumbrance. After some embarrassing delay, the husband referred to her the decision of the question, which she settled in an instant. His sentiments subsequently became quite changed, when he witnessed the result.

My limits forbid any further detail of particular cases; and with a few miscellaneous remarks I must close this report. The oblique curvature of the upper palpebra, which is characteristic of Chinese physiognomy, renders the inversion of the lid a very common affliction; occasioning the loss of many eyes, and the opacity and vascularity of the cornea in a still greater number. As seen by the table of diseases, treble the number of the latter affection have presented to any other. The eyelashes turning in upon the eye produce itching and irritation, and the person immediately commences rubbing the eye. This only increases inflammation till it runs into a chronic stage, and finally the blood vessels shoot across the cornea, opacity succeeds, and ulceration and destruction of the eye is the frequent result. The mode of treatment I have adopted is essentially that of Dorsey, viz: the removal of the edge of the lid above the roots of the eyelashes. I first make a perpendicular incision with a pair of sharp scissors, avoiding the punctum lacrymale, and about the eighth of an inch deep; then a similar incision at the outer angle where the edge of the lid is taken hold of with a tenaculum, and with one or two snips of the scissors the tarsi is removed. The hemorrhage is usually trifling, and in cases attended with inflammation, is decidedly beneficial. In the words of Saunders quoted by Dorsey, "nothing can be more simple than this piece of dissection." The wound

soon heals, the cornea already opaque clears, vision is improved, the patient is but slightly disfigured, and much gratified with the result. A dozen have been thus permanently relieved in a day. No difficulty has been experienced from fungi, though the operation has been performed on patients above sixty years old: in only two instances have fungus excrescences appeared from the wound, and these required but a single application of the caustic.

With the solitary exception of drawing out the eyelashes when turned in, I have not yet been able to learn any one thing that the Chinese practitioners perform, which is of any benefit in affections of the eye. On the other hand I am often told by my patients that their eyes were sore, and the Chinese doctor gave them some strong medicine which aggravated the disease. The only operation I am aware of their performing, is in cases of entropia. By means of a split bamboo, or a copper instrument resembling tweesers, they nip up a fold of the loose skin of the upper lid, and thus evert the eyelashes. The instrument is continued on a few days till the portion taken up sloughs, and then the wound heals. A few lashes opposite the portion thus removed remain everted, but the principal portion still lies on the cornea. I have seen repeated instances of real disfiguration resulting from this operation, but no real good. In a case of pocidentia iridis occasioned by a fall from a house, the patient thus described the treatment which he had received from a Chinese doctor; he had eaten one half of a chicken that died by disease or accident, and the other half he had applied as a cataplasm to the eye and side of the head.

A few facts will illustrate the eagerness of the people to avail themselves of the benefits of the hospital. When it was the practice to admit patients daily, I observed some of them with lanterns, with which they left their homes at two or three o'clock in the morning, in order that they might be there in season; when the days of admission were limited, they sometimes came the previous evening, and remained all night, that they might secure a ticket in the morning. There have been applicants from other parts of the province as well as from this vicinity. Numbers from other provinces, from Nanking and Peking, who were resident in Canton, have called. Several tea merchants from the north or their friends have been treated. Persons from the offices of the Kwangchowfoo and from the hoppo have been among my patients. When obliged to close the doors against new admissions, persons from a distance would avail themselves of the influence of some foreign gentlemen, or hong merchant, to intercede for them. No opposition has been excited, but on the contrary I have been often assured that the hospital was known and approved by the officers of government. With but rare exceptions unqualified confidence has been manifested by the patients. A woman of the Mohammedan faith, sixty-five years of age, who had cataract of both eyes, when I expressed a doubt whether she could bear to have my knife put into her eye, replied, "if you like, you may take them both out and put them in again."

Another patient had been blind with a cataract in his left eye *forty years*, but on couching it, I found the retina still sensible to the light. A few days after, when I visited him, he seemed affected with the kindness shown to him; and stroking down his long white beard, that reached to his bosom, he said, 'I am now old, and my beard is long and hoary, but never before have I seen or heard of such a man.' He then enumerated the several favors which I had done him, and added in conclusion 'you must be a divine person.' This gave me an opportunity, in correcting his mistake, to point him to our divine Saviour, and to the works which he performed, and the sufferings which he endured, for our sinful race. Many patients would knock head on the floor before me, and are only prevented by the assurance that if they do so I shall not prescribe for them. The inquiry has often arisen, as I have witnessed the eagerness of this people to avail themselves of a foreigner's aid for the relief of their temporal and bodily wants, when will they be equally solicitous to be healed of their moral maladies, and when will they equally desire to *see* the perfections of their Creator, and be sanctified for his presence? If toils, precepts, and prayers, by day and by night, shall through the divine blessing avail to this end, they will not have been in vain.

ART. IV. *List of persons holding office in China, containing the names of the principal officers of the Chinese government, civil and military.* Compiled from the Court Calendar of Oct. 1835.

IN FORMER numbers of our present volume we have described the several departments of the Chinese government, and the business attended to in each department, and have given the titles of the officers transacting that business. Having furnished this preparatory information, we now propose to bring to the knowledge of our readers the names, and, as far as we are able to ascertain them, the characters, of the individuals from time to time filling the principal offices of the supreme and provincial governments,—in the hope that we may thus excite a greater interest in the affairs of China, inasmuch as they will be better understood when the individuals concerned in them are well known. A list, such as that which we now present to our readers, was published in 1832, in the "Companion to the Anglochinese Kalendar," and more partial ones have since appeared in the Kalendars for the succeeding years; but all unaccompanied by any explanation of the nature of the various offices, or the characters of those who fill them. This defect, in regard to the last particular, we are at present able but partially to supply.

In the following list we will adopt the same arrangement of the departments of government as we have before done, taking first the

general and local public offices of the capital, next the provincial, and then the colonial governments. Notices of the characters of a few individuals we will introduce in subsequent numbers; but will briefly state the duties peculiar to the officers of each department in their own place. Our list is drawn from the Tsin-shin tseuen shoo, "complete book of the girdle-wearers" (or belted gentry), which corresponds to the European "red book," or Court Calendar. This work is published quarterly at Peking, and contains the names of every officer down to magistrate's chief clerks, according to the latest information possessed at the capital. It consists of four small volumes, to which are sometimes added two others, containing lists of the army and navy, under the title of Chung keu pei lan, "the central pivot (so the Chinese term the army) presented to view."

With regard to our mode of writing the names, our readers should keep in mind, that the Chinese have both a family and an individual name, the former of which is placed first—the reverse of the European method; and that the Tartars have no surname: hence in writing a Chinese name we distinguish the family from the personal name, as *Tăng Tingching*, in which Tăng is the family name, and is written first; while in writing a Tartar name we make only one word of it, as *Muchangah*. The Tartars, however, imitate the Chinese in designating their officers by the first syllable of their names (which with the Chinese is the surname), and in place of saying Muchangah tajin, his excellency (or the magnate) Muchangah, they say Mŭ tajin, in the same manner as a Chinese would say Tăng tajin, the magnate Tăng. In the Chinese names, we always follow the orthography of Morrison's Dictionary—except in the few cases mentioned in the first number of our third volume; but in the Tartar names we often differ from that orthography, in order to approach more nearly to the pronunciation of the Mantchou. The above difference in the mode of writing the names of Chinese and Tartars, will sufficiently mark the officers who belong to those two nations respectively. To show of what province a Chinese is a native, we will simply mention the name of the province, as 'Pan Shengăn, of Keängsoo.' An asterisk after a Tartar name will mark the individual as being of the imperial kindred; this mark † will show him to be a Mongol, and not a Mantchou Tartar; an asterisk after a Chinese name will rank the individual as being a naturalized Tartar, that is, a descendant of those Chinese who aided the reigning family in the conquest of China, and who in consequence enjoy the same privileges as Tartars.

THE IMPERIAL FAMILY.

H. M. THE EMPEROR, at his accession to the throne, assumed the title of TAOUKWANG, the glory of reason. His own name is not allowed to be written, being regarded as too sacred for the vulgar ear, and is consequently unknown. He is the late emperor's second son, was born on the 10th of the 8th moon, 1781, and succeeded his father on the 24th or 25th August 1821.

Sons of the Emperor.

Yeihkwei, entitled ta (chief) Ako, born of the late empress, and died during the year 1831, about 21 years of age.

Yeihshun, entitled second Ako, born of a Chinese lady, and consequently incapable of succeeding.

Yeih ——, third Ako, name unknown; either a daughter, or deceased.

Yeihchoo, fourth Ako, born in the 6th moon of 1831; his mother, a Mantchou lady, has since been created empress.

Yeihtsung, fifth Ako, born of a Mantchou lady, in the 6th moon 1831.

Brothers of the Emperor.

Meënhae, entitled Tun tsinwang.

Meënyu, entitled Hwuy keunwang, degraded in 1831 from the rank of tsinwang.

Uncle of the Emperor.

Yungtseun, entitled E tsinwang, elder brother of the late emperor; it appears probable from reports that he has lately died.

Nephews of the Emperor.

Yeihshaou, entitled Ting tsinwang, controller of the imperial kindred.

Yeihche, entitled Suy keunwang.

Cousins of the Emperor.

Meënmin, entitled King keunwang.

Meënsae, entitled peitsze.

Meënsew, entitled peile.

There are probably several other cousins but as they do not hold any offices, their names are not mentioned in any document to which we are able to refer.

The General Government

Comprehends two Councils, and six supreme Boards, a Colonial Office, a Censorate, an academy, and some minor courts.

GREAT COUNCIL OF STATE, KEUN-KE CHOO.

This council is composed of several princes of the blood, nobles of the highest rank, the ministers of the Nuy Kŏ, and presidents of the several Boards and public offices, together with such other high officers as the emperor is pleased to appoint. No list of the members is published: they are called Keun-ke tachin. (See the present volume, page 138.)

THE INNER COUNCIL, NUY KŎ.

It corresponds in some degree to the European cabinets; the principal ministers are usually six, called ta heŏsze, great scholars; but the number may be altered at pleasure. (See page 149.)

Ta heŏsze.

Changling, kung (or duke) of the second order, a general-in-chief, superintendent of the Colonial Office, &c.

Pan Shengăn, of Keängsoo, president of the imperial academy, superintendent of the Board of Revenue, &c.

Wănfoo, superintendent of the Board of Civil Office.

Yuen Yuen of Keängsoo, superintendent of the Board of War.

Assisting ta heŏsze.

Muchangah, superintendent of the Board of Works, president of the imperial academy and of the Board of Civil Office.

Wang Ting, of Shense, superintendent of the Board of Punishments, and president of the Board of Revenue.

THE SIX BOARDS, LUH POO.

By these Boards all the affairs of the eighteen provinces of China are arranged, and all provincial officers act in connection with them, either as ex officio members, or under their direction. Their chief officers are six, two shangshoo (esteemers of learning,) whom we call presidents; and four shelang (attendants of the emperor), whom we call vice-presidents. (See page 139 et seq.) Over these, a minister of the Nuy Kŏ is sometimes appointed superintendent.

BOARD OF CIVIL OFFICE, LE POO.

Superintendent:—Wănfoo, minister of the Nuy kŏ.
Shangshoo:—Muchangah, minister of the Nuy kŏ.
Tang Kinchaou, of Chĕkeäng.
Shelang:—Kweilun,† lieut.-commander of the city guards.
Chin Sungking, of Chĕkeäng.
Wănking, superintendent of the Kwangluh szo and Kwŏtsze keën.
Kung Showching, of Chĕkeäng, literary chancellor in Keängsoo.

BOARD OF REVENUE, HOO POO.

Superintendent:—Pan Shengăn, minister of the Nuy kŏ.
Shangshoo:—Keying,* a controller of the imperial household.
Wang Ting, of Shense, minister of the Nuy kŏ.
Shelang:—Yeihke,* a prince of the blood, entitled chinkwŏ tseängkeun.
Chaou Shingkwei of Cheihle.
Arpangah, a controller of the imperial household.
Ching Ngăntsih, of Nganhwuy.
Governors of the granaries at Tungchow and ex officio Shelangs: Teĕlin;* and Wang Tsootang, of Chĕkeäng.

BOARD OF RITES, LE POO.

Shangshoo:—Anming, a superintendent of the sacrificial and ceremonial courts.
Wang Showho of Keängse.
Shelang:—Sĕkĕtsingĕ, a superintendent of the ceremonial court.
Too Ngŏ, of Shantung.
Leënshun, lieut.-commander of the city guards.
Chŏ Pingteën, of Szechuen.
Officers of the Musical Board:—Ting tsinwang,* and Hengăn.*

BOARD OF WAR, PING POO.

Superintendent:—Yuen Yuen, minister of the Nuy kŏ.
Shangshoo:—Yeihshan;* and Wang Tsungching, of Nganhwuy.
Shelang:—Paoshen; Chin Ke, of Keängsoo; Ankwei; and She Poo, of Shantung.

BOARD OF PUNISHMENTS, HING POO.

Superintendent:—Wang Ting, minister of the Nuy kŏ.
Shangsoo:—Chingkĕ; and She Cheyen, of Keängsoo.
Shelang:—Antĕhängĕ; and Lew Pinsze, of Hoopih; Leënking; and Yaou Yuenche, of Nganhwuy.

BOARD OF WORKS, KUNG POO.

Superintendent:—Muchangah, minister of the Nuy kŏ.
Shangshoo:—Tsaetseuen,* a fookwŏ kung (or imperial dùke).
Ho Linghan, of Honan, superintendent of Peking city.
Shelang:—Yuching; Chin Weikeaou of Chekeäng, literary chancellor in Nganhwuy; Saeshangah;† and Woo Keĕ, of Chĕkeäng.

THE COLONIAL OFFICE, LE-FAN YUEN.

This office has the direction of all the colonial possessions in Mongolia, Soungaria, Turkestan, and Tibet; as also of some foreign relations, particularly with Russia. Its officers are all Tartars, bearing the same titles as the officers of the six Boards.

Superintendent;—Changling,† minister of the Nuy kŏ.
Shangshoo:—Hengăn,* a fookwŏ kung, or imperial duke.
Shelang:—Kiluntae; Weikin.*
Supernumerary shelang:—Mahabalah, kung or duke of Kharatchin.

THE CENSORATE—TOO-CHA YUEN.

The chief officers of the Censorate are too-yu-she, and assistant too-yu-she, or chief and assistant censors. It is their duty to find out abuses and mal-administration wherever existing, and report them to the emperor.

Chief censors:—Oochungĕ; Woo Chun, of Nganhwuy.
Assisting censors:—Yungchao; and Maou Sheihseun, of Shantung.
Pooche; and Pan Sheihngăn of Nganhwuy.

COURT OF REPRESENTATION, TUNGCHING SZE'S OFFICE.

This court receives memorials from the provinces, and hands them over to the Nuy Kŏ; it also receives appeals of the people to the emperor. Its officers are two tungching sze, two deputies, and two councilors. (See page 149.)

Tungching sze:—Kungpoo; and Shwae Chinghan, of Hoopih.
Deputies:—Tohwan; and Woo Kejuy, of Honan.

THE TA-LE SZE, A CRIMINAL COURT.

It is the province of this court to try special criminal cases. It is one of the *nine* courts for consulting on important governmental matters, the other eight being the six Boards, the Censorate, and the Tungchingsze's office. This court, the Censorate, and the Board of Punishments are also joined under the name of the three courts, for the trial of highly important criminal cases. The officers are two king, or presidents, and two shaou-king, or deputies. (See page 149.)

Presidents: Mukingah, a noble of the class tsze (baron).
Pih Yung, of the district of Peking.

IMPERIAL ACADEMY, HANLIN YUEN.

The objects of the academy are, as may be supposed, entirely of a literary nature, but not without a view to qualification for office. Its chief officers are two presidents. The provincial literary chancellors are usually appointed from among its members. (See page, 150.)

Presidents:—Pan Shengăn, Muchangah, ministers of the Nuy kŏ.

Local Metropolitan Offices.

Superintendent of the city:—Ho Linghan, shelang of the Board of Works.
Fooyin, or *mayor:*—Teën Sungneën, of Shanse.
City guards: commander,—Keying,* president of the B. of Revenue.
Lt. commander, Kweilun,† shelang of the Board of Civil Office.
Leënshun, shelang of the Board of Rites.

THE TSUNGJIN FOO.

This is a Court for the government of the imperial kindred. There are five chief officers. (See page 184.)

Tsungling:—Yeihshaou, Ting tsinwang, nephew of the emperor.
Tsungching:—Kingmin, Suh tsinwang; Jinshow, Juy tsinwang.
Tsungjin:—The peitsze Meënsae; the peile Meënsew.

Treasurers:—Kingmin, Suh tsinwang; and Hengăn,* president of the Le-fan yuen.

CONTROL OF THE IMPERIAL HOUSEHOLD, NUY-WOO FOO.

The officers of this court are not all named in the Peking court calendar; their duties may be seen detailed at page 185 of the present volume.

Controllers:—Arpangah,* Kingching,* Keying,* Yeihke, Tĕtăngĕ, and others.

THE SACRIFICIAL COURT, TAECHANG SZE.

This Court is under the direction of one or more superintendents, two king or presidents, and two deputies. The three following courts are under similar officers.

Superintendent:—Anming, president of the Board of Rites.
Sĕkĕtsinge, shelang of the Board of Rites.
Presidents:—Lungheun; Woo Heaouming, of Keangsoo, literary chancellor in Fuhkeën.

THE TAEPUH SZE

This court is for the rearing of horses: their is no superintendent over it
Presidents:— ————; Kwei Hing.*

THE BANQUETING COURT, KWANG LUH SZE.

Superintendent:—Wănking, shelang of the Board of Civil Office.
Presidents: Yuenluh;* Wang Weiking, of Shantung.

THE CEREMONIAL COURT, HUNGLOO SZE.

Superintendent:—Anming, president of the Board of Rites.
Presidents:—Tĕhow;* Hwang Tseŏtsze, of Keängse.

THE NATIONAL COLLEGE, KWO-TSZE KEEN.

The chief officers of this college, which is for the education of the sons of official persons, are a superintendent, two principals, and four professors. It has been remarked as anomalous that there should be *two presidents* of a Board, and *two principals* in a college, and it has been therefore recommended to adopt some other term; but it should be kept in mind that this anomaly is occasioned by the system of equally balancing the numbers and rank of the Chinese and Tartars in each public office. In the colonial office, in which no Chinese can serve, there is but one president.

Superintendent:—Wănking, shelang of the Board of Civil Office.
Principals:—Shentaou.*
Professors:—Mantchou, Pĕtsin;† Mongol, Sungan;† Chinese, Ting Shenking, of Hoonan; mathematics, Chunglin.

ASTRONOMICAL COLLEGE, KIN TEEN KEEN.

Superintendent:—Kingching,* a controller of the household.
Presidents:—Chunglin; Chow Yuking, of the district of Peking.

GRAND MEDICAL HALL, TAE E-YUEN.

Superintendent:—Yeihke,* shelang of the Board of Revenue.
President:—Changlin, of the district of Peking.

OFFICE OF THE IMPERIAL CARRIAGES, LWAN-E WEI.

Superintendent:—Tsaetseuen,* imperial fookwŏ kung, or duke.

GENERALS (TOOTUNG) OF THE EIGHT BANNERS.

We are able to give the names only of some of these; the generals are in all twenty-four, namely, one over each Mantchou, Mongol, and Tartar-Chinese banner; the number of lieut.-generals is twice as many.

Generals:—*Mantchou*, Changling, Wănfoo, Muchangah, Keying, Yeihking, Hengăn: *Tartar-Chinese*, Anming, Tsaetseun, Oochungĕ.

Lieut.-generals:—*Mantchou*, Kweilun, Wănking, Yeihke, Sĕkĕtsingĕ. Leënshun, Antèhăngĕ, Leënking, Yuching, Saeshangah: *Mongol*, Mingheun: *Tartar-Chinese*, Taoking, Woshna,† Arpangah, Lungwăn.

COMMANDERS OF THE BODY GUARDS.

Ling she-wei nuy tachin:—Changling, Wănfoo, Hengăn, &c.

PROVINCIAL GOVERNMENTS: MANTCHOURIA.

The three provinces of Mantchouria are under the direction each of a tseangkeun or commander-in-chief, with two or more foo tootung or lieut.-generals under them. The city Moukden is also under five Boards, in imitation of the six at Peking. (See page 285.)

SHINGKING, OR MOUKDEN.

Commander-in-chief:—Yeihking.*
Lt. Generals: at Moukden, Chalungah, and Kwotseăng; at Kinchow foo, Keemingpoo.
Shelang of the five Boards:—Revenue, Tèhing; Rites, Oshunan; War, Tĕchun; Punishments, Fooneyangah; Works, Yeihtsĕ.
Superintendent of the city, Tèhing; *Mayor*, Toomingih.
Literary chancellor and assistant mayor, Ung Sintsun, of Keăngsoo.

KIRIN.

Commanders-in-chief, Tseangkang.*
Lt. Generals:—at Kirin-oula,————; at Ningouta, Elechayah, at Bedouné, Kiltungah; at Sansing, Changtĕ; at Artchouke, Chang Chungking.*

TSITSIHAR OR HIH-LUNG KEANG.

Commander-in-chief, Hafungah.
Lt. Generals: at Hih-lung keang, Tseunlingah; at Tsitsihar, Shoolunpoo; at Merghen, Ortoyin.

EIGHTEEN PROVINCES OF CHINA PROPER.

These are arranged under eleven governments; for details respecting the provincial governments: see page 276 et seq.

GOVERNMENT OF CHEIHLE.

Governor, Keshen. (Residence at Paouting foo.)
Commander-in-chief of the forces, Chow Yuenshing, of Kansuh.
Literary chancellor, Woo Wănyung, of Keăngsoo.

Poochingsze, over the territory and revenue, Kwang Tsung henc, of Ngaunhwuy.
Nganchăsze, or criminal judge, Chin Tsungle, of Chĕkeäng.
Director of the gabel department, Chung Ling.*
Salt commissioner, Kwang Yuhkeën of Keangsoo.
Tootung or general at Jĕho (Zhehol), Sungfoo.
Commander of the Malan pass through the Great Wall, Tetăngĕ.
Tootung of the Chahar tribe of Mongols, Kainpoo.

GOVERNMENT OF LEANG KEANG.

Governor, and Director of the gabel; Taou Shoo, of Hoonan (at Nanking.)
Salt commissioner at Hwae kwan, Yu Tihyuen, of Kansuh.
Governor of the rivers, Teĕlin.
Governor of canal transport, Choo Weipeih, of Chĕkeäng.

1. *Province of Keängsoo*

Lt. Governor, Lin Tsihseu, of Fuhkeën (at Soochow).
Commander-in-chief of all the forces, Twan Hwăn, of Szechuen.
Literary chancellor, Kung Showching, shelang of the Board of Civil Office.
Poochingsze, Yang Hwang, of Fuhkeën (at Nanking).
Chin hwan, of Hoopih (at Soochow foo).
Nganchăsze, Yunkeën† (at Soochow foo).
Salt commissioner, Tsilamingah (at Nanking).
Grain commissioners, Kang keën, of Honan (at Nanking).
Lew Wanching, of Kwangtung (at Soochow foo).
Garrison general at Nanking, Pahapoo.†

2. *Province of Nganhwuy.*

Lt. Governor and Commander-in-chief, Sĕpŭsingih. †
Literary chancellor, Chin Weikeaou, shelang of the Board of Works.
Poochingsze, Tung Kingwan.*
Nganchăsze, Chow Teëntseŏ, of Shantung

3. *Province of Keängse.*

Lt. Governor and Commander-in-chief, Chow Cheke, of Honan.
Literary chancellor, Heu Naepoo, of Chĕkeäng.
Poochingsze, Eleäng.
Nganchăsze, Chin Kechang, of Kwangse.
Salt commissioner,
Grain commissioner, Wang Chaouyin, of Shantung.

GOVERNMENT OF HONAN.

Lt. Governor and Commander-in-chief, Kweileäng.
Literary chancellor, Chaou Kwang, of Yunnan.
Poochingsze, Choo Shoo, of Kweichow.
Nganchăsze, Yang Chinlin, of the district of Peking.
Grain commissioner, ————.

GOVERNMENT OF SHANTUNG.

Lt. Governor and Commander-in-chief, Chung Tseäng.*
Literary chancellor, Le Cheehang, of Keangsoo.

Poochingsze, Lew Szemei, of Keängse.
Nganchäsze, Ching Mowtsae, of Keängse.
Salt commissioner, Chang Tseängho, of Keängsoo.
Grain commissioner, Tan Minglun, of Keängsoo.

GOVERNMENT OF SHANSE.

Lt. Governor and Commander-in-chief, Shin Kehcën, of Honan.
Literary chancellor, Wang Chinke, of Nganhwuy.
Poochingsze, Kingĕpoo.
Nganchäsze, Kingling.
Salt commissioner, ————.

GOVERNMENT OF MIN CHE.

Governor, Ching Tsoolŏ, of Nganhwuy (at Fuhchow).

1. *Province of Chĕkeäng.*

Lt. Governor, Oorkungĕ.
Commander-in-chief of all the forces, Tae Heung, of Yunnan.
Literary chancellor, She Ping, of Shantung.
Poochingsze, Tscën Paouyin, of Keängsoo.
Nganchäsze, Lew Yunko, of Shantung.
Salt commissioner, Wang Choo, of Nganhwuy.
Grain commissioner, Kweichang.*
Garrison general at Hangchow, Hängkĕ.

2. *Province of Fuhkeën.*

Lt. Governor, Wei Yuenlang, of Cheihle.
Commanders-in-chief:—Land forces, Ma Tseshing, of Shantung.
Naval forces, Chin Hwaching, of Fuhkeën.
Kung or *duke of Fuhkeën*, Hwang Keämoo. [court.
Literary chancellor, Woo Heaouming, president of the sacrificial
Poochingsze, Ho Changling, of Hoonan.
Nganchäsze, Funglae.
Salt commissioner, Wang Yaoushin, of Chĕkeäng.
Grain commissioner, Tohwänpoo.†
Garrison general at Fuhchow, Lŏshen.

GOVERNMENT OF HOO KWANG.

Governor, Narkingĕ (resident at Woochang foo).

1. *Province of Hoopih.*

Lt. Governor, Yin Tseyuen, of Shantung.
Commander-in-chief of the forces, Lo Szekeu, of Szechuen.
Literary chancellor, Sung Lan, of Chĕkäng.
Poochingsze, Chang Yŏsung, of Kwangtung.
Nganchäsze, Ching Tseuen, of Chĕkeäng.
Salt commissioner, Shaou Keäming, of the district of Peking.
Grain commissioner, Le Yuen, of the district of Peking.
Garrison general at Kingchow foo, ————.

2. *Province of Hoonan.*

Lt. Governor, Woo Yungkwang, of Kwangtung.
Commander-in-chief of the forces, Seĕ Shing, of Kweichow.

Literary chancellor, Kung Weilin, of Fuhkeën.
Poochingsze, Kung Show, of Yunnan.
Nganchăsze, Chaou Pingyen, of Chĕkeäng.
Salt commissioner, Leäng Ngănchaou, of Nganhwuy.
Grain commissioner, Kin Kaete, of Cheihle.

GOVERNMENT OF SHEN KAN.

Governor (and Lt. Governor of Kansuh), Hoosungĕ (at Lanchow).
Literary chancellor of Shen-Kan, Lo Wăntsin, of Kwangtung.

1. *Province of Shense.*

Lt. Governor, Yang Mingyang, of Yunnan.
Commander-in-chief of the forces, Hoochaou, of Szechuen.
Poochingsze, New Keën, of Kansuh.
Nganchăsze, Le Nganyeih.*
Salt commissioner, Chin Sewting, of Chĕkeäng.
Grain commissioner, Le Tingseih, of Hoopih.
Garrison general at Sengan, Fuosăngtĕ.

2. *Province of Kansuh.*

Commander-in-chief of the forces, Tse Shin, of Honan.
Poochingsze, Leäng Changkeu, of Fuhkeën.
Nganchăsze, Ching Tihjun, of Hoopih.
Salt commissioner, Fuhchang.†
Garrison general at Ningheä, Hoshetae.
Director of the Mongols at Kokonor in Sening, Shootungah.
Commander-in-chief in Anse, Chungfuh (resident at Oroumtchi).

GOVERNMENT OF SZECHUEN.

Governor, Oshan (resident at Chingtoo foo).
Commander-in-chief of the forces, Yu Pooyun, of Szechuen.
Literary chancellor, Wang Tuh, of Shense, member of the Censorate.
Poochingsze, Le Hewăn.*
Nganchăsze, Soo Tingyuh, of Fuhkeën.
Salt and Tea commissioner, Chow Ehwuy, of Kwangse.
Garrison general, Paouhing, at Chingtoo foo.

GOVERNMENT OF LEANG KWANG.

Governor, Tăng Tingching, of Keängsoo (resident at Canton).

1. *Province of Kwangtung.*

Lt. Governor, Ke Kung, of Shanse.
Commander-in-chief:—Land forces, Tsăng Shing, of Kwangse.
Naval forces, Kwan Teënpei, of Keängsoo.
Literary chancellor, Le Singyuen, of Hoonan.
Poochingsze, Altsingah.
Nganchăsze, Wang Tsingleën, of Kweichow.
Salt commissioner, Le Chinchoo, of Nganhwuy.
Grain commissioner, Chin Kaehe, of Fuhkeën.
Garrison general at Kwangchow, Soolfangah.

2. *Province of Kwangse.*

Lt. Governor, Hwuykeih,
Commander-in-chief of the forces, Chin Keseping, of Nganhwuy.
Literary chancellor, Che Sängchun, of Yunnan.
Poochingsze, Hwa Chuh, of Kweichow.
Nganchäsze, Sung Keyuen, of Shanse.
Salt commissioner, Yun Peifun, of Yunnan.

GOVERNMENT OF YUN-KWEI.

1. *Province of Yunnan.*

Governor, Elepoo (resident at Yunnan foo).
Lt. Governor, Ho Heuen, of Chěkeäng.
Commander-in-chief, Le Kwotung, of Kweichow.
Literary chancellor, Le Keätwan, of the district of Peking.
Poochingsze, Woo Changhwa, of Keängsoo.
Nganchäsze, Wang Weiching, of Shantung.
Salt commissioner, Wang Tsängfang, of Keangse.
Grain commissioner, Chin Lansäng, of Chěkeäng.

2. *Province of Kwcichow.*

Lt. Governor, Yutae.
Commander-in-chief, Tang Wanshuh, of Kweichow.
Literary chancellor, Koo Kihshin, of Shanse.
Poochinsze, Etänge.†
Nganchäsze, Yang Teënpang, of Nganhwuy.
Grain commissioner, Jin Shoosän, of Honan.

COLONIAL GOVERNMENTS AND RESIDENCIES.

The colonial governments and residencies are five; namely, the governments of Ele and Oroumtchi, and the residencies on the Russian frontier, in Mongolia, and in Tibet.

Government of Ele.

Commander-in-chief, Teishunpaou (resident at Ele.)
Counselors: at Ele, Yeihshan; at Tarbagatae, Kentsookě Tsělang.
Director general of Turkestan and Counselor, at Yerkiang, Hingtě.
Lt. General, at Cashgar, Lew Yunchung, of Kansuh.
Residents: at Hharashar, Elěkin; at Koutché, Kwochun; at Aksou, Changhäng; at Oushi, Yoleäng; at Khoten, Fafungah.†
Deputy resident: at Yerkiang, Kwanfuh.

Oroumtchi.

General, at Oroumtchi, Changtsin; *Resident;* at Hami, Sayingah, *Deputy*, Natangah.

On the Russian Frontier.

Lt. General on the Russian frontier, Poochang.
Counselor, Lupoo; *Counselor at Kobdo*, Yuhshoo.
Director in Ouliasoutai, Tchélun Dordji, a foreigner.

Mongolia.

Residents, at Kourun, Kopoopingah, and Dordji Rabwan.†

Tibet.

Residents: at Lassa, ———, at Chasih-h'loumbou, ———.

In the above list, we have confined ourselves chiefly to the civil authorities, naming only the heads of the military; we may briefly remark, that, throughout China Proper, each commander-in-chief is aided by several lieut.-generals, occupying different positions in the province; and that each garrison general is supported by two lieut.-generals, occupying either the same city, or its immediate neighborhood. It will be observed that these garrison generals are always Tartars, as also are the troops under their command, at least, by descent.—We have also omitted the superintendents of customs both maritime and inland, both on goods generally and on specific manufactures. This we have done, because the individuals seldom rise much above the rank held by them as superintendents of customs, and when they return to court are rarely again heard of. Among these is the hoppo of Canton.—In our next number, we propose giving a more detailed list of the officers of this Province.

Art. V. *Laws of the High School at Lahaina, Sandwich Islands; to which is added a catalogue, containing the names of the directors, instructors, and students connected with the school.* Lahainaluna: press of the High School, June, 1835.

This school was established in 1831, and is now under the superintendence of a committee of seven, including a principal and two assistant teachers. The number of students is one hundred and ten. The object of the school, duties of the scholars, &c., are detailed in the following paragraphs, which we extract from the pamphlet before us.

"The design of the High School is to aid the mission in accomplishing the great work for which they were sent hither; that is, to introduce and perpetuate the religion of our Lord and Savior Jesus Christ, with all its accompanying blessings, civil, literary and religious. As a means for accomplishing this great end, it is the design of the High School to disseminate sound knowledge throughout the islands, embracing general literature and the sciences, and whatever may tend to elevate the whole mass of the people from their present ignorance and degradation, and cause them to become a thinking, enlightened, and virtuous people. A more definite object of the High School is to train up and qualify school teachers for their respective duties; to teach them theoretically and practically the best methods of communicating instruction to others; together with a knowledge of the arts, usages, and habits of civilized life, with all their train of social blessings. Another object still more definite, and of equal or greater importance, is, to educate young men of piety and promising talents, with a view to their becoming assistant teachers of religion,

or fellow-laborers with us in disseminating the gospel of Jesus Christ to their dying fellow men.

"Scholars may be admitted into the High School between the ages of 12 and 25 years. Every scholar before he enters the school shall sustain an examination before the instructors, in reading, writing, mental arithmetic, and topographical geography. The proportion of scholars that may enter annually from each of the islands is as follows, Hawaii, 18; Maui, 14; Oahu, 10; Kauai, 8. After having sustained an examination, the candidate on entering shall read aloud in the presence of the school, the following declaration of obedience to the laws and regulations of the school, and shall register his name in a book kept for the purpose, with the date of his entrance.

"On account of my desire for knowledge and instruction and its benefits, therefore it is my wish to enter this school. I declare it to be my intention to obey the laws of the school. I will be diligent in my attention to all the instruction of the teachers. I will attend regularly upon the duties of the school, and give my mind to the things taught. I will not forsake the school, or go elsewhere until I shall first have obtained the consent of the teachers. That it may be clear that this is my desire, I subscribe my name in the register book of scholars of this High School."

"It shall be the duty of the scholars to attend regularly and punctually to all the duties of the school on the week days, and all the instructions of the Sabbath. For this purpose all the scholars shall be required to live in the neighborhood of the school, except with special permission granted by the instructors, which permission shall not extend, without renewal, beyond the time of a single term. Every scholar shall be expected to procure and wear a uniform suit, of such quality and pattern as the teachers shall point out. Every scholar shall be informed on entering the school, that manual labor is a part of the duties of the school, to which a portion of his time will be directed. Every scholar also on entering shall receive a printed copy of the Laws of the School. If it shall appear after a few months probation that any scholar is deficient in abilities for receiving instruction, he may be dismissed, the teachers candidly stating to him the reason. If any scholar shall become indolent or inattentive to the duties of the school, or otherwise exert an unfavorable influence, he shall be reproved, and other means used to reclaim him, and if persisted in, he shall be excluded. But if any scholar shall be guilty of adultery, drunkenness, gambling, or theft, he may at the discretion of the faculty be forthwith expelled. Tuition shall be fixed at present at the rate of ten dollars per year, but may be paid in labor for the benefit of the school.

"The regular course of studies designed to be taught in the High School will be expected in all ordinary cases to require the full term of four years. And should any be prepared to enter upon the study of theology, or if reasons exist why some should stay a longer time than four years, they shall be permitted to do so with the approbation of the instructors. The course of study to be introduced as soon as practicable, shall consist of the following branches, and in the following order.

"First Year. Arithmetic, geometry and trigonometry, sacred geography, Hawaiian grammar and languages for a select class. Second Year. Mathematics, embracing algebra, navigation and surveying, history, and languages for a select class. Third Year. Mathematics continued, natural philosophy, moral philosophy, languages for a select class. Fourth Year. Astronomy, chemistry, moral philosophy continued, church history, and languages, as above.

"The school shall be divided at present into such classes and divisions as that the foregoing studies may be introduced and taught to the best advantage. The whole school shall meet between daylight and sunrise each week day for prayer, at which one of the instructors shall preside; the roll shall be called, absentees marked and called to an account at least once a week. The students shall be required to attend to such studies and kinds of manual labor, and at such time and place as the instructors shall appoint, and at each recitation a roll shall be called of the particular class or division about to recite. On the afternoons of Tuesdays and Thursdays each week, or at other times equivalent, the whole school shall meet for biblical instruction, embracing the interpretation of Scripture, evidences of Christianity, archeology and sacred geography; and Friday afternoon of each week, or time equivalent, shall be spent in exhibiting and correcting compositions in the Hawaiian language, and in elocution. One or more literary societies may be formed in school for mutual improvement, as shall be judged best by the instructors. After the present year, the school year shall commence on the second Wednesday of July, at which time only, as a general rule, all scholars shall be received. There shall be three vacations each year, the first, from the last Wednesday in May to the second Wednesday in July; the second, two weeks from the second Wednesday in October; the third, two weeks from the second Wednesday in February. There shall be two examinations in each year, one in October, and one in May, to be conducted at the discretion of the teachers."

Art. VI. *Journal of Occurrences. Fires in Canton and Honan; fall of snow; new governor; Chinese new year; disturbances in the province of Canton near Fuhkeën; death of Tŏtsin; Anming permitted to ride in the forbidden city; interdicted lands; repair of dikes in Chĕkeäng; Sungkeun; imperial envoys.*

Fires in *Honan and Canton.* Since the fire within the walls of Canton, which occurred on the 22d of November, there have been several others in the suburbs and on Honan. One in the latter place broke out on the morning of the 21st ultimo, and swept away about thirty buildings. Another, which occurred three days afterwards, on this side of the river, in 'carpenter square,' consumed about

eighty buildings, most of which were shops of mechanics. In the Court Circular of the day it was thus noticed: "Lew, the acting magistrate of Nanhae and his assistant Woo Ping have reported that, on the 7th instant (January 24th), at five o'clock in the morning, a fire broke out in Kuhfow beyond the Yewlan gate: it originated from a fire kindled for boiling tea in the shop of Leäng, a manufacturer of tea-boxes; it spread in every direction, until thirty-two shops were consumed and nineteen torn down; then it was extinguished." The fire in this instance being within a few rods of the foreign factories, much anxiety was felt for their safety, and especially at the time when the custom-house on the Creek was in flames. For a while, the destruction of No. 2 Creek factory seemed inevitable. The flames driven by a fresh breeze which came down the Creek, swept away the light venetians and burst through the windows in the first, second, and third stories of the house; and but for the time lyarrival of Mingqua's engine and the prompt exertions of a few foreigners, the whole factory must have been lost. These repeated fires call for some better means of averting such calamities, than have hitherto existed.

Monday, the 8th. *Snow* fell last night and covered the grounds and roofs of the houses with a coat nearly two inches thick. Such occurrences in Canton are very unfrequent, probably not once in a century.

Friday, the 12th. *The new governor*, Tăng Tingching, arrived in the city to-day, and entered immediately on the duties of his office.

Wednesday, the 17th. *The new year* of the Chinese, the 16th of his majesty Taoukwang, commences to-day.

Wednesday, the 24th. *Serious disturbances* have recently occurred in this province at Pooning heĕn in the department of Chaouchow, near the borders of Fuhkeĕn. It is rumored that several persons have been killed, and that three thousand troops have been ordered to go thither to repress the malcontents. His excellency Ke, the fooyuen of Canton, has gone thither also, and carried with him the imperial death-warrant that he may execute on the spot such as he shall judge to be worthy of capital punishment.

Tŏtsin. This venerable minister has at length gone the way of all flesh, at the age of about eighty-five years. He died at his own house in Peking, having retired during the preceding year. We subjoin a translation of the emperor's edict on the subject, as being less formal than is usually the case. It is dated the 24th December, 1835.

"The retired ta heŏsze, Tŏtsin, was nominated a member of the great council of the nation in the reign of Keĕnlung. In the reign of Keäking, our imperial father selected him for various appointments, and advanced him to a seat in the 'great central house' (the Nuy Kŏ), to aid him in his more private councils. From the time that we have mounted the 'highest pinnacle,' we have still further placed our confidence in him. He has displayed his abilities for upwards of fifty years; his ministerial assistance has been very important; and great trust has been placed in him. He has served three generations in succession, and has been the favored recipient of imperial grace and affection. In the management of affairs he was sincere, faithful, and upright.

"In the winter of our 11th year (1831-32), he requested permission to resign office, on account of age and infirmity. We could not bear immediately to direct his retirement from office; but considering that he had entered upon his eighth decade (he was then about 81), and fearing lest he should exert himself too much to accomplish his duties, we manifested towards him a special degree of sympathizing regard, and permitted him to retire from the duties of office, retaining all the emoluments thereof. We also sent him yearly presents of ginseng and tea, and frequently made inquiries respecting him, that he might be enabled to spend his old age with satisfaction of mind, and enjoy his advanced years with self-respect.

"We have now heard of his sudden departure, and have been filled thereby with grief and sorrow. We direct a tolo king (book of prayers) to be given (to his family); and command the prince Meĕnmin to go, attended by ten officers of the imperial guards, and offer libations (to his spirit). On the 7th inst. (Dec. 26th), we ourself will repair to his house, and offer a libation. We also add to our former favors, and confer on him the title of taetsze taesze, chief guardian of the crown prince. We direct that his name be enrolled in the sacrificial temple of the

"good and worthy;" and that 1.500 taels be furnished from the treasury of the imperial household to defray the expenses of his funeral. Whatever demerits stood against him as regards the duties of his office are to be withdrawn. Respecting the funeral rites to be observed, let the appropriate office examine the regulations, and report. We would thus manifest our extreme and anxious regard for our aged servant. Respect this."

The following is of a later date.—"We have to-day visited the house of the late ta heŏsze, Tŏtsin, to offer a libation, and thereby manifest our affection for an aged servant. When his grandson, Kingsuy, the yuenwaelang of the taepuh sze office, returns from mourning, let our favor be shown by his promotion to the office of langchung."—From this it would appear that Tŏtsin has survived most of the members of his family, as his grandson is the only person to receive the emperor's favors. And, if we may judge by the pecuniary gifts, the late venerable minister did not profit much by the many opportunities which he must have had, during the long period that he was first minister, of enriching himself and family.

Anming. The following imperial edict is characteristic. "Let our favor be extended to Anming, the president of the Board of Rites, in permiting him to ride on horseback within the precincts of the forbidden city." This permission is usually granted to the officers of high rank, in cases of extreme age or infirmity.

Interdicted lands. The subject of the following edict is wholly new to us and will probably be so to many of our readers. It is one among many illustrations of the suspicious spirit of the Chinese government.—"Imperial edict. Taou Shoo and his colleagues have presented a memorial requesting that certain interdicted mountain lands should still continue to be interdicted to the people; and have also laid before us a draft of regulations drawn up by them, to be observed in the enforcement of the interdict. These interdicted mountain lands lie on the borders between the provinces of Keängse, Fuhkeĕn, and Chĕkeäng. The mountains are elevated, the roads distant, and the cultivable land but little; and it is to be feared that traitorous men, ambitious of unlawful gains, may enter within the interdicted boundaries, and assemble therein for the purpose of creating disturbances. Let the lands still be interdicted as heretofore; and let the twenty military posts in Chĕkeäng and the six posts in Fuhkeĕn already established, as well as the regulations fixed for the due enforcement of the interdict, all remain as before. But as it will always be easy to plead in excuse, that wandering people have gone within the hills without the observation of the military stationed there, it is requisite that the boundaries should be precisely defined, in order that responsibility may be fixed on individuals. If within any of the eight military posts in the interdicted lands belonging to the districts of Shang jaou and Kwangfung, in Keängse, any persons should be found clandestinely cultivating the ground, whenever such are caught, inquiry shall be made as to the post by which they entered; and the military of that post shall be forthwith punished according to law. The same shall be the case as regards the six posts in Fuhkeĕn. Let all other points be arranged as recommended in the memorial. Respect this."

Repair of dikes in Chĕkeäng. The lieut.-governor's application for 17,393 taels for the repair of the dikes on the coast of this province has been granted. Notwithstanding the almost *forced* subscriptions drawn from the wealthy among the people for such repairs, their frequent recurrence must render them a heavy draft upon the imperial purse. A similar application for the repair of the banks of the Yangtsze keäng has been made for 19,000 taels, in addition to 100,000 taels subscribed by the merchants of Hanyang foo!

Sungkeun. We observe a memorial from the commander-in-chief at Ele in Soungaria, requesting permission to place this aged minister's name in the sacrificial hall of Ele. Hence we infer that he has at length really died. The venerable old man's career has been remarkably checkered, a series of rises and falls, from the period of his first elevation by Keĕnlung to the present time. For interesting particulars respecting him, see Timkowski's Russian Mission to China, vol. 1, p. 333; also our present volume, page 61, et seq.

Imperial envoys. By the arrival in Canton of a communication from the general council of state to the provincial government, we are informed that two imperial envoys have been directed to proceed to Canton to investigate some affair. Their names are Chaou Shingkwei and Ho Linghan: what is the business to which they are to attend, we have not yet learned.

THE

CHINESE REPOSITORY.

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ART. I. *Notices of Modern China: Rebellions among the Mohammedans in Turkestan, among the Meaoutsze and other mountaineers both in China Proper and on the frontiers of the empire.* By R. I.

THE first notice that we find in the Peking gazette of the insurrection in Turkestan was on the 26th December, 1826. The account of the capture of the rebel chief reached Peking in March 1828. This rebellion excited unusual alarm throughout the empire, from an expectation that the rebels, who were Mohammedans, would be joined by the people of the same persuasion beyond the frontiers, which proved to be the case. The Booriats of Andijan (Kokan), who had supported the rebel chief, made an irruption into Cashgar in 1830, after his death, but were repulsed by the Chinese, which event terminated the insurrection.* This was the most alarming occurrence which has happened during the reign of the present emperor; but there have been frequent minor insurrections in other parts of the empire. The most troublesome of the latter order have been occasioned by the Meaoutsze and other tribes lodged among the mountains in the very heart of the empire, and by the people in the island of Formosa.

An interesting account of the reduction of the Meaoutsze of Szechuen by the Chinese in 1775, is given by Pere Amiot in the third volume of 'Memoires des Chinois;' but we imagine that they were then but imperfectly subdued, and that they remain so at this day, since we find in the Peking gazettes frequent notices of disturbances occasioned by them and their kindred tribes. They have probably been always engaged in plundering the inhabitants around them, for we find an especial clause in the Penal Code to prevent their depredations; 'in all cases of murder, committed by the people called

* Canton Register, Dec. 18th, 1830.

Meaoutsze, for the sake of obtaining booty, all the parties to the crime shall suffer death by being beheaded immediately after conviction.'* In this, as in other respects, they resemble the Bheels, Meenas, and other hill tribes in India; and like them they are probably either the aborigines of the country, or people driven by oppression from the plains below, at a very early period of Chinese history.

There are also certain roving tribes of Eleuths on the borders of Szechuen; and others around the lake of Kokonor on the borders of Shense, who occasionally make irruptions into China Proper, and whose depredations are not always to be distinguished from those of the Meaoutsze. In 1817,† some of these tribes descended from the mountains into the province of Szechuen, plundered and carried off the inhabitants to a degree which induced the governor of the province to put the troops in motion against them. According to his own account, he brought back several hundred captives; but the expense attending the expedition was so great that the emperor would not sanction it, but made the governor himself responsible for it, which so disconcerted him that he hanged himself. The invasion was partly occasioned perhaps by his own mismanagement, for we find his successor paying great attention to the improvement of the province in 1819, rebuilding the walls of towns, &c.‡ In 1817, there was an insurrection in the neighboring province of Yunnan;§ and again in 1818, when the rebels, who seemed to have been organized, threatened the capital of the province in which the commandant shut himself up.‖ The governor brought a force, however, to his rescue, routed the rebels who took refuge with the foreign tribes beyond the frontier, and captured their leader. The governor issued a proclamation at the same time, promising the foreign tribes protection in case of their discountenancing the rebels, and threatening them with extermination if they protected them. This had its effect probably, for we hear no more of them until two years afterwards, when a warfare commenced with a race of mountaineers called Lolo.¶

These people are described as "tall in stature, having deep-set eyes, and high hooked noses, flat faces and white teeth, shaving the beard, and wearing whiskers. They are expert in the manufacture of strong armor, sharp swords, good lances and bows. They breed also excellent horses, are fond of shooting, hunting, and the practice of the spear. Their soldiers are the most renowned of all the barbarian tribes." This is probably one of the tribes of Shans which live between the Chinese provinces of Yunnan and Szechuen and the British territory in Assam. We have no information as to the occasion of the war; but on receipt of the intelligence, an express, traveling six hundred *le* (about 170 miles) daily, was dispatched to the commander-in-chief in Szechuen; who was appointed imperial commissioner; while the governors and generals of the

* Appendix to the Penal Code, p. 561.
† Indo. Gleaner, Aug., 1818, p. 136.
‡ Indo. Gleaner, Jan. 1820, p. 231.
§ Indo. Gleaner, Feb. 1819, p. 43.
‖ Indo Gleaner. Jan. 1819, p. 16.
¶ Indo. Gleaner, Ap. 1822, p. 310.

neighboring provinces, were to hasten to the scene of action. We have no particulars of the warfare; but it terminated quickly, for shortly afterwards we find a list of the meritorious officers and men engaged in it, which had been presented to the emperor for promotions, returned, because it was longer than the "short war and speedy victory called for."* We gather also that fire arms of some kind were required, since a tumbrel blew up after the victory and killed forty-five men and wounded nineteen,—the only return of casualties which we find recorded.

The Peking gazettes notice another predatory inroad upon the western frontier of Yunnan in 1826,† which is attributed to the neglect of the officers of government, who were accordingly punished. The borderers on the Burman side made an irruption the following year,‡ but were driven back by the military, and forty-four prisoners captured. We read of another revolt in 1828;§ the leader of which had an imperial seal engraved, and published manifestoes on the frontier and in Cochinchina, to invite people to his standard; but it was quickly suppressed and the leader escaped into Cochinchina. The governor reported that he had quelled another insurrection in 1830.‖ We find no further mention of disturbances in this province until 1834,¶ when the Peking gazettes contain cursory notices of affrays in which the military were employed on the frontiers both of Szechuen and Yunnan; the Burmans were mentioned in connection with the latter province.

To return to Szechuen. In 1819, the emperor issued special orders respecting Lingan foo, which from its nearness to the outer settlements had been the scene of great confusion. His majesty says:**

"'The districts in which the foreigners dwell, being very woody, they afford an easy shelter for banditti; the foreigners are therefore permitted to cut down the trees for firewood, for their daily use, and the officers are not allowed privately to hinder them.' With respect to requiring the foreigners to deliver up the guns and weapons in their possession, his majesty observes: 'The foreigners provide these guns and weapons either for hunting, or self-defense against the attacks of robbers; if they are required indiscriminately to deliver up all in their possession, they will have nothing wherewith to guard their persons; it is necessary therefore that the officers and heads should make diligent inquiry as to the extent to which it is necessary to deliver up the guns and weapons, and pay the price for them; but in requiring the delivery, they must by no means use this as a pretence for threatening the people and extorting money from them. The officers and heads are strictly prohibited from compelling the people to work without pay, and from injuring them in any way; natives of China are also forbidden to enter into the districts of the foreigners, as many troubles have arisen from vicious Chinese going there, and scheming to deprive the foreigners of their property:

* Indo. Gleaner, April, 1822, p. 314.
† Mal. Observer, Dec. 19th, 1826.
‡ Mal. Observer, March 27th, 1827.
§ Canton Register, Jan. 17th, 1829.
‖ Canton Register, Sept. 6th, 1830.
¶ Canton Register, May 20th, 1834.
** Indo. Gleaner, Jan. 1820, p. 233.

merchants, in order to travel, must obtain a pass, and be restricted to a certain time, which if they exceed, they are to be punished.' His majesty directs that when robberies take place among the foreigners, information be immediately given to the proper officers, and the case be instantly tried, in default of which the constables and magistrates are to be punished. On the subject of instructing the foreigners, in order to improve their morals, the emperor says, 'The manners of the foreigners are in general hasty and fierce, but there are some men of learning among them; let the rulers in those parts therefore issue proclamations admonishing the people, and let them enjoin the inferior officers to make it more fully known, in order that the people may rest contented in their stations, and cherish a fear of the laws; when this practice has been followed a little time, their manners will certainly be corrected and improved.' At the close of the paper, his majesty admonishes the governor and those under him vigorously to carry into effect the things enjoined above, and to adhere to them long, in order to tranquillize the foreigners and the people dwelling on the border."

We find the governor of that province remonstrating in 1821,* against a proposed reduction of his military forces, which then amounted to 33,973 men, who seemed to find ample occupation. There was an irruption on this frontier in 1827,† by some foreign tribes who carried off the natives to sell them as slaves. A foreign tribe called Tsingke, within the province, revolted in 1833,‡ and occasioned a large expenditure of treasure to quell it. On another occasion we find the envoy, bearing tribute from the grand lama of Tibet to the emperor, wounded and plundered by the wild tribes on the borders of Szechuen;§ and also an insurrection of the tribes within the province. In 1832, one of these tribes, called Meënpah, plundered and burnt twenty-five different places in the space of two months. ‖ These barbarous tribes, says the Peking gazette,¶ have combined together for many years to cause confusion; a crime not to be forgiven. This time, the governor assembled troops, entered the country, attacked the rebels and gained several successive victories. From the 28th and 29th days of the second moon to the 19th of the third moon, they were burning the nests of the thieves: many of the barbarous clans were slaughtered and all the leaders taken.

The tribes on the frontier further to the northward appear equally troublesome. A Tartar chief was rewarded with a peacock's feather in 1826,** for assisting the officers of government to destroy certain rebels of the Kinghe tribe, on the banks of the Kaeho, beyond the provinces of Kansuh and Shense. Some of the tribes to the southward of the Yellow river in Sliense,†† crossed that river on the ice five times in the following year, and plundered the Mongol pastoral tribes, who live about the lake of Kokonor. The authorities at Sening sent 3000

* Indo. Gleaner, Oct. 1821, p. 226.
† Mal. Observer, Sept. 9th, 1828.
‡ Chinese Repository, vol. 2, p. 144.
§ Chinese Repository, vol. 4, p. 200.
‖ Canton Register, July 2d, 1832.
¶ Canton Register, June 30th, 1835.
** Peking Gazette, 3d moon, 10th day.
†† Mal. Observer, Ap. 10th, 1827.

regular troops after them,* who pursued the freebooters into their own fastnesses, and obliged them to restore 30,150 head of cattle, horses, and sheep, and to give up seventeen of the offenders who were carried to Sening and beheaded, and their heads suspended in cages in the market-place.

A native of Kansuh province, a plebeian, presented a petition to the emperor in 1831,† to complain of the conduct of Changling, one of the present ministers of China, and one of his colleagues, for mismanagement in their administration of the affairs of the western frontier. Speaking of the pastoral tribes about the lake Kokonor, he says, that they formerly bought tea and corn from the Chinese, who were allowed a free commercial intercourse with them; but that mismanagement had interdicted that trade, and cut off the means of subsistence of the people. He then speaks of a tribe of people near the source of the Yellow river, called "black foreigners," who live solely by plunder. "So long ago as thirty years," continues the petitioner, "these black foreigners created a disturbance, and Changling was sent against them, who instead of awing them by his military power, suffered them to go unpunished, and so left a heritage of calamity to his successors, and the people. In the 21st year of the late reign, a Chinese of the name of Chang was plundered of more than a thousand sheep by these people. A military officer caught some of them and brought them to Changling, who instead of punishing them, reprimanded the officer. Since then, the black foreigners have been worse than before; and for the last twenty years, murder and rapine have destroyed one half of the inhabitants in the neighborhood of the lake. No one dares to make complaint against the black foreigners, who to this day denominate Changling their benefactor." It is scarcely necessary to say that the poor man was punished for obtruding his opinions on government; but they are probably true, as regards the plunder, notwithstanding.

It was the same people, perhaps, who made inroads in the Chinese territory, in the winter of 1832–33,‡ to steal the cattle of the inhabitants, but were repulsed by the military. We may form an idea of the occupation of the military in defending the frontier and quelling insurrections within it, since the Chinese have no other kinds of warfare, from the petition of a veteran general in his 62d year,§ who requested permission in 1827 to retire on full pay. He stated that he had been engaged in four wars; had fought one hundred and eighty-five battles; killed twenty-five rebels; taken three prisoners, and been once wounded. Another who was allowed to retire in 1833,‖ had been in forty-eight battles, killed eight rebels, and been once wounded.

The hill tribes within the provinces, however, appear to occasion more employment for the military, then those scattered along the frontier. An account of these tribes in the Canton Register,¶

* Mal. Observer, Ap. 8th, 1829.
† Canton Register, Oct. 1st, 1831.
‡ Chinese Repository, vol. 1, p. 512.
§ Mal. Observer, Ap. 10th, 1827.
‖ Chinese Repository, vol. 1, p. 512
¶ Canton Register, Dec. 12th, 1829.

following a native writer, enumerates eighty of them, distributed through the provinces of Kwangtung (Canton), Kwangse, Kweichow, Yunnan, Hoo Kwang, Szechuen, and other provinces. A party of these mountaineers appeared in Canton in 1830. "They came down the western river," says the Canton Register,* "in small boats not larger than a London wherry, with oil for sale. They had acquired the mandarin tongue, as an uneducated, Highlandman or Welshman learns English. It was ascertained that their native tongue is entirely different from Chinese; that it is unwritten, and that consequently they have no books: they have no temples nor priests, nor set forms of religion, nor visible objects of worship. The only religious service they would acknowledge was new year's ceremony, which they had learned from the Chinese. Polygamy is confined to a few rich men among them. These men had not shaved their heads in the Tartar-Chinese manner, but braided up the hair on the top of the head, somewhat in the manner of Chinese women, which circumstance the poor Chinese seized hold of to distinguish them from their fellow country-men, whose dress in other respects, the mountaineers had assumed on quitting their native hills. They had been about a month in coming down to Canton." A similar description of these people is given also in the "Canton Miscellany," with a few words as a specimen of their language.

These mountaineers and their kindred tribes in the neighboring provinces have been unusually troublesome in the last few years. We find troops sent to Leënchow,† in the northwest part of the province of Canton, to act against them in the beginning of 1820,‡ and the governor proceeding to Kwangse to quell an insurrection, later in the year. In 1826, the Meaoutsze of Kweichow are spoken of as making predatory attacks; § the governor in his dispatches to the emperor,‖ at first recommended severe measures, but afterwards became alarmed, apparently, at the difficulties in his way; for the emperor told him in his reply, "that he must not, because of the difficulty of swallowing, give over eating altogether." Persevere, adds his majesty, or you will degrade the government altogether. We find the troubles continued in the following year.¶ The fooyuen of Keängse reported in 1831,** that the people on the borders between Keängse and Kwangtung, are by nature, a fierce intractable race: "robbery and rape are their common occupations." He had been obliged to call out the military, who had captured upwards of a hundred of the offenders: they fell sick, and the fooyuen being apprehensive that they would die and escape ignominious punishment, tried and executed them on the spot. The emperor added with the vermillion pencil to this report: "perspicacity and knowledge of governmental justice ought always to act thus." The emperor's perspicacity ought to have enabled him to foresee the probable result of such treatment:

* Canton Register, May 15th, 1830.
† Indo. Gleaner, July, 1820, p. 345.
‡ Indo. Gleaner, Oct. 1820, p. 416.
§ Mal. Observer, Dec. 19th, 1826.
‖ Mal. Observer, Nov. 18th, 1828.
¶ Mal. Observer, Oct. 23d, 1827.
** Canton Register, Oct. 15th, 1831.

a furious rebellion broke out amongst the borderers in February 1832, of which some account, as well as of the manners of the people, will be found in this work.* The loss of life during this civil war, taking the Chinese accounts, could not have been less than 10,000 men, and the expense was estimated at about 2,100,000 taels, besides sacrificing the reputation of old governor Le.† One of the emperor's edicts respecting this war, ‡ affords a tolerable idea of the nature of the campaign.

The above rebellion involved the tribes in the mountains which separate the contiguous provinces of Kwangtung, Kwangse, Honan, and Kansuh, and the officers and troops of all those provinces were engaged. Besides the wild mountaineers on the western frontier of China and in the interior, there are others, in the islands of Hainan in the south and Formosa to the eastward of the empire, which are equally troublesome; especially in the last island. A rebellion broke out in March 1831, in Hainan, which was perhaps the exciting cause of revolt in the neighboring provinces mentioned above. Reports at Canton assigned two causes of the origin of the disturbance; one that the people who were suffering from famine, attacked the rice shops and put to death the magistrates who attempted to prevent them: the other that the wild tribes in the interior made a descent and murdered the Chinese officers. That the latter were engaged in the affray, appears by the report of Le,§ the governor of Canton.

His first communication of the rebellion to the emperor, was on the 19th March; on the 26th, he forwarded the report of the commandant at Hainan. "The said general," says the governor, "found on examination, that the Le banditti, to the number of about 1000, were encamped on the hill sides, and were in a state of obstinate resistance to government. The general, fearing that as he attacked the banditti on one side, they would elude him on the other, divided his soldiers into two bodies, who successively took possession of all the villages of the banditti, the inhabitants of which stockaded all the important paths and opposed the progress of the soldiers with swords and arrows. The governmental troops with guns and musketry broke down the stockades and carried on the slaughter with impetuous valor. The eastern division shot dead above forty of the banditti and killed (in close fighting) more than ten of them; and the western division shot upwards of a hundred and cut down also more than ten of them. Their stockades and encampments were burnt, and above one hundred bows, arrows, and swords were taken possession of. Some of the governmental soldiers were wounded by arrows, and a baggage carrier was killed. The banditti concealed themselves from the close pursuit of the troops, by going among the hills between the two divisions, where they again assembled and encamped.

* Chinese Repository, vol, 1, page 29, et passim.
† Canton Register, Oct. 3d, 1832. ‡ Chinese Repository, vol 4 p 69
§ Canton Register, Ap. 19th, 1831.

"On the 4th day of the 1st moon (February 16), the said general united the two divisions, and marched at their head to exterminate the banditti, on whom a fire of musketry and cannon was at once opened, whereby several tens of men were killed: a commander of one thousand men himself cut down four of the rebels. Owing to the unevenness of the narrow paths among the hills, and the high grass and brushwood, the banditti were able to conceal themselves on all sides; and when the troops again commenced the pursuit with impetuosity, the banditti, having no more strength left, set fire to the high grass, and shot at random with cross-bows, whereby an officer and one soldier were killed, and one soldier wounded with arrows; and some officers and eight soldiers burnt, and five soldiers scorched by the fire. The banditti then skulked off among the hills. The general, with the taou and foo (officers) are now deliberating and forming plans, to seize every one of the banditti."

The governor and his council add to the above report that the said Le banditti did in the thirty-first and forty-sixth years of Keënlung, and in the ninth year of Keäking (A. D. 1766, 1781 and 1804) commit depredations and create disturbances, and were subdued; "but what the names of the heads of these murderous bandits are, and what the origin of the bloody quarrel,—whether it has been excited by traitorous Chinese, or whether there is some other cause for it, has not yet been reported." The governor announced at the same time his intention to repair to the seat of war, and shortly afterwards we find a Tartar general with a thousand Mantchou soldiers ordered to follow.* On the 20th of June, the governor returned to Canton and the insurrection in Hainan was reported to be quelled; but on the 15th of July a deputation of sixteen of the residents of the island arrived in Canton,† to complain that the Le mountaineers had again issued forth to plunder and murder the Chinese villagers, several hundreds of whom, and two hundred of the emperor's soldiers, had lost their lives. The fooyuen who was now acting governor set off to quell this new insurrection, in which he no doubt succeeded, since we hear no more of it.

A good description of the island of Formosa, and of the trouble which it costs the Chinese to possess and retain it, will be found in vol. 2, page 400 of this work. Insurrections and minor disturbances continue to be frequent there, although they are not of the formidable character of that of 1788. In 1826,‡ we find the emperor rewarding some of the officers at Formosa for suppressing an insurrection of inhabitants or an inroad of the native tribes;§ seventeen of the insurgents were beheaded. This insurrection seems to have been facilitated by the feuds between the Fuhkeën and Canton emigrants settled there.‖ In 1830, the island was again represented to be in a state of insurrection,¶ and troops were sent from Fuhkeën to suppress it, and some success against the rebels was reported in the

* Canton Register, June 6th, 1831.
† Canton Register, July 4th, 1831.
‡ Mal. Observer, Dec. 5th, 1826.
§ Mal. Observer, June 16th, 1827.
‖ Mal. Observer, Jan. 2d, 1827.
¶ Canton Register, Feb. 15th, 1830.

Peking gazettes a few moeths later and some officers rewarded for it;* but we have no further information upon the subject. In 1832, it broke out again,† however, more seriously, having commenced with the massacre of twenty-six officers of government and seventeen hundred soldiers. Here again the affray arose from a quarrel between some Fuhkeën and Canton settlers respecting five peculs of yams, but was aggravated by the interference and peculation of a magistrate, whom one of the parties turned upon and put to death. Five thousand troops were ordered to proceed from Amoy to the seat of war. The governor of Fuhkeën was ordered also to take the field, and two commissioners with a staff of thirty subalterns were sent thither from Peking.‡

We have no account of the proceedings of the commissioners, until a memorial of one of them appears in the Peking gazette of the 6th of September, 1833,§ announcing the final subjection of the rebels. "The perusal of this memorial," says the emperor, "has caused me the greatest consolation. This insurrection commenced in the intercalary 9th moon of last year; it was then a period of extreme winter and bitter cold. Many delays were occasioned also by the sea; vessels having either to wait at anchor for the winds, or being driven from the coast and scattered by storms so as to be unable to land the troops. But the moment that the commissioner and governor (of Fuhkeën) passed over to the island, men's minds became settled. Accompanied by the general, they proceeded to search out the rebels; peace resumed its place in the hearts of the people, and all things were fitly adjusted. An amnesty was proclaimed; the abettors and followers of the rebels were separated. The head of a considerable party was seized, as well as many other leaders. Thus Formosa was pacified, and in the 5th moon of the present year, the whole work was announced as complete, and the settlers and cultivators returned to their former occupations. The speed with which the work was accomplished is well worthy of esteem and reward." His majesty rewarded the commissioner, accordingly with the honorary title of 'guardian of the heir-apparent,' and the governor with a peacock's feather, besides tobacco-pouches, rings, &c., to the inferior officers.

* Canton Register, June 15th, 1830. † Canton Register, Dec. 20th, 1832.
‡ Chinese Repository, vol. 2, p. 423. § Canton Register, Dec. 5th, 1833.

ART. II. *The island of Borneo: its situation, extent, history, and divisions, with notices of its principal inhabitants, the Malays, Chinese, Bugis, and Dayaks.*

THE island of Borneo is one of those terræ incognitæ, which still continue to provoke the curiosity of the inquisitive, and excite the interest of the benevolent. Nearly the whole interior remains unknown to all but the savage tribes that occupy it. Some of the maritime parts are well known to the Dutch; but much of the information which they have collected remains locked up in the archives of their government, and scarcely a ray of light, that it is in their power to conceal, is allowed to issue forth for the benefit of other Europeans, or of the poor degraded natives. Several English adventurers have made short journeys on land or sailed up the rivers; and a few individuals have resided several months, or years, on the coasts. The information which they have communicated, though very imperfect, and relating only to a small part of the country, must be our principal dependence in preparing a brief account of this great island. Though our account must be a very imperfect one, yet we hope it will embody so much information, that it will serve to make the island better known to those who may be profited by an acquaintance with its resources; as well as those who may profit the natives by communicating to them the knowledge of civilization and Christianity.

Borneo is the largest island in the world, except New Holland and New Guinea. It extends from 4° 20′ S. lat. to 6° N. lat., and from 109° 5′ to 119° 20′ E. long. The coast is indented by many bays and rivers, some of which are among the most convenient for navigation, and beautiful for scenery, that the world affords. The rivers of Borneo, Banjar, Sukadana, and Pontiana or Lawi are navigable by small vessels for more than fifty miles. A great part of the coast is marshy through a breadth of 15 or 20 miles. A lofty chain of mountains runs through the eastern part of the island in a direction varying little from north and south. The relative situation of Borneo is most advantageous. On the east, it has the great island Celebes and the Spice islands, which must always be important in the commercial world; on the south, the fertile and populous Java; on the west, Sumatra and the Malayan peninsula; and on the north and northeast, at no great distance, China and the Philippine islands. Its western coast is scarcely two days sail from Singapore, which must be the great entrepot of the trade of the Archipelago with India, and perhaps also with China and the western world. Thus embosomed in a great cluster of islands, surrounded by seas, so shut in by land that their waters are as smooth as those of a lake, safe for the navigation of the native craft, and by lying almost in the direct course of vessels engaged in the China trade, whether they pass the

straits of Sunda or those of Singapore; it is difficult to conceive how a location more convenient for commercial purposes could be selected.

There is a tradition prevalent among the natives that a large part of the island was anciently in the possession of the Chinese. But this point, as well as all others relating to its ancient history, we must wave for the present, for want of definite and positive information. The island was discovered by the companions of Magellan in 1521. Several European nations have attempted to establish themselves on the coast, but none have succeeded except the Dutch, who have now several small establishments. The Portuguese attempted a settlement in 1625: but the sultan of Landak and Sukadana, in whose territory they made the attempt, suspecting that they might have treacherous intentions, expelled them by force from the country. In 1645, the Spanish, whose territories in the Philippines have suffered from the incursions of the Malays of Borneo Proper, sent an expedition to take revenge, burnt many villages, and carried away two or three hundred prisoners as slaves. The Dutch commenced their efforts to establish themselves in 1643, when they erected a factory at Pontiana, on the western coast. In 1687, they attacked Sukadana, and expelled a few English traders whom they found there. In 1748, they compelled the prince of Tatas or Banjar-masin, to grant them the exclusive privilege of the pepper trade in his dominions. The commercial intercourse of the Dutch with this part of Borneo has continued till the present time; and they have there a small fort, with a good supply of cannon.

On the west they have a territory under their control, where they have made great acquisitions by treaties since the year 1812. The general principle of these treaties is, that in consideration of the posts being placed under immediate control of the Netherland's company, the sultans of Sambas, Mempawa, Pontiana, and Matan, not negotiating with other Europeans or Americans, and using their endeavors to repress piracy, shall receive a monthly salary from the Dutch. The nature of the contracts made with the Dayak chiefs of the interior is, that their territories shall be administered by the Dutch, and the revenues equally divided. From their own accounts it appears, that the residency which bears the name of the "Residency of the northwest coast of Borneo," extends over one third of the whole island. The number of Dutch residing there is, however, very small, and they maintain their authority and collect the revenues, in a great degree, by keeping the command of the mouths of the rivers, and exacting duties on goods exported or imported by the natives.

The English E. I. company attempted to establish a factory at Banjar-masin in 1706; but they were soon compelled to abandon it. The following account is given of their expulsion. "Their factory was not half finished before they began to domineer over the natives, who passed up and down the river in their boats, which so provoked the king that he swore revenge, and accordingly gathered an army

and shipped it on large praws to execute his rage on the factory and shipping that lay in the river. The company had two ships, and there were two others that belonged to private merchants. When all things were in readiness, the army came in the night with above one hundred praws and no less than three thousand desperate fellows. Some landed and burnt the factory and fortification, while others attacked the ships which were prepared to receive them. The two great ships, though in danger, beat off the enemy with small loss; but the little ships were burnt with most of their men, and the English were forced to be gone from their settlement." The king afterwards offered to continue a *free* trade with the English, but declared, that he "would never suffer them, nor any other nation, to build forts in his country." In 1772, they attempted an establishment at Pasir on the southeast coast, but were soon compelled to abandon it.

As the character of the country and its inhabitants varies considerably in different parts of the island, we propose to give such a description as our means of information enable us, of the several parts, beginning with Borneo Proper, which has given its name to the whole island. This state has a sea-coast of seven hundred miles in length, and extends inland from one hundred to one hundred and fifty miles. On the west, it is bounded by the territory of Sambas, which is now a Dutch residency; on the east, by the river Kimanis, which was formerly the boundary of the Bornean territories of the kingdom of Sulu; and on the south, by the possessions of various tribes, which, from their savage customs, and ferocious character, may be supposed to belong to the native Dayaks. The Kayan, Dusum, Murut, and Tatao, are among the most important.

Borneo Proper contains several fine rivers, which might be turned to commercial and agricultural advantage. Borneo river, on which the capital of the kingdom is situated, is one of the largest. Vessels of six hundred tons go to the city, which is ten miles from the mouth of the river. The interior of the country is mountainous. The city of Borneo or Bruni as the natives call it, stands on the banks of the river, with in high water mark. The houses are built on posts from one to two fathoms in height, and connected with each other by planks. They stand in rows running to and from the river, with channels between them, which serve the purpose of lanes and streets. Some are two stories high. The fortified palace of the sultan alone is built on dry land.

The number of inhabitants is unknown. Malte Brun states the number of houses to be three thousand. The natives, whom we have seen, appear to think the number too great to be counted. They represent it as a very large city—sufficiently so to contain 100,000 or 150,000 inhabitants. This statement is not so inconsistent with that of Malte Brun, as it would be if made respecting cities in other countries; as several families usually reside in one house, so that in a single dwelling one hundred or even a hundred and fifty or two hundred inhabitants are sometimes found. They are nearly all

Malays. Their ancestors emigrated thither "twenty-nine reigns ago," which allowing twenty years for a reign, gives the period of five hundred and eighty years, and would place that event in the thirteenth century. According to their own account, they had not then embraced the Mohammedan religion. They are generally superior in person and intelligence to the Malays of the peninsula, Sumatra, and other islands. A large proportion of the men are able to read.

The government resembles that of other Malay states, in most respects. It is hereditary and despotic. According to an account published in the Singapore Chronicle, several years ago, it is constituted as follows. The rajah or sultan, who stands at its head, has a council of four; the minister of state, treasurer, general, and chief-justice. Under these are two other great officers, the second minister, and deputy general. The affairs of trade are managed by four inferior chiefs, of whom the intendant of the port and the warehouse keeper are the principal. Besides these, there are between thirty and forty pangerans, or princes of hereditary rank; so that the government is a kind of aristocracy. The trade is very considerable. Not less than forty or fifty praws visit Singapore annually, laden chiefly with pepper, which is cultivated by Chinese emigrants, camphor, ore of antimony, which abounds in the western districts, tortoise and pearl shells, and sago. There was formerly an extensive trade with China, but it was interrupted for some time, from ten to twelve years ago, by the anarchy that prevailed in Borneo, and is now less important than formerly. Junks are built there to the best advantage, as the timber is excellent and cheap.

Though the inhabitants of the city of Borneo and of most of the villages on the coast, are Malays, that people "do not constitute more than one tenth of the subjects of the rajah." The interior is entirely occupied by different savage tribes, who live in a state of constant hostility with each other. Their languages and many of their customs are different, but they are alike in their barbarity, and in their passion for human heads. They are not, however, in the lowest state of degradation. Most of them have some knowledge of agriculture, and cultivate rice and farinaceous roots and pulse. They are also able to work in metals to some extent. They have no written language, and are represented as being without any system of religious belief, without any idols, or gods, or temples, or priests; and yet superstitious, and very attentive to good and bad omens, of which the cry of certain birds seems to exert the most powerful influence over their minds. They wear only a single piece of cotton, or bark cloth round the loins. The Kagan warriors sometimes wear the skin of the bear or leopard as coats and caps. Their arms are usually poisoned arrows, swords, spears, and shields. Some dwell in miserable huts covered with leaves, and others in large houses raised on posts and capable of accomodating in the native style, from fifty to two hundred persons. Their object in living in such large families is security from the attacks of their enemies, of

which there is almost constant danger, as the different tribes are generally at war with each other. The territory they inhabit has, in the eastern part, a fertile soil, and produces grain in great plenty. The population is more dense there than in the western part, where the country is more mountainous, and richer in minerals than it is in vegetable productions. The western part of the coast is, however, less known, on account of the hostile disposition which the people have always manifested towards Europeans, and the frequent piracies that have taken place there.

The 'residency of the northwest coast' extends along the western shores of the island, from the western boundary of Borneo Proper to the southern boundary of the territories of Matan. It includes the states of Sambas, Mempawa, Pontiana, Sukadana, and Matan; with some chieftainries in the interior. The face of the country on this coast is low and level. The plain extends in most parts to the distance of twenty or thirty miles interior, and in some places much farther. The Danao Malayu, a large lake in the interior of Pontiana, though one hundred and thirty or one hundred and forty miles inland, is supposed to be not more than one hundred feet above the level of the sea. This vast plain is intersected by several considerable rivers, the largest of which are the Sambas, Mempawa, Pontiana, Matan, and Sukadana. Much of the land around these rivers is a mere swamp, in which small branches of the rivers run in every direction. There is reason to believe that this part of Borneo has been at some former period overflowed by the ocean, from which it has been gradually raised by the deposition of vegetable matter, and the alluvion of the rivers that now traverse it and are still pushing forward the encroachments of the land upon the dominions of the ocean.

Sambas, the northern state in the residency, is notorious for its piracies. It has been a powerful state, and dangerous to the peace and safety of all its neighbors. The British, in 1813, made an attack upon the city, which bears the same name as the state, carried the fort by storm, and obliged the rajah to retire into the interior. Their object was the suppression of piracy, in which this place had been more extensively engaged than any other on the coast. The city, like all the rest on the coast, is twenty or thirty miles from the ocean, and on the river that bears the same name.

Mempawa is noticeable as being the best mart for opium on the coast. It is visited yearly by several junks from China, which carry home large quantities of the destructive drug; and also by many praws from other islands, which also carry away small cargoes of the same commodity. The mines of this district are among the richest in Borneo. The principal diamond mines are near Pontiana. The diamonds are found in yellowish, gravelly earth, at different depths, the greatest to which shafts have been sunk, being about sixty feet. The following strata are dug through in penetrating to that depth, viz: black mould, three feet; yellow sandy clay, seventeen feet; red clay, seventeen feet; tenacious slate colored clay, mixed with

stones, seven feet; similar clay without stones, but mixed with pebbles, seven feet; and tenacious yellow clay, six or seven feet. The presence of the last stratum but one is considered a sure indication of diamonds. These mines are worked by the Dayaks, Malays, and Chinese. The two former sink a narrow shaft the necessary depth; the 'aseng,' or earth in which the diamonds are found, is raised to the surface in baskets, and then the operator takes the basket in his hands, seats himself in the nearest stream, and the earthy portion is washed away and the remaining pebbles carefully examined for the diamonds. The Chinese, by a little mechanical contrivance, proceed in a far more expeditious method, both in finding the aseng and purifying it from earth. Gold is found in almost all parts of the residency, and the mines are worked in a manner very similar to that just described. The other most important exports are camphor, wax, deer's horns, bezoar stones, rattans, dammar, and kuring oils. Timber for house or ship building is good and plentiful.

The climate is warm; but notwithstanding its heat, and the extensive marshes and forests that cover the country, it is considered healthy, except in the vicinity of the diamond mines. The sea and land breezes and frequent rains cool the air agreeably.

The most numerous class of inhabitants in Mempawa are the Dayaks, whose number is estimated at 200,000. They are employed in collecting the useful products of their forests, in mining, and the cultivation of the earth. A small strip of coarse cotton or bark cloth, and sometimes a kind of waistcoat, and a handkerchief about the head, form their dress; and brass wire their ornaments; and salt their luxury. They are passionately fond of tobacco; and are generally peaceable. The petty feuds among them may be traced to the horrid custom of ornamenting their houses with human skulls, and decorating their children with the teeth; or to disputes about particular tracts of forests. The oppression of the Chinese sometimes rouses them to revenge themselves against that race. Towards the northern part of the residency they sometimes connect themselves with pirates on the condition that the skulls and iron shall be theirs, and the other plunder go to the pirates; of iron they form their tools and arms.

The Chinese are next in number. They are estimated by some at no more than 35,000 men; but others estimate the whole Chinese population at 200,000. From all that we have been able to learn on the subject, the latter must be nearest the truth. Their principal towns are in the interior, but the whole coast is lined with their establishments. Their towns are described as populous and well laid out. Mentrada is the largest, and may be called their capital. They are principally emigrants from the eastern part of the province of Canton. Many have married Dayak women, but, as in other places to which they emigrate, the greater part of them remain unmaried. Formerly about 3,000 emigrants arrived yearly; but since the Dutch have taken possession of the country, the number is much reduced, in consequence of the heavy and unreasonable taxes imposed upon

them. They are employed chiefly in mining, agriculture, manufacturing sugar, fishing, and as mechanics and merchants. Great numbers of them are in a state of revolt against the Dutch; or rather of independence, as they have never been conquered and never acknowledge the right of the Dutch to be their rulers. The principal body of them, in and around Mentrada, have a regular government of their own, administered by twelve headmen, the duodecemvirate of their *republic*. The Dutch have repeatedly attempted to subdue them, but have always been defeated. The yearly ingress of new emigrants is considerable; and they come with the design of settling for life, and not, as to other places, with the intention of returning to their native country after a few years. They consequently pursue a different course of conduct, and become much better members of society than those Chinese who feel themselves away from their homes, unconnected with the people and country where they reside, and whose minds are bent on getting a certain sum of money either by fair means or foul, and then returning to their native country.

The number of Malays is about 60,000; they are similar to those of Borneo. There are about 5,000 Bugis, mostly in Pontiana. They are a useful class of inhabitants, and many of them are rich. The trade of Pontiana is principally in their hands. There are also five or six hundred Arabs, and descendants of Arabs. Of Pontiana we must omit to speak until we can collect more information.

Sukadana and *Matan* are in the south part of the residency of the northwest coast. A considerable number of Chinese reside there, and several junks visit these places annually. A valuable trade is carried on in diamonds, gold dust, pepper, and tin. Between Sukadana and Banjar-masin the country is, to a long extent, mountainous. The great chain called the Crystal mountains, seems to run down to the coast here, and forms cape Sambas, the southeast point of the island. The only town of note in this part of the coast is Kotaringen, situated on the river of the same name, about one hundred miles to the east of cape Sambas. We learn nothing that can lead us to suppose that this differs, in any important respects, from the other Malay settlements on the coast; and therefore pass on to the large state of Banjar-masin which occupies a large portion of the southern part of the island.

Banjar-masin owes much of its importance to its situation on the river which bears the same name, and is probably the largest river on the island. The Dutch fort, Tatas, stands near it. The town is large for a native settlement, containing three or four hundred houses. Pepper is the principal article of export. The king engaged by treaty to deliver to the Dutch 600,000 pounds annually. Diamonds are also exported, and some gold dust, camphor, rattans, &c. Provisions are plentiful, and the country fertile, at least near the river. The inhabitants of the town of Banjar-masin, and of the neighboring country, are chiefly Javanese, with a few Bugis, Malays, and Chinese intermingled with them. The sultan resides at Motrapara, three days' journey up the river. The natives, who are called Biajas, but

probably belong to the Dayak race, come down the river to the port in rude boats, and bring gold dust, diamonds, and other articles for trade. "The chiefs extract one or two fore teeth, substituting others of gold; and strings of the teeth of tigers, which abound in the island, are worn around the neck." They are tattooed blue, and wear only a small wrapper about the loins.

The dominions of the sultan of Banjar-masin include the whole southeastern corner of the island, and also a very considerable island called Pulo Laut, which is separated from the southeast point of Borneo only by a narrow channel. About one hundred and fifty miles northeast from point Salatan, which is the southern point of the island, and nearly south from Banjar-masin, is Pergotan or Bagota which has long been famous as the abode of pirates. The coast of the promontory on the south of the bay and river of Pergotan is perfectly sterile and without inhabitants. Iron ore abounds, and frequently attracts the lightning, which strikes and runs along the ground in a manner the most tremendous and surprising except to those who are accustomed to see such 'lusus naturæ.' The bay of Pergotan is very large, and the country around is fertile, but uncultivated. The population of the territory belonging to the rajah is supposed not to exceed ten thousand. He is a tyrant among his people, as well as a pirate chief in reference to others. The women are celebrated for their beauty, and are as fair as those of southern Europe.

Pasir, once one of the most important towns in Borneo, is situated a short distance north of Pergotan. It stands on a river of the same name; and contains about three hundred houses, inhabited by Malays and Bugis. As the country is very low and annually overflowed, the climate is unhealthy. The products are nearly the same as those of other parts of Borneo, with the exception that rice is far more abundant. The trade has decreased much in consequence of the frequent and atrocious piracies that have been perpetrated in the vicinity.

Coti is the next place to be described. For our knowledge of this part of Borneo we are almost entirely dependent upon papers published a few years ago by Mr. I. Dalton, an Englishman who went thither in 1827, and spent more than twelve months in the country. Before giving his account of the place, it may be proper to remark that, there are evidently some misstatements in his papers, though they have generally been found correct. He seems to us to have been a careless writer, and prejudiced against the Bugis; but honest in his statements, and worthy of credit when he speaks of facts, but not always so when he makes inferences from those facts, or speaks of character. What we have said above of Pergotan rests on his authority.

The mouth of the Coti river is narrow. A few miles above, it widens into a large bay. On the northern side of this bay is the entrance of the principal branch. Near the mouth of this stream, which is properly called the Coti river, is the Bugis village Semerinden. This place commands the entrance of the river, and by that

means, the vhole country of Coti. The natives of the interior are entirely dependent for the necessary article of salt, upon these Bugis, from whom they purchase it at whatever price is demanded. The Dayaks in the interior have birds' nests, wax, and gold dust, which they are ready to exchange for salt, tobacco, beads, and white cloth; the last they use at funerals. Money they care nothing for, salt and tobacco being of more value to them than gold or silver. This being the case, the Bugis at Semerinden have the inhabitants of the interior at their command, through their monopoly of these articles. Their number does not exceed five or six hundred; yet they are masters of the trade of the country, which is all the mastery they desire. When the Bugis were at war with the sultan of Coti, about twelve years ago, they stopped the usual supply of salt; the consequence of which was, that, within three months, the sultan was at their mercy, and he was ultimately obliged to apply to them for protection against the Dayaks, who understanding that it was by his fault that the salt was stopped, pursued him as far as Semerinden. About seventy miles above Semerinden is Tongaron, the capital of the country of Coti. Beyond this place, the country is fertile and beautiful; rice and sugar cane are cultivated, but not to a great extent. The river here and also below is very much infested with alligators. They are remarkably large and daring. It is dangerous to venture into the water, or even to go upon it in a small canoe. Mr. Dalton says, "Notwithstanding the care the people take, there is scarcely a family that has not lost some of its members." At one place containing twelve or fifteen houses, he says, that within a month before he was there, nine people had been seized by them. "It is curious to observe the cunning they show in catching the monkeys. They usually lie among the high grass, which in some measure conceals them. There they wait till evening, when the monkeys come down to drink. One or two of the alligators will lie in such a manner that the hinder half of their bodies is on the land covered with grass and mud. When the monkeys are drinking they give a never failing blow with their tail, sweeping the whole into the water, when they become an easy prey."

"It is astonishing to observe how dreadfully the people fear the small-pox. Before every hut is hung a signal signifying that no one must enter. On the approach of a boat, all children are called in. Many families issolate themselves from society, not even going to the bazar, preferring to live upon fruit, rice, and fish, rather than take articles for sale, when they may possibly bring home the dreadful disease."

One hundred and twenty miles, reckoning according to Mr. Dalton's estimate, above Tongaron is Markamon, a considerable place, containing three thousand inhabitants. Above this place Mr. D. was much annoyed by musquitoes and flies. "No curtain of cloth will keep out these little insects. They are not larger than a grain of sand, and insinuate themselves everywhere till they come to the skin, between which and the flesh they bury themselves, causing

an itching as intense and more durable than is caused by musquitoes, and covering the part with blood." Mr. Dalton informs us that ruins of "Hindoo temples" are common about this part of the country. Proceeding up the river forty-five miles from the last named town, Mr. D. arrived at Cota Bangon, a town of 4,000 inhabitants, most advantageously and beautifully located. "It has the appearance of a villa, at the termination of a beautiful canal. It is on the right bank of the river, where it forms a bend, having the appearance of a bay." Below the town, the river is "for six miles perfectly straight." Immediately behind the campong is a large lake.

Forty-five miles beyond Cota Bangon is Marpau, the most distant town in the dominions of the sultan of Coti. "It contains about three thousand people, two thirds of whom are Dayaks. Under each of their huts is a pig stye, with at least half a dozen grunters of the China breed, as fine and neatly kept as ever I saw in Hampshire. Upon these and yams the Dayaks here chiefly live; but they have besides, the finest fish of different species." Mr. Dalton could not obtain permission to proceed any farther upon the river. He describes the country along the river, and in this part of Borneo, where he traveled extensively, as being more fertile and beautiful than any other which he had seen in India, and presenting most lovely scenery. The population appears to be more numerous than nearer the sea. The principal articles which they export are, birds' nests, gold dust, and bees' wax; all of which may be found in great abundance. We shall have occasion to refer to his account of the inhabitants, when we come to speak of the Dayaks.

About two degrees south of the Coti river is Kaniungan point, which is a large promontory, jutting out nearly a hundred miles eastward. Between this and Unsang point, which projects farther eastward, is an immense bay nearly three hundred miles across from point to point. The coast of this bay is little known, even in comparison with the other parts of that of Borneo. It appears to be thickly lined with small islands, and to be similar in its general features to the coast of the 'northwestern residency,' on the opposite side of the island. Unsang point and its vicinity are remarkable for being the only places in Borneo where the elephant, rhinoceros, and leopard are found. They are found in no other part of the Archipelago eastward of this. Cattle also abound, having been introduced by the Spaniards, who had footing here in the seventeenth century. They yielded the right of possession to the Sulus, who again ceded the country to the English about sixty years ago. They have at different times occupied stations here for short periods, but it cannot be said that they even took possession of it. Of these stations the island of Balambangan lying off the northern coast, was the principal. Magedara is the name of the principal native state.

Patan and *Maludu*, which occupy the northern extremity of the island, are among the most valuable of its territories. The former is remarkable for the abundance of camphor it produces. The country in the interior is very fertile, the inhabitants numerous, and

provisions plentiful. This is eminently the case around the large lake Umbah. The bay of Maludu, which runs up far into the country between the two northern points of the island, has good soundings, is safe for navigation, and has several rivers flowing into it.

We have now completed our tour round the island, and finished our imperfect description of its coasts. To attempt any description of the interior world would be useless, as it is almost entirely unknown. All that can with safety be said of it is, that, it is probably fertile, healthy, and cool in many parts, considering its latitude, but in others unhealthy; and that it is very rich in gold, diamonds, antimony, bees' wax, birds' nests, camphor, and various kinds of timber. It remains for us to give some account of the different classes of people who inhabit Borneo.

The *Malays* inhabit almost the whole coast of the island. On the west and south sides their rajahs have become subject to the Dutch by treaty, but still retain a great portion of their authority over their own people and many of the Dayaks. They are generally tyrannical in their government; which is far worse than even a tyrant's government would be, were it guided by a precise and comprehensive code of laws, and exercised with energy. Crimes too generally go unpunished, if the rajah is not personally interested in the case. Many of them endeavor to monopolize the trade in the most valuable articles; and a large portion of it is in their hands. In religion, they are Mohammedans. With the rest of that sect, they are bigoted and prejudiced, but in a less degree than many of those in Sumatra, Java, and other places. Their moral condition could scarcely be worse than it is. The want of an efficient government, and the almost universal practice of piracy, both contribute to produce this prostration of moral principle; and at the same time serve to keep the people in a state of perpetual anarchy. They have not yet reached that degree of civilization, which causes piracy to be regarded as dishonorable; nor has their religion sufficient influence over them to restrain them from it. This may be regarded as one evidence of the light hold Mohammedanism has upon their minds; for they commit acts of piracy not only upon the vessels of Europeans, Chinese, &c., but likewise upon those of other Mohammedans.

If there is any thing for which the Malay inhabitants of Borneo are celebrated, it is piracy. It is carried on by the inhabitants of almost every part of the coast, especially by those of Sambas on the northwest, and those of the southeast coast. They seldom attack a European vessel if she is not disabled in some way, except by treachery. A frequent device is to pretend friendship for a time after a vessel comes among them, when all fears are hushed, then to invite the captain and officers to dine with the chief, and while they are there to rise upon them and put them to death, at the same time attacking the vessel with a number of praws prepared for the purpose. The vessels are usually destroyed, after the crews have been put to death or sold for slaves, and the cargo removed; a

few have been reserved by the sultan of Sambas for his own use. Another method of obtaining their object is, to entice vessels into a river by holding out the most flattering prospects of trade; and then, when she is beyond the reach of help, and when escape is impossible, getting possession of her in the easiest way they can. Of this method of procedure, the following instance, related by Mr. Dalton, furnishes a sad illustration.

A small vessel commanded by an English captain, and having on board a very valuable cargo, sailed for Borneo, and after touching at Sambas and Pontiana, proceeded to Banjar-masin. Here the captain met with a famous pirate named Raga. Not knowing his character, he made him acquainted with the object of his voyage, which was chiefly the purchase of gold dust. Raga advised him by all means to proceed to Coti, where, he said, he could not fail of being able to exchange his cargo for gold dust and birds' nests; and, as the captain was unacquainted with the navigation of the coast and river of Coti, he said he would himself undertake to pilot the vessel up the river, and also endeavor to persuade the sultan to purchase a part of the cargo. To these treacherous proposals the captain unhappily consented. On arriving at the mouth of the river they tacked the vessel about seventy miles up towards the capital, Tongaron; and then Raga left the vessel, under pretence of making arrangements with the sultan respecting the cargo, but in reality to obtain his consent to the perpetration of the bloody deed which he had all along contemplated. This was readily insured, and Raga returned, and obtained the assistance of some Bugis living near where the vessel lay, to seize it. He first pretended friendship as before; but while conversing with the captain in the cabin, he observed a curious kris hanging there, took it down as if to examine it, and plunged it into the captain's body. This was the signal for the general attack. The crew made no resistance, and were all killed except six, who jumped overboard, swam to the shore, and hid themselves in the jungle. A European boy about sixteen years old, and a young lady of twenty were passengers. The former ran aloft at the commencement of the attack, and was afterwards taken, but not till he had been severely wounded. The latter was taken unhurt. They were sent to the capital; and on appearing before the sultan, the boy, who spoke Malay fell at his feet and implored him to spare his life. The sultan was not disposed to do this at first, but his mother being present, interfered and insisted that they should both be delivered into her hands, which was done. They very soon became great favorites with her, and she would not, for a long time, suffer any of the royal family to come near them, as they all thought themselves unsafe, while either of them lived. It was remarked of the poor boy, that he never went to sleep without saying his prayers, and that he observed the same practice in the morning, and also at his meals. The sultan's account of them is, that they died of the small-pox; but others, probably with truth, say that they were poisoned. The sultan and Raga according to their written agreement,

divided the cargo between them. We are not, however, to suppose that all the Malays of Borneo are pirates, or possessed of the same inhuman and treacherous disposition. As in other countries, it is the worst part of the people that engage in piracy, and other criminal proceedings. On the whole, they probably would not suffer by comparison with other Malays, in respect to their moral character; and in intelligence and energy, they are superior to most of them. Their number, we suppose, may be about 1,000,000.

The *Chinese* are comparatively few except in the north western residency. They are here as in other places, an industrious, frugal, trafficking, and peaceful race of men. They are trained in their mother country to those habits, and under a mild and just government make very useful citizens. As has been already stated a large majority of those in Borneo live under a government of their own, which much resembles that of their native country, except that it has no imperial head. It punishes crimes with extreme severity, and is rigidly administered. In other parts of Borneo the Chinese are under the government of the Malays or Dutch. Their number has been estimated as low as 100,000, and as high as 500,000. Before the Dutch took possession of the western coast, more than 30,000 men were employed in the gold and diamond mines. Probably the true number on the whole island may be between 200,000 and 300,000.

The *Bugis* are much less numerous than the Chinese; probably not exceeding 20,000 or 30,000. They are engaged almost entirely in trade and maritime pursuits. They are competitors with the Chinese in trade both on Borneo and many other parts of the Archipelago. They have the same dispositions to engage in mercantile business; and much more inclination to usurp authortity, and bring the Malays under their control. Mr. Dalton describes them as treacherous in the extreme, and bearing an inveterate hatred towards Europeans. That they do hate the Dutch cannot be doubted, nor wondered at; and that their hatred of them should be greater than that of the inhabitants of their dominions in the east, generally, cannot surprise any one who has ever seen them. They are evidently a people that love independence, and cannot brook being trampled under foot. Their countenance and carriage show too plainly to be misunderstood, their bold, energetic, and independent spirit. The Dutch, though manfully resisted and often defeated, have become their rulers and masters; and have abused their power; and therefore the Bugis, as well as others, hate them; and their hatred is intense and deeply rooted. It is natural for them to class all Europeans together, and bear that hatred towards all, which they have learned to bear towards some of them. Mr. Dalton informs us that this feeling is early communicated by the fathers to their sons. "I have frequently heard," says he, "the following question put to boys: "Should you meet in the jungle, at the same moment, a tiger, a black snake, and an European, which would you kill first?" An answering shout of execration on the European name testifies that the selection is readily made."

Probably the representation Mr. Dalton has given of their hatred to Europeans is overdrawn, yet it is doubtless unsafe for any one to go among them till he has convinced them that it will be for their interest to treat him well, or that he does not deserve any of that hatred which they suppose due to Europeans. As soon as either of these can be done, the danger, we believe, will be removed. We cannot believe that they, or any other portion of mankind, are incapable of being won by the respectful kindness and affection which the God of Christians teaches us to show towards our fellowmen, (won, at least, from that hatred which they doubtless feel towards those whom they regard generally as their oppressors,) and of being led to feel a corresponding degree of respect and kindness. In religion, the Bugis are Mohammedans. In respect to civilization, they are in advance of the Malays, to whom they are superior in almost every respect. Many of those on the coast of Borneo are rich.

A considerable number of *Javanese* are settled on the southern coast; and are, as in Java, a comparatively mild, inoffensive, and industrious people, engaged chiefly in agriculture. A few *Arabs* are found among the Malays and other Mohammedans; some of them acting as teachers of religion, and others as merchants. Their number does not exceed two or three thousand. The *Dutch* and other Europeans are probably between one and two hundred in number.

The *Dayaks* occupy the whole interior of the island and are its aboriginal inhabitants. The name is a general one, applied to all the native tribes, though they differ in language, degree of civilization, and various other particulars. Seven different dialects are known to be spoken by those alone who inhabit the territory of the northwest residency. They have no alphabet. Like other savage tribes, they can scarcely be said to have any regular government. The distinct tribes are very numerous, there being one on almost every river. In some parts, the chiefs of several tribes unite under one great chief or rajah, for the purpose of increasing their power and securing protection. Some of these head rajahs rule over a large extent of country. Selji, a rajah in the vicinity of Coti, with whom Mr. Dalton remained some time, had according to his own estimate, 150,000 people at his command. "They are divided," says Mr. D., "into three classes; one of which does nothing but fabricate arms; another attends to the culture of paddy (rice), making war dresses, and ornaments for the women; the third is composed of the finest men selected for war. These last are marked in a particular manner, and have great privileges over all others."

Their social condition varies very much in different parts of the island. In some parts, several families live in the same house, 'the patriarch in the middle.' The houses thus occupied are built on posts, with a veranda in front, which serves for communicating with the different families, and for their fire places. Their domestic animals, chiefly swine, are kept under the houses. They have generally three ladders by which to ascend: these are pulled up at night to render the intrusion of unwelcome visitors more difficult. This mode of

living together prevails chiefly where they are engaged in the cultivation of rice. In these districts they frequently, if not generally, live in villages which have a breast work built around them for protection. In other parts they are less social in the mode of living; and if our information be correct, there are some tribes towards the northern part of the island, who are in the lowest state of barbarism, and do not even practice marriage, nor live in houses. "They rove about like wild beasts; at night they sleep under some large tree, the branches of which hang low, after having made a fire around it to keep off wild beasts and snakes. They are looked upon and treated by the other Dayaks as wild beasts." "They go out and hunt them for amusement." The men taken in these excursions are invariably killed; but the women, if young, are commonly spared. It is remarkable that the children of those wild Dayaks cannot be tamed. Selji told me, he never recollected an instance when they did not escape to the jungle the very first opportunity, notwithstanding many of them had been treated kindly for years. The consequence is that all the chiefs who call themselves civilized, no sooner take them, than they cut off a foot. Their escape is thus prevented, and their services in paddling canoes retained." Poligamy is not common among the Dayaks, yet some of the great rajahs have ten or twenty wives.

The occupations of the Dayaks are various. More of them are engaged in agricultural employments, chiefly in the cultivation of rice, than is generally supposed by those who know nothing of them, except what they have learned from geography and brief newspaper notices. Probably, more are employed in this, than any other occupation. And those who are employed are generally inclined to be peaceful. In the Memoir of sir S. Raffles we find the following character given of them. "The Dayaks are not only industrious in their habits but particularly devoted to agriculture; and so manageable that a handful of Malays have, in many instances, reduced many thousands to the condition of peaceful cultivators of the ground. Indeed nothing seems wanting to effect this on a great scale, but a strong government, which can afford protection to property, and safety to individuals; and in the case of the Dayaks, I regard it as an advantage, that they have not hitherto adopted the religion of Islam, and would consequently be more ready, from the first, to regard us as their friends and protectors."

Many of them are engaged in other useful avocations, such as collecting camphor, birds' nests, rattans, bees' wax, and other products of the forests, and also in mining for diamonds, searching for gold dust, and the manufacture of such articles as they use for clothing or ornament of their persons, or implements of husbandry mining, or war. But the occupation for which they are most notorious is that of "head-hunting." Respecting the fact that the men must procure at least one head before they can marry, and that they preserve the heads and skulls of persons they have slain as trophies and ornaments, there can be no reasonable doubt. It is asserted, so far

as we can learn, by every one who has had any proper opportunity to know the truth respecting it. Mr. Dalton gives us the fullest account that we have seen of the manner in which they proceed to procure heads, and we will therefore transcribe the substance of it. Selji, the chief with whom he lived, had with him, on a head-hunting expedition, forty large canoes from eighty to one hundred feet in length. They are made of a kind of beech which grows to an amazing height. They carry from forty to eighty men, and, as all use paddles, they move with almost incredible swiftness. In proceeding towards a distant village, the canoes are never seen on the river during the day. They commence their journey about half an hour after dark and pull silently along near the bank of the river. One boat keeps directly behind another, and the handles of the paddles are covered with the soft bark of a tree, so that no noise is made. About half an hour before day-light, they pull the boat up upon the banks, and conceal themselves among the trees and jungle. Here they sleep, and feed upon monkeys, snakes, wild hogs, and whatever animals they can obtain; and if animals cannot be procured, they live upon the young sprouts of certain trees, and wild fruit. "Should the rajah want flesh, and it cannot be procured with the sumpit (native arrow), one of his followers is killed."

Whilst part of them are hunting and cooking, others ascend the highest trees to examine the country and observe if any village or hut be near, which they know by the smoke. When the boats have arrived within about a mile from a village, they prepare themselves for the attack. About one third of the party are sent forward to go through the jungle and take their stations near the village in the night. They place men in every path leading from the village, to intercept any of the people who may attempt to escape. The rest of the party come forward with their boats in such time as to arrive near the village about an hour before day-light. They then put on their fighting dresses and creep slowly forward, leaving, however, a few men in each boat, and about a dozen with the women who remain in the jungle. About twenty minutes before day, they set fire to the village by throwing fireballs upon the atap roofs. The war cry is raised, and the work of murder commences. The male inhabitants are speared or cut down with the sword, as they descend the ladders of their dwellings to escape the flames. The women and children are generally seized by those who went forward to occupy the paths leading from the village. Should any of the villagers reach their boats, the plundering party have their boats so stationed as to make an escape impossible. This is an important object with them, as a single fugitive might give information to other villages, and prevent their future success. After the women and children are collected, the old women are killed and the heads of the men cut off, and preserved carefully, they being the great object of the expedition. "From the last excursion," says Mr. D., in 1828, "Selji's people brought with them seven hundred heads." The value and dignity of a warrior is estimated by the number of heads he has procured.

No Dayak can marry the daughter of a warrior without having previously taken a head or two. If a young man proposing to marry has not so many as are required by the father of the bride, he musters a few friends, takes a swift boat, and leaves that part of the country, and will not return till the number is complete, which is frequently not till three or four months have elapsed. Some of the Dayaks are cannibals, though they are not like the Battaks of Sumatra, generally so. They bury the arms of the warriors with their bodies, and also some articles of food. They lay them in a grave without a coffin, and set up some fresh heads over it. This description of the great peculiarity of the Dayaks applies more particularly to that part of them who are not civilized enough to become cultivators of the soil, and are raised some degrees above what Mr. Dalton calls the wild Dayaks. The passion for heads, or rather the custom of taking them, is, however, very general. When it is not followed on the large scale described above, heads are procured generally by way-laying some poor fishermen, who are beheaded without resistance. It is difficult to imagine how so peculiar and barbarous a custom could have originated, unless it were from love of military glory.

The Dayaks generally seem to have no system of religious belief. In some parts of the island they are said to worship a Supreme Being under the name of Dewata. It is sufficiently certain that they have no religion to which they are strongly attached or by which much influenced; none that would be any obstacle to their reception of the true religion. The number of such a people as the Dayaks, it is of course impossible to ascertain with any considerable precision. We have not seen or heard any estimate. It is stated that the Malay subjects of the sultan of Borneo Proper do not exceed one tenth of the population in his dominions; and if our information be correct, as we have reason to suppose it is in this case, his Malay subjects cannot be estimated at less than 100,000, and the Dayaks in his dominions are, then, as many as 1,000,000. It is stated that 200,000 reside in the territories of the residency of the northwest coast. Selji, the chief near Coti, supposed that 150,000 are subject to him. We suppose these three districts cannot include much more than half of the territory of the island, and the rest of it is, on an average, at least equally populous: and therefore, the whole number of people designated by the name of Dayaks, may be estimated at about 2,000,000. The whole population of Borneo, we suppose to be about 3,500,000.

In personal appearance, the Dayaks are much superior to the Malays. They are generally taller and better formed. They also possess more strength and activity. In respect to these qualities, they seem to compare well with the Indian tribes of North America, whom they also resemble in some of their moral characteristics. Their character has been viewed by Europeans generally through the deceptive medium of a single trait, or rather a single custom. They have heard that the Dayaks are in the habit of cutting off

heads, and that both men and women exult in the deed, and perhaps drink the blood that flows from them; and they conclude that they must be the most savage of all savages, in all their habits, and in their whole character. But in thus judging, they do these poor brethren of our one great family much injustice. It is indeed true that they have this custom, and that perhaps nearly all the men have been guilty of murder; but they ought not to be regarded like most murderers in other countries. They seek for heads, as we would seek wealth or office; and they constitute their wealth and honor. The Dayak head-hunter cherishes no enmity towards the persons he kills, either private or national. They are probably less worthy of censure, and in the day of final retribution will probably be less severely punished, than many an individual in more enlightened countries who does a wrong merely because it is customary to do it.

This custom and the feelings of the heart that must necessarily be connected with the practice, form the most odious trait in their character. They have, however, many good qualities. The remarks made above, that they are generally peaceful, and inclined to apply themselves to the cultivation of the soil, are certainly strongly indicative of a valuable character. Mr. Dalton remarks, that their vices are "the vices of barbarians who know no better. An intimacy with Europeans would soon break them from that custom. I once took occasion to mention to Selji, that they could not expect to become friends with white men, while his countrymen persevered in this practice. He replied, they would immediately leave it off, and follow the Europeans in all things, if they had the opportunity of coming in contact with them, bringing them the produce of the country, and receiving in exchange the articles they require, such as salt, tobacco, cloth, lead, &c. I have heard the same from other rajahs, and trust the time is fast approaching when they will have the opportunity of so doing. Europeans will find, with little trouble of cultivation, an obedient, patient, and hardy race of men."

From all that we have been able to learn respecting them, we suppose that, with the exception of the single custom of cutting off heads, they are superior to many savage nations in their mode of living, and that they are a people who, like the country they inhabit, much of which resembles the fertile districts in the interior of Java, are capable of easy and great improvements. Let but the suitable means be used, and the Dayaks and their country may soon become one of the most pleasing portions of the world.—We cannot willingly bring this article to a conclusion without offering a few remarks on Borneo as a field for the efforts of Christian benevolence.

We are not aware that any efforts have been made to introduce Christianity, except a visit or two by Rev. Mr. Medhurst of Batavia, and the circulation of books and tracts among those inhabitants of the island who have visited Batavia, Singapore, and other European settlements. The Dutch have indeed professed to have the propagation of Christianity in view in the establishment of their stations on the coast; but we find no evidence of their having made any

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exertions to carry the benevolent design into execution. The Malays being in possession of almost the whole coast, and being the most frequent visitors to other islands and countries, naturally present themselves first to our attention. They probably afford as encouraging a field of labor as any part of the Malay race. As has already been stated, a large portion of those who visit Singapore, especially of such as come from Borneo Proper, are able to read, and do receive Christian books with eagerness. Many have visited the missionaries there at their houses to ask for books; and some have manifested a decided preference of the gospel to other books. They appear to us to be less under the influence of Mohammedanism than many other Malays, though they have doubtless no small share of the spirit of that religion. There are fewer Arabs among them than among the Javanese, and perhaps fewer than there are on Sumatra and the peninsula.

At the present time a missionary, who should go from Singapore under the protection of the resident of that place, would be safe from violence in Borneo Proper. He would be protected by the sultan, who knows it is important for him to keep on good terms with the English. But the missionary should not rely too much on governmental protection. His trust should be in Him who turneth the hearts of kings and others, "as the rivers of water are turned," and in the favor which his benevolence and beneficence shall, through the blessing of that Protector, secure for him among the people. A missionary to the Malays of Borneo should doubtless first visit Singapore. He could there make himself master of the language, and secure the friendship of the Malays, who go thither by thousands every year. He can while there, exert no small influence in favor of his great object in Borneo. He can also learn what course it will be necessary for him to pursue on entering his field of labor, to secure his safety, and accomplish his object. When he feels himself prepared to enter the field, he can select the place where he will have the best prospects of usefulness. It would be a great advantage, and one which a missionary to Borneo probably ought to possess, to be able to give some visible proof of his ability, as well as inclination to do the natives good, by healing their diseases, or by doing something else for their present good.

The Chinese in Borneo also present a field for Christian benevolence, which we think ought to be immediately occupied, or at least attempted. We have not the means of ascertaining at present, whether the exclusive policy of the mother country prevails in the colony there; but till we know that it does, we ought certainly to hope that it does not. That colony constitutes a most interesting portion of the Chinese. They are independent, subject to no Tartar domination, and fast rising into an important nation. They are now, like every state in its youth, forming a character, and susceptible of being easily influenced so as to make that character a comparatively good or bad one. While Europeans continue to be excluded from China itself, this colony probably presents the best

opportunity for efforts for the conversion of Chinese living in a settled state, and subject to no pernicious influence from people of other countries; both which circumstances we consider favorable to the success of missionary labors. A missionary to those Chinese should acquire the language before going among them; and if possible, go without having any connexion with the Dutch government. Individuals from Montrada occasionally visit Singapore; and a passage might probably be obtained from that port.

We know of nothing that can render a mission to the Bugis on Borneo more promising than one would be to those who reside on their native Celebes. We might say much in favor of immediate endeavors to communicate the knowledge of Christianity to this interesting people; but as we hope this subject will be resumed and treated at length, as it well deserves to be, in an early number of our next volume, we will not dwell upon it at present.

The Dayaks are perhaps to the Christian and the missionary the most interesting people in Borneo. They have no established religion; and have not had intercourse enough with vicious foreigners to prejudice their minds. So far as we have been able to learn, some tribes of them are very easily induced to settle down and become peaceful cultivators of the soil. They have *one* vice, and that a vice, we think, of custom and fashion, rather than of character, which stands out as a terror to the missionary. But we believe it unnecessary to be deterred by this single custom from endeavoring to introduce the gospel among them, and that immediately. It seems to us probable that they will be easily persuaded to discontinue it. A missionary would indeed be in danger were he to go directly among them, without having prepared the way before him, or taken any precautionary measures. Nor can any one go to explore the ground beforehand. But if permission can be obtained of the Dutch to reside in their territories and labor among the natives without restraint; or if the friendship of the Malays or Chinese who reside near or among the Dayaks could be obtained; a missionary might gradually become acquainted with them, and introduce among them the knowledge of civilized life and the more precious truths of the gospel of Christ. The fact that they have seen little of vicious Europeans, we regard as decidedly favorable to the missionary. The influence of many nominal professors of Christianity on the natives of this part of the world has doubtless been to prejudice their minds against the truth, and must therefore prove a hindrance to the efforts of the missionary. From this bad influence the Dayaks are free; and we know of nothing to discourage an attempt to make known the gospel to them in the way now suggested. Let it, however, be borne in mind that the tribes and languages are many, and a missionary must labor at first only for a small part of those who bear the name of Dayaks. We hope at least two men will be sent soon to each of these people, the Malays, Chinese, and Dayaks, in Borneo; and it may be well, if one of the two in each case is a physician. Notwithstanding the claims of other parts of the world, we

believe Borneo ought to receive immediate attention from those who are seeking to make known the gospel to *every* creature.

P. S. Since this article was written, some additional facts have come to our knowledge, which are worthy of notice. A gentleman who arrived at Singapore on the 20th of December last, direct from Banjar-masin, Pontiana, and other places on Borneo, says the Dayaks are a fine race of people and very honest. While at Banjar-masin, our informant enjoyed the privilege of making *sabat* with a Dayak chief: a little blood was taken from the fore side of the shoulders of each of the parties, mixed with water and drank by both: the blood of some animal was then taken and rubbed on the skin over the breast bone. After the performance of this ceremony, he went wherever he pleased without fear of injury from any person. In one instance, as he entered the house of a rajah, and took a seat by invitation, on looking around he beheld, almost in contact with his own, six Dayak skulls, two of which had been recently procured; and he inquired where and why? 'From a neighboring tribe which had previously taken four from us,' was the reply. In another instance he saw thirteen skulls in one room. Our informant further assures us that, at Banjar-masin, where the Dayaks are probably better acquainted with Europeans than are those of any other place, this horrid custom has gone into disuse: when he inquired where the heads were, "they always appeared ashamed to hear the subject mentioned." This fact is strong confirmation of the opinion of Mr. Dalton, that they will leave off the savage custom if they become acquainted with Europeans. And further our informant says, they have some idea of a Deity, and look to white men as suitable persons to be their teachers.—The Singapore Free Press of February 4th, 1836, contains an article from the New Monthly Magazine of August last, respecting the Chinese colony on the western coast of Borneo, confirming our account of an independent government, and giving an interesting account of Sinkawan, one of the most important settlements of the Chinese. Sinkawan is the principal seaport of the Chinese, and about thirty-five miles from Mentrada (Montrado) the seat of the Chinese government.

Note. We have found difficulty in rendering our orthography of the names of places uniform. It is our purpose, henceforth, to conform to the system of sir William Jones, as modified and adopted in India, Burmah, Sandwich Islands, and elsewhere. N. B. In accordance with this system, Banjar-masin should have been written Banjer-masin. We add the following corrigenda: for cape Sambas, read cape Sambar; for Motrapara, read Mortapara; and for praw and prow. read prahu.

ART. III. *Recent piracies in the Pacific Ocean, in the Chinese sea, and in the Indian Archipelago, with a brief notice of the present means of suppressing them.*

NOTHING is more becoming the character of great nations than to secure adequate and prompt protection to their subjects or citizens, while in the peaceable pursuit of their lawful callings. But when, besides procuring personal competence or wealth, those employments contribute directly to the revenue of the country, and supply the necessaries or comforts of life to their fellow-countrymen, such protec-

tion is not only the demand of honor but the plain dictate of justice. Where a nation, possessing abundantly the means of adopting such a course of policy and securing all becoming respect, persists in neglecting it, leaving the question of self-defense and the support of national reputation to the courage or patriotism of individuals, what is this but to deny the very first duty of all regular and respected governments? What but to exhibit the same disregard to the claim of their subjects to protection, which is characteristic of Chinese policy towards all who once leave this empire? And what is the consequence of this desertion by their natural protectors, but to make them arm in their own defense? And being once armed, if they were destitute of principle, and free from any responsibility, incited by the example of native chiefs in these regions and by desire of revenge, what else could have been expected than to see them overbearing where they had the power, and pirates themselves when such a course would best suit their purpose? The Chinese is a regular government, and most directly opposed to all these lawless acts, yet it is more than supposed that some of its petty officers on the maritime stations countenance piracies, at least by connivance. But in many of the irregular and half civilized or half savage governments of chiefs and rajahs throughout the Indian and Malayan archipelagoes, piracy has been and is esteemed an employment suitable for nobles rather than the disgrace of outlaws.

Recent accounts from the Sandwich islands, however, show a still wider range of the spirit of lawless depredations, and exhibit a series of most distressing disasters. In 1834 or 1835, captain Dorsett of the schooner Victoria with several of his crew, while on a trading voyage, were cut off or held in bondage at the Piscadores. When this was known, the brig Waverly, captain Cathcart, was despatched thither from the Sandwich islands, to ascertain the fate of captain D., and to rescue him, if alive. After an unsuccessful search, the Waverly pursued her course to Ascension island, from whence it appears she was induced by further information to return to Strong island, and renew the search, where without doubt she also become the prey of the natives. Her fate was learned from the report of the Honduras of Boston, in January 1836. While this schooner was on an expedition for shells, captain Scott and thirteen of his men were massacred by the natives of Strong's island. Soon after anchoring before the island, captain S. landed, but was in a short time seen by those on board running down towards the beach, calling out to load the guns, and fire upon the natives. Twenty-five or thirty natives then on board commenced an attack at the moment, and killed every one except the mate and one boy, who after being overpowered on deck retreated into the cabin, from whence with muskets they cleared the deck. They then slipped the cable and with a fair wind reached Ascension island, whence obtaining aid they returned to the island searching in vain for captain Scott. It was in this search that they discovered the Waverly's boat, and were fired on from large guns.

Scarcely less horrid was the fate of the Awashonks. On the 5th of October last, her master, captain Coffin, his first and second officers, and several of his crew were killed by the natives of Baring or Baling island in N. lat. about 6.° 30′, and E. long. 168.° 32′. The natives came on board in a friendly manner, but soon took an opportunity to seize the cutting spades, and made an attack. Captain C. fell the first victim, the mate next, the second officer jumped overboard and was killed in the water, a seaman jumped overboard and was drowned, all the rest being driven aloft or below, the natives had possession of the ship and were steering her towards shore. But the crew below firing through the gangway and binnacle succeeded in killing the chief and retaking the ship. One man afterwards died of his wounds, and the vessel was brought to the Sandwich islands by her third officer, Mr. Jones.

The case of the Mentor though of another character, is equally illustrative of the hardships to which seamen are exposed through the cupidity of the best of these chiefs and islanders. This ship was wrecked near the Pelew islands in 1832, half of her crew perished in the sea, and half with captain Barnard reached the Pelew islands, where they were robbed of every thing, and detained many months, when some of them were permitted to depart leaving the rest as pledges for the payment of the promised ransom. The party that left, were again made prisoners on the dreary island of Lord North, where some were killed, some starved, and the rest escaped after two years' servitude; and it was only the last winter that a sloop of the United States visited the Pelew islands, and rescued the remainder of the crew. Such an interference is honorable to the government that ordered it, and considering that half of the globe lies between was perhaps as prompt as convenient; but the aid was tardy to those who were longing for its arrival, before which time three years had rolled round, several of the sufferers had perished, and the constitution of others was irremediably impaired.

Within the Chinese seas, piracy, we suppose, has always prevailed among the native craft, though large foreign ships have been used to despise the danger of attacks from the ill-armed and cowardly outlaws that plunder on these seas. But both former and recent events show that single merchantmen may not safely despise at all times the attacks of such enemies. From a well written article in the Singapore Free Press, of January 14th, 1836, we learn that, besides the Malays who are native born pirates, there is another class more enterprising and formidable, called the Illanoon or Lanun, inhabiting the Sulu group between Borneo and the Philippines. These extend their predatory excursions as far eastward as the Spice islands, and westward to the straits of Malacca. The Malayan piratical prahus, are generally six or eight tons burden, from fifty to sixty feet in length, and eleven to thirteen in breadth, commonly carrying one or two small guns, and three or four brass swivels, with a crew of twenty to thirty men armed with spears, krises, and often with muskets. The Illanoon pirates have larger boats, manned generally

by forty or fifty men, and carrying a proportionate number of guns and arms. Such is substantially the description given of the Malay boats by lieutenant White, of the United States' navy, but then in command of a merchantman. In 1819, he was attacked in the straits of Banca by three large prahus, on one side of the largest of which he counted thirty-seven oars. A large brass gun was carried in the bow, which was protected by a strong barricade of wooden blocks, ten inches square, placed horizontally on each other, secured by trenails, and rising six feet high, covered in front with iron plates. As they usually attack in a calm, they may succeed in keeping their bow directed towards the object of their attack, and thus remain in a measure safe in approaching near to it. Lieut. White kept them off till his ammunition was nearly spent, when he ran into the Dutch settlement of Mintow, and escaped his persevering enemies.

The clipper Lady Grant, captain Jeffrey, during the last month, was attacked in the straits of Malacca by five Malay prahus. During the afternoon the prahus had been seen in chase, but the wind had carried the brig quite out of their reach. At night, however, it fell calm again, and at midnight when all were on watch, the pirates were discovered very near, coming down upon the clipper. Captain Jeffrey immediately opened a fire upon them; but they continued to close in with the brig till they were distant only half a cable's length, when several well directed "broadsides" of grape and canister disconcerted them, and finally compelled them to haul off. Had they not been in perfect readiness on board the Lady Grant to receive the pirates, it is almost certain that she must have been boarded, and the news of her fate been brought us by other means. So in another instance a year ago, a brig was attacked on her passage from Singapore to Malacca by several piratical boats, and though resistance was intended, yet it was believed by those on board that she escaped only in consequence of a freshening breeze.

Recent accounts state that several Englishmen are now held in captivity on Murray's island in Torres straits, supposed to be the remaining crew of the Charles Eaton, which was not long since wrecked in those straits. The generous exertions of an English merchantman to rescue them proved ineffectual. In the journal of Mr. Dalton, published in the Singapore Chronicle of February 24th, 1831, it is stated that there were at that time many natives of Europe, English, Dutch, and native Portuguese, with Chinese also, held in slavery in the interior of Borneo, unfortunate beings, who have been taken by pirates at sea, or suffered shipwreck on the coast; and many of these are in the power of the rajah of Pergotan, probably the most contemptible chief on the whole island.

But during the past year the scene of outrages has approached the celestial empire, and the record of one year furnishes too long a catalogue of violated personal and national rights. In January 1835, the cutter of the English ship Argyle, Mc Donald master, landed a little to the westward of Sanshan (St. John's island), with the second officer and eleven hands, to obtain a pilot. The Chinese soon assem-

bled in numbers, broke up the boat, robbed the men, and held them as prisoners. Two or three of the robbers who went off to the vessel next morning as pilots, reported the capture of the boat, and they modestly offered to ransom the men for five hundred dollars. The captain secured the rogues, brought them to Macao, and delivered them over to the Chinese authorities there; but we have heard nothing yet of their punishment. The officer and men after three weeks arrived safe at Canton, having come over-land with bare feet, and half starved and naked. The third superintendent of the British trade, who came to Canton to represent the case, was beaten, and, with one of the Chinese interpreters to his majesty's commission, thrust out of the city with violence and disgrace.

More recent is the seizure and detention of an officer of the Fairy Queen by pirates, during the last winter. He was conveying letters to Canton in a Chinese boat, when he was seized between Lintin and the Bogue, not by Chinese authorities, for which an excuse would be made, but by a gang of robbers, who detained him a prisoner several days, chained him, threatened his life repeatedly, and starved him almost to death, till they found that no ransom could be obtained, and that two of their own gang who had come to negotiate for a ransom were seized by the captain. Similar was the detention of two American gentlemen who were seized near the Bogue in March last, except that no violence was offered or threatened them.

The case of the English barque Troughton is one of much more aggravated wrong and cruelty. After being reduced quite to a wreck by a severe storm last June, this vessel arrived within about fifty miles of Macao, and all hoped to anchor soon at Lintin in safety. But at evening, the Chinese fishermen who had just withdrawn, after being on the most friendly terms during the day, returned in greater numbers, boarded the ship, cut down the first man who opposed them, seized and pinioned the remainder, drove the captain and some others below, where they resisted with pistols and other means till they were wounded and weakened, when the robbers took complete possession of the vessel. They removed about seventy-five thousand dollars and whatever else they chose, set the ship on fire, and departed with their booty. The vessel shortly afterwards arrived at Lintin in great distress. The Chinese authorities at first bestirred themselves in the matter, arrested several crews of fishing boats which happened to have new dollars in their possession, and actually restored about twenty-five thousand dollars. But respecting the examination and punishment of the perpetrators of this deed, nothing as we are aware has yet been done effectually. The fifty thousand dollars yet remaining in the hands of the pirates or the Chinese officers or both, and their impunity, give fearful encouragement to desperadoes to be on the look-out for weak or defenseless merchantmen.

But the native craft has hitherto chiefly suffered from these depredators. A Singapore Chronicle of 1835 contains some revolting facts on this subject. A pukat for Tringan with a cargo valued at ten thousand dollars was captured in broad daylight, only eight or ten

hours' sail from the harbor, and the crew, to the number, it is said, of twenty-seven Chinese, butchered. Near the straits of Carimon three boats were attacked and nearly all the crews killed, amounting to fifteen or eighteen persons. A junk from Canton was attacked off Pulo Tinggi by five piratical boats, each manned by about forty men, and after fighting two days, the pirates boarded her at night, and slaughtered thirty of her crew. A small cargo boat going from the port of Singapore to the American ship Cashmere, was robbed and all the crew krised. Near the same time, while going on board the same ship, the Rev. Messrs. Jones and Deane were attacked by the pirates, the former gentleman was nearly drowned, and the latter severely wounded. The Prince of Wales island gazette records numerous instances of piracy in the vicinity of Penang. A Chinese merchant with several of his friends were captured in the harbor on the 20th July, 1835, himself was ransomed at two hundred dollars, but the rest were lost. Another Chinese boat was taken by a piratical prahu in the harbor, and a Malay boat attacked. Three Acheen prahus were assailed near the south end of the island, and after an obstinate defense one was sunk with all on board, another taken and the crew krised, and the third escaped. A Chulian brig was also cut off by pirates, several persons krised, and the rest offered for sale at thirty dollars per head. It was reported that more than fifty people were carried off from the fishing stakes and boats, during one week in December, 1835. The boats of his Britannic majesty's ship Winchester went in pursuit of these piratical boats, and succeeded in capturing a wrong one.

The value of the trade which annually passes through the China sea, and the number of persons employed in it, present a striking contrast to the paucity of the means of protection afforded us from our "father lands." The number of British vessels that arrived in China during 1834, was one hundred and fifty-eight; during 1835, about one hundred and seventy-six. The total of British trade for the year 1833–4, opium included, was about $46,953,586; and, that for 1834–5, was still greater. The number of American vessels which arrived in China during 1833–4, was eighty; and the total of the trade is estimated at $19,775,003; the number of vessels and total of imports and exports for 1834–5, were nearly the same amount. The number of Dutch vessels that come to this port we cannot state, but the total of the Netherlands' trade with China in 1829–30, was $8,026,243. Besides these, there is also a considerable amount of Portuguese, Spanish, French, Hamburgh, Danish, and Swedish trade annually. The trade of Manila, already amounting to several millions, is on the increase. The number of square rigged vessels that imported to Singapore during 1834–5, was five hundred and seventeen, which exceeded any former year: that of native craft was fourteen hundred and eighty-four, which is less than in either of the two preceding years. The number of Dutch, foreign and native vessels which cleared from Java in 1833, was seventeen hundred and twenty, with a tonnage of 199,193 tons

While such is the annual amount of trade carried on in these seas, employing in the foreign vessels more than ten thousand seamen, what care have our governments shown for its protection? Not one of his Britannic majesty's ships is stationed in the Chinese sea; not one is yet stationed even at Singapore, though an occasional visitor makes a sweep among the pirates. The Americans have done nothing here since the bloody affair of Quallah Batoo; it is said, however, that these seas are henceforth to be one of the stations for the American navy. A wide range indeed will two or three small men-of-war have from the Cape of Good Hope to Japan. The Portuguese here, we understand, have no naval armament whatever. It is long since a French man-of-war has visited these seas. The Spaniards at Manila have a number of small craft called pontines, for the destruction of the piratical Malays who infest the sea to the southward of Luçonia. These are characterized by a writer in a late number of the Canton Free Press as particularly successful in the capture of shells and turtles, but most inefficient in the destruction of the pirates. The Dutch alone have done anything effectual towards the suppression, and their activity in this respect is 'worthy of all praise.' In Java, and generally in all places contiguous to their possessions, they have either suppressed or greatly checked piracy; and were it not the tendency of their severe and restricted government to make as many outlaws as they destroy, no deduction need be made from their praise. They alone have systematically attempted to put down lawless misrule in these seas, and make them what the Creator designed them to be, the safe highway of nations.

ART. IV. *The Singapore Institution: its origin and design; with a description of its three departments, 1st, scientific, 2d, literary and moral for the Chinese, and 3d, the same for the Malays, Bugis, Siamese, &c.*

COMMERCE is universally allowed to bring many benefits in its train, and to be favorable to civilization and general improvement. Like all other powerful agents, however, it has proved the cause of many evils, when improperly directed or not sufficiently controlled. It creates wants and introduces luxuries; but if there exist no principle for the regulation of these, and if there be nothing to check their influence, sensuality, vice, and corruption will be their necessary result. Where the social institutions are favorable to independence and improvement, where the intellectual powers are cultivated and expanded, commerce opens a wider field for their exertion, and wealth and refinement become consistent with all that ennobles and exalts human nature. Education must keep pace with com-

merce, in order that its benefits may be ensured and its evils avoided; and in our intercourse with the nations of the east, it should be our constant care, that, while with one hand we bring to their shores the capital of our merchants, the other should be stretched forth to offer them the means of intellectual and moral improvement. The present state of these countries, and the character of their varied and extensive population, invite us to this field; and every motive of humanity, policy, and religion seem to combine to recommend our early attention to this important object. The field we contemplate is of great extent and importance. In its widest limits it includes the Indian Archipelago, Ava, Siam, Camboja, Cochinchina, and Tungking, with a population which cannot be estimated at less than from twenty to thirty millions, not to mention the vast empire of China, with its vast multitudes.

Moreover, "if we consider that it is in a great measure to the influence of Europeans, and to the ascendancy they have acquired in these seas, that the decline of the people in wealth and civilization is to be ascribed, and that the same causes have contributed to take away the means of instruction they formerly possessed, it is almost an act of duty and justice to endeavor to repair the injury done." And shall we, who have been so favored among other nations, refuse to encourage the growth of intellectual improvement, or rather shall we not consider it one of our first duties to afford the means of education to those around us, and thus render our stations not only the seats of commerce, but of literature and the arts? Will not our best inclinations and feelings be thus gratified, at the same time we are contributing to raise millions in the scale of civilization? It may be observed, that in proportion as the people are civilized, our intercouse with the islands will become more extensive, more secure, and more advantageous; that the native productions of the countries which they inhabit seem inexhaustible; and that the eventual extent of our commerce with them must consequently depend on the growth of intellectual improvement and the extension of moral principles. A knowledge of the languages of these countries, considered on the most extensive scale, is essential to all investigation; and may not the acquisition of these be pursued with most advantage in connection with some defined plan for educating the inhabitants? May not one object mutually aid the other, and the interests of literature and philanthropy be best consulted by making the advantages reciprocal?

The two preceding paragraphs we have copied, with a few verbal alterations, from a 'Minute' by sir Thomas Stamford Raffles, which he laid before a meeting of the principal inhabitants of Singapore, held at the Residency-house on the 1st of April, 1823. That meeting was convened by sir Stamford, for the purpose of laying before the public the arrangements which he had adopted for the establishment of an Institution at Singapore, having for its object the cultivation of the languages of China, Siam, and the Malayan Archipelago; and the improvement of the moral and intellectual condition of

the inhabitants of these countries. He observed that he had long contemplated the advantages which would arise from educating the inhabitants, and had suggested the plan of a native college; and that very recently, in concert with the founder and president of the Anglochinese college, who was then at Singapore and present at the meeting, a plan had been adopted for removing that college to Singapore, and uniting it with the proposed Malayan college, under the general designation of the 'Singapore Institution,' in three departments:

1. A scientific department for the common advantage of the several colleges that may be established.
2. A literary and moral department for the Chinese, which the Anglochinese college affords; and
3. A literary and moral department for the Siamese, Malays, Bugis, &c., which will be provided for by the Malayan College.

The affairs of each of these departments were to be managed by its own trustees and other officers, according to laws and statutes adopted for that purpose Accordingly there were to be three boards of trustees. The *Singapore Institution* was to be the general designation of the whole establishment; and its trustees were to have the entire management of the scientific department of the institution. This part of the institution was to include the several objects of education which were common and of equal importance to both the Chinese and the Malayan colleges, such as an European library, an extensive museum, scientific lectures delivered in English and illustrated by philosophical apparatus, instruction in the higher branches of mathematics, &c. For the literary and moral improvement of the students different departments were necessary, while in other particulars the same instruction was required for all. "Besides, the local proximity of men educated in different languages, spoken among the neighboring nations of the world, is likely to elicit sparks of truth, which will kindle light serving to illumine the whole. This view of the subject then," said Dr. Morrison, addressing the inhabitants of Singapore at the meeting mentioned above, "whilst it points out the propriety of separate colleges for the two great departments proposed, also shows the utility of uniting them in those occupations which are common to both. And why should it be thought incredible that God should in his providence raise up in the eastern world, and at Singapore, a cluster of colleges and schools that shall equal in utility similar groups of literary and pious establishments in the west? And why should we think it not modest and simple to give such names to our infant academies, as shall describe their real character when they shall attain to full maturity and the manhood of their existence? The Anglochinese college is already originated, and it is proposed that a Malayan college be now established at Singapore, leaving room for such additional colleges as the benevolence of individuals may suggest and carry into effect, the whole being united under the general designation of the Singapore Institution."

In order to afford our readers as definite views as possible of the institution, we will briefly describe each of the three departments separately, giving at the same time the principal rules adopted, and the officers appointed, for the management of the three separate branches of the establishment.

The Scientific department was to include those subjects which would be of equal benefit to all the students of the respective colleges, such as mathematics, chemistry, mineralogy, botany, &c., with all the necessary appurtenances and apparatus. For its trustees, three were to be chosen from each of the two colleges and six from the residents in Singapore. These twelve, with others not resident were to be styled the Trustees of the Institution; they were to have the entire direction of the scientific department; to direct concerning the form, site, and annual repairs of all the buildings of the institution; and to publish an annual report, which should embrace the scientific department, and such parts of the reports of the colleges as they should deem best. The ordinary business of the trustees was to be managed by a committee of three. There were to be also patrons, a president, a vice-president, and a "committee of coöperation" composed of "the patrons and trustees resident in the United Kingdom."

The first officers of the institution were three *patrons*, viz: the honorable sir T. Stamford Raffles, F.R.S. and M.R.A.S. &c., &c.; W. Wilberforce, esq., M.P.; Charles Grant, esq., M.P. (now lord Glenelg); *president*, the resident of Singapore, lieutenant-colonel Farquhar; *vice-president*, Rev. Robert Morrison, D.D.; eighteen *trustees*, hon. sir T. S. Raffles; lt.-colonel Farquhar; W. Wilberforce, esq.; C. Grant, esq.; Rev. T. Raffles, D.D.; A. L. Johnston, esq.; D. S. Napier, esq.; J. A. Maxwell, esq.; Nathaniel Wallich, esq., M.D. &c.; lieut.-colonel M' Innes; captain Flint, R.N.; captain Davis; Rev. R. Morrison, D.D.; Rev. J. Humphreys; Rev. D. Collie; Rev. R. S. Hutchings; Rev. C. H. Thomsen; and Rev. J. Milton; *treasurers*, Messrs. A.L. Johnston and Co.; *secretary*, J.A. Maxwell, esq.; *librarian* of the general library, Rev. R. Morrison, D.D.; *professor of natural philosophy*, Wm. Montgomery, M.D.; *professor of natural history*, G. Finlayson, esq.; *printer*, Samuel Roberts.

The Anglochinese college has already been described in our pages, and we need not repeat the account here. It was to be removed to Singapore, and continued under the direction of its own officers, except in those particulars which have been specified as belonging to the trustees of the Institution. The officers of the college were then, *patrons*, lieut.-colonel Farquhar; hon. E. Phillips; hon. J. Erskine; *trustees*, Dr. Morrison; Rev. G. Burder; W. A. Hankey, esq.; C. W. Crommelin, esq.; lieut.-colonel Farquhar; D. S. Napier, esq.; and the officers of the college; *president*, Rev. R. Morrison, D.D.; *principal*, Rev. J. Humphreys; *professor* of Chinese, Rev. D. Collie; *teacher* of Chinese, Le; *treasurer*, Rev. J. Humphreys; *librarian*, Rev. D. Collie. Connected with the college there were to be Chinese preparatory schools.

The Malayan college was to be governed in the same manner as the Anglochinese; and was to be furnished with a native professor in each of the three principal languages, Malay, Bugis, and Siamese, with an assistant in each department. The officers of the college, appointed April 1st, 1823, were, *patron*, sir T. S. Raffles; *trustees*, sir T. S. Raffles, the resident at Singapore for the time being; Rev. Dr. Morrison; William Marsden, esq.; lieut.-colonel M' Innes; captain Flint, R. N.; captain Davis; A. L. Johnston, esq.; D. S. Napier esq.; J. A. Maxwell, esq.; and the officers of the College, namely, *president*, Rev. R. S. Hutchings; *principal* Rev. C. H. Thomsen; *professor of Malayan languages*, Rev. C. H. Thomsen; *professor of Siamese*, Rev. J. Milton; *native Siamese masters*, John Leyden and Nunsid; *native Malay masters*, Shaik Alla Adin and Hassin; *treasurer*, Rev. C. H. Thomsen. There were to be also preparatory schools connected with the college.

Such was the original plan of the Singapore Institution. At a meeting of the trustees of the institution held on the 15th of April 1823, the secretary laid before the meeting an account of the subscriptions up to that date, showing a balance of dollars 17,495 in favor of the institution, besides a monthly subscription of $ 300 and $25 per annum for the library. The sum of $15,000 was voted for buildings, and other sums for fonts of types, presses, &c. From the date of that meeting, we find no other published notice of the institution, till January 5th of this year, at which time it appears that "a meeting of the trustees of the Singapore Institution" was held, and sundry resolutions passed. We are heartily glad to see any movement made with regard to those for whom the institution was originally designed. The plan as devised and commenced by sir Stamford Raffles and Dr. Morrison was a noble one; and had it been followed up with the energy with which it was commenced, it would have been ere this, in points of utility, equal to any literary institution in the east. Public opinion is every year calling louder and louder for efforts to educate the ignorant wherever they are found. We see no reason why the original design of the Singapore Institution should not be carried into full effect, and that immediately. Its officers have in their hands a very important trust. There are thousands and tens of thousands in Christendom who are not only ready but are anxious to do much more than they have yet done for the education of poor children and youth in foreign lands. Schools on an extensive scale are needed at Singapore; and if the trustees of the Institution will come forward and show its present condition, and devise ways and means to carry its original design into effect under able instructors, they will doubtless receive a generous and prompt support.

ART. V. *List of persons holding office in the province of Kwangtung, over the general government, over the civil and military divisions, over the Tartars, and over the commercial department.* Compiled from the Court Calendar of October, 1835.

AGREEABLY to the pledge given in our last number, we now proceed to furnish a more detailed list of officers of a single province, selecting the province of Kwangtung (Canton) as that in which, owing to the confined situation of foreigners in China, we are most interested, and the details of which also, we are, from the same cause, best able to understand. The provincial officers and their courts may be arranged into four classes, viz: 1st, the general government, comprising the governor and lieutenant-governor and their courts; 2d, the civil government; 3d, the military and naval officers; and 4th, the Tartar garrison, which is under the government of the tseängkeun or general commandant. We must add the superintendent of maritime customs, commonly called by foreigners the hoppo, and his subordinates, and also one other establishment of customs, under direction of the lieut.-governor. The commercial department under their charge has before, (on page 277,) been included in the civil government; but it will be more correct to give it a distinct place by itself, as it is unconnected with any of the other departments. Having given a list of the principal provincial functionaries and of the officers employed in their several courts, or in direct subordination to them, we will endeavor further to illustrate the system of the inferior magistracy, by giving still more minute details respecting the department of Kwangchow foo, in which Canton, Macao, and all the other places usually visited by foreigners, are situated.

A few introductory remarks, explanatory of the duties of some officers not mentioned in previous numbers of our present volume, will be required. The governor and lieut.-governor, having a general command in all departments (the government of the Tartars excepted), have each a body of troops under their own special command. The senior officer of these troops, whom we may name military secretary (or, better perhaps adjutant), and who is called in Chinese *chungkeun*, the centre of the military body, attends daily at the office of the functionary on whose staff he is placed, receives and forwards all official communications to and from the higher officers, and is generally the medium through whom all directions are given to the other military officers. The governor's military secretary is of the rank of colonel, and the lieut-governor's of the rank of subcolonel, according to the system which we have adopted for expressing military titles in English (see the present vol. p. 283). The commanders-in-chief have under them similar officers, who are of the same rank as the military secretary to the lieut.-governor. Next under the chungkeun, in the offices of these functionaries are the *seunpoo*, nearly answering to the aides-de-camp of European

nations, but with the difference of being civil as well as military: we know of no name by which we can express their office in English, unless we were to adopt the anomalous expression 'civil aid-de-camp.' The Tartar general and the literary chancellor have also officers called seunpoo in their establishments; their rank is not fixed. From the name seunpoo, 'to patrol and take,' these officers might be supposed to belong to the police, but their duties are as we have stated.

The division of all the principal affairs of government into six sections, official, territorial and financial, ritual, military, criminal, and operative, as exemplified in the six Boards of Peking, is maintained through all the branches of the provincial government, and the business of each of the public offices is arranged, in conformity with this division, into six sections. These sections are sometimes again subdivided; and others are added, such as the section of papers, that of the treasury, &c., making the whole number vary from ten, to twenty-four, or even more. These are called *fang*, chambers, and, for convenience, are formed into two classes, distinguished by the appellations eastern and western, or left and right. Over each class there are placed, in the higher offices, one or two chief clerks, called *kaoufang*, under whom, in each section, are an indefinite number of clerks (called *teënle*, record-officers), and writers *(shooyeih)*. In the offices of the commissioner of grain, of the directors of circuits, and all inferior officers, there are no such chief clerks, but the ordinary clerks are the same, differing only in number. In the court of the chief magistrate of Kwangchow foo, the number of teënle is, two for each section or chamber. The sectional division of business does not exist in the offices of any of the assistant magistrates of departments, nor in any court inferior to that of a district magistrate. Assistant magistrates, and officers under the rank of a district magistrate, are also unable to try and condemn criminally, or to inflict any punishment exceeding castigation, exposure in the pillory, or temporary confinement.

Details respecting the titles and duties of all the other officers mentioned below, as well as the structure of the whole government, have been given in our present volume, pages 276, and 285.

GENERAL GOVERNMENT OF KWANGTUNG.

Governor of the Leäng Kwang, Tăng Tingching, of Keängsoo.
Lieut.-Governor of Kwangtung, Ke Kung, of Shense.

GOVERNOR'S OFFICE.

Military Secretary, ————.
Seunpoo, four civil and four military.
Chief clerks (kaoufang), four, or more: *Clerks (teenle)*, an indefinite number.
Private Secretaries (szeyay), number indefinite.

LIEUTENANT-GOVERNOR'S OFFICE.

Military Secretary, Han Shaouking* (acting).
Seunpoo, two civil and two military.

Chief clerks, four: *Clerks, and Private secretaries*, number indefinite.

CIVIL GOVERNMENT.

Lieut.-governor of the province, Ke Kung, of Shense.

LITERARY DEPARTMENT.

Literary chancellor, Le Tsingyuen, of Honan.
Seunpoo, two civil and two military.
Chief clerks (kaoufang), two.

ADMINISTRATIVE DEPARTMENT—TERRITORIAL AND FINANCIAL BRANCH.

Poochingsze, Altsingah.
Secretary (kingleih), Chang Kaeyun, of Chĕkeäng.
Under secretary (chaoumo), Yin Paoufuh, of Chĕkeäng.
Keeper of the treasury, Tăng Yaysăng, of Keängse.
Chief clerks (kaoufang), two.

JUDICIAL BRANCH.

Nganchăsze, Wang Tsingleën, of Kweichow,
Secretary (kingleih), Le Yung, of Honan.
Keeper of the prison, Le Kofuh, of Chĕkeäng.
Chief clerks (kaoufang), two.

GABEL DEPARTMENT.

Commissioner of Salt, Le Chinchoo, of Nganhwuy.
Deputy, Chin Taoutan, of Shense.
Secretary (kingleih), Chin Shechin, of Chĕkeäng.
Under secretary (chesze), Chin Etih, of Chĕkeäng.
Keeper of the treasury, Keäng Tihleën, of Nganhwuy.

COMMISSARIAT.

Commissioner of Grain, Ching Kaehe, of Fuhkeën.
Secretary, Yingjuy, assistant to the magistrate of Kwangchow foo.

DIRECTORS OF CIRCUITS AND DEPARTMENTAL MAGISTRATES.

All the preceding courts have general jurisdiction over the whole province; the following, in the civil branch of the government, have partial jurisdiction only.

First Circuit.

Director, Tseäng Mingyuen* (at Shaouchow foo).
Chief magistrates; Kwangchow foo, Kin Yuenlan; acting during his absence, Choorhangah.
Leënchow, Hăng Chang.*
Leyaou ting, Le Yuntung, of Shense.
Shaouchow foo, Chang Yuhchun, of Keängsoo.
Nanheung chow, Yeih Changhwa, of Keängsoo.

Second Circuit.

Director, Le Punyu, of Shantung (at Hwuychow foo).
Chief magistrates: Hwuychow foo, Yang Hetseuen, of Keängsoo.
Fuhkang ting, Pan Shangtseih, of Chĕkeäng.
Chaouchow foo, Chingshen.*
Keäying chow, Kin Seichang, of Chĕkeäng.

Third Circuit.

Director, Wang Yunking, of Honan (at Shaouking foo).
Chief magistrates: Shaouking foo, Choorhangah.
Loting chow, Sewshan.†

Fourth Circuit.

Director, Woo Sewleäng, of Nganhwuy (at Kaouchow foo).
Chief magistrates: Kaouchow foo, Wang Ekwei, of Peking.
Leënchow foo, Le Tungheun, of Keängsoo.

Fifth Circuit.

Director, Tung Kwŏhwa, of Keängsoo (at Keungchow foo).
Chief magistrates: Luychow foo, Kaou Tsihleu, of Keängse.
Keungchow foo, Foortsungah.

MILITARY AND NAVAL OFFICERS.

Military Commander-in-chief, Tsăng Shing, of Kwangse (at Hwuychow foo).
Naval Commander-in-chief, Kwan Teënpei, of Keängsoo (at Bocca Tigris).
Secretary to the military Commmander-in-chief, ————.
Seunpoo, three military.
Chief clerks (kaoufang), two or more.
Secretary to the naval Commander-in-chief, ————.
Seunpoo, three naval.
Chief clerks (kaoufang), two or more.

MILITARY AND NAVAL POSTS.

Kwangchow foo (Canton): Footseäng, Han Shaouking.*
Shuntih heën: Footseäng, ———.
*Heäng shan heën:** *Footseäng*, Tsin Yuchang, of Kwangtung.
Shaouking foo: Footseäng, Choorsungah.
*Yangkeäng heën:** *Tsungping*, Ho Yochung of Kwangtung.
Hwuychow foo: Footseäng, Leäng Cheying, of Shense, of the rank nan (baronet).
*Keĕsheih:** *Tsungping*, ————.
Shaouchow foo: Tsungping, Hĕngan.
Nanheung chow: Footseäng, Shang Yungleäng.
Leënchow: Footseäng (at Sankeäng), Saeshapoo.
Chaouchow foo: Tsungping, Le Tingyuh, of Fuhkeën, of the rank pih (baron).
*Hwangkang:** *Footseäng*, Tĕngan.
Kaouchow foo: Tsungping, Wan Yun, of Honan.
*Lungmun in Leënchow foo:** *Footseäng*, Le Yuen, of Chĕkeäng.
Loting chow: Footseäng, Wang Tăngko, of Shense.
*Keungchow foo, (Haenan):** *Tsungping*, Seay Tĕchang, of Fuhkeën.
Yaechow: Footseäng, Lew Tihkaou, of Kwangtung.
Nanaou (Namoa): Tsungping, Shin Chinpang, of Chĕkeäng.
Chinghae heën: Footseäng, Lae Yingyang, of Kwangtung.

The title tsungping we have in other places rendered by lieutenant-general, and footseäng by colonel. The governor's troops are chiefly stationed in Shaouking foo, and the lieut.-governor's in Kwangchow foo; but the officers named above as stationed in those two departments, are in immediate subordination to the military commander-in-chief. The *heën* districts and smaller places, the names of which in the above list are placed immediately after the names of departments, are subordinate to those departments in their civil, and usually also in their military, government. The places marked with an asterisk are stations subordinate to the naval commander-in-chief. The stations Nanaou and Chinghae heën are partly in Kwangtung, and partly in Fuhkeën.

GOVERNMENT OF THE TARTAR GARRISON.

Tseängkeun, or General-Commandant, Soolfangah.
Foo Tootung or Lieut.-Generals, Lunchung, and Măngkwei.

TSEANGKEUN'S OFFICE.

Seunpoo, two native Mantchous, two Chinese naturalized Tartars.
Secretaries (peihteĕsheih), six.
Chief clerks (kaoufang), six.

Each of the lieut.-generals has an office, with similar officers.

CIVIL JURISDICTION OF THE TARTAR FAMILIES.

Magistrate, Shaolin, of the rank of an assistant departmental magistrate.
Treasurer, Heä Wănhwuy, of Chĕkeäng.

COMMERCIAL DEPARTMENT.

Superintendent of maritime Customs of the Province, Păngneën.
Secretary (kingching), ————.
Treasurer (kootasze), ————.
Deputies, seven, namely, at Canton, at Macao, at Wookan in Hwuychow, at Yenfow in Chaouchow foo, at Meileih in Kaouchow foo, at Haengan between Luychow foo, and Leënchow foo, and at the port of Keungchow foo.

Subordinate to these, are twenty-five custom-houses where duties may be levied, under the charge of *kow-shoo* clerks; and about forty under the charge of *kaijin*, domestics, which are only for the purpose of examining goods without levying duties.

Superintendent of Customs at Shaouchow foo, the lieut.-governor.
Deputy, the director of the first circuit.

The ordinary inland duties are levied at posts under the direction of the departmental magistrates.

DEPARTMENT OF KWANGCHOW FOO.

As illustrative of the divisions of the subordinate magistracy, we subjoin a list of all the officers in a single department, that of Kwangchow foo. By referring to the political divisions of the Chinese empire, presented in our number for June last (page 56), it appears that the whole province of Kwangtung is divided into fifteen departments, and subdivided into eighty-eight districts. Of these districts the department of Kwangchow foo contains fourteen.

Chief Magistrate of Kwangchow foo, Kin Yuenlan.
Assistant Magistrates: at Tseënshan (near Macao), Hoo Chingkwang; *at Fuhshan*, Yang Tihyun; *at Yungning* (near Whampoa), Loo Teënnan; *in the Commissariat*, Yingyuy.
Literary instructor, Tan Leängking; *Assistant*, Woo Yunleu.
Head clerk to the chief magistrate (kingleih) ————.
Keeper of the Prison, Ching Chan, of Peking.

DISTRICT MAGISTRATES.

Districts.	*Magistrates.*	*Assistants.*	*Under magistrates.*
Nanhae, heën,	Lew Kaeyeih.	Woo Ping, Le Tszcjen.	Six.
Pwanyu heën,	Seu Yingchaou.	Tsuy Kwŏche.	Four.*
Shuntih heën,	Chin Yulung.	Yen Shaouling.	Four.†
Tungkwan heën,	How Chehan.	Le Sheihteën.	Three.
Tsunghwa heën,	Yu Tang.	None.	One.
Lungmun heën,	Chang Fangtsun.	None.	One.
Sinning heën,	———.	Shin Ketsoo, Choo Heën.	One.
Tsăngching heën,	Hoo Twanshoo.	Chow Jooyuen.	One.
Heängshan heën,	Teën Poo.	Fung Leihehŏ (at Macao).	Four.‡
Sinhwuy heën,	———.	———.	Three.
Sanshwuy heën,	Hwang Tseuen.	Ling Feijen.	Two.
Tsingyuen heën,	Lew Szeluh.	None.	Three.
Sinngan heën,	Le Shingseën.	Chang Hungtsun.	Two.
Hwa heën,	Luh Han.	None.	Two.

* One at Whampoa. † One at Tszenei. ‡ One at Keow

In addition to these magistrates, there are in each district, two literary instructors, and a head clerk called *teĕn she*. Also in Pwanyu heën there is an officer stationed on the river, called *ho pŏ so kwan*, in command of the boat-people, and of vessels anchored in the river.

ART. VI. *Walks about Canton: preparations for a funeral; Leuenhing keae; two book-stores; the tongues of ducks; a walk on the walls of the city.* Extracts from a private journal.

PREPARATIONS *for funerals*, and for every thing connected with the interment of the dead, are made with great care by the Chinese. I have repeatedly heard natives describe the rites and ceremonies which are practiced on these occasions. This afternoon, in company with a few friends, I had an opportunity of witnessing a funeral scene: it was at the residence of the late Tsow Heŏsung, a wealthy merchant. He was a native of Fuhkeën, and had gained a large fortune in the trade which he had long carried on in teas from the Woo-e hills. With his large fortune, he had also a large family of children, eight sons and three daughters. The eldest has squandered his portion, and become a vagabond; the management of the funeral, consequently, devolved on the second son, a man apparently about forty-five years of age. The father, Tsow Heŏsung, died in the sixty-sixth year of his age; and forty-eight days had now elapsed since that event occurred, during which time, the chief mourner (in the present instance the second son of the deceased,) had not even once allowed his head to be shaved. This, together with his mourning dress, consisting of coarse unbleached linen robes and a white girdle, gave him a strange appearance. It was just twilight when we entered the house; and the remains of the deceased

were to be carried out early the next morning. Many of the relatives and friends of the chief mourner were assembled, and all the principal apartments of the house were lighted with brilliant lamps and chandeliers. The furniture and ornaments, exhibited on the occasion, were rich and gaudy in the extreme. The bier was set out in the great hall, and covered with a low canopy composed of network, wrought in silks, red, scarlet, blue, and yellow.—It was proposed to us to go and see the coffin, which was in a small room near the rear of the house. A servant was immediately sent to give the female members of the family notice of our approach, and they were retiring as we entered the room. The coffin, which, with the head towards the north, was placed on a low table, was superb, and with its trimmings had cost no less than a thousand dollars. It was hermetically closed. Two rows of mats were placed one on each side of the coffin and near it: on these, the mourners prostrated themselves and worshiped the manes of their departed relative. In an adjoining room, a table was placed, loaded with rich viands and wines for the entertainment of the spirit of the dead man.

Never before have I witnessed such preparations for a funeral as these. Everything in the house had an air of gaity, indicating a season of festivity rather than of mourning. After we had examined the bier, coffin, and scrolls which were hung round on the walls of the house, cups of tea were presented to us, and a few moments passed in conversation. When we took leave, the chief mourner, accompanied us to the door, and bowed respectfully as we bade him good-bye. *Friday, 16th October*, 1835.

Leuenhing keae, or Lunehing kai, as the people of Canton call it in their own dialect, is remarkable for many things, but is a very poor street. It runs north and south parallel with Old and New China streets, a little westward beyond them, and forms a communication between the Factory street (Sheihsan hang,) and the river. At each end, there is a strong gate, opened by day and closed by night. As you pass along the street, you will see on your right and left, and sometimes almost blocking up the way, priests, necromances, workers in iron, brass, wood, &c.; apothecaries, victualers, changers of money, and retailers of almost an endless variety of commodities. The only objects, however, worthy of special notice are

Two book-stores. These stand on the west side of the street near the north gate, and are the only ones I have seen in Canton. They are connected with large establishments in the city, and able to supply any demands at short notice. Most of the works they contain are the popular productions of the Chinese, such as novels, romances, songs, and marvelous stories.

The tongues of ducks, I learned to-day, are among the dainties of Chinese epicures. In one of the lanes running westward from Leuenhing keae, there is a shop containing a great variety of live fowls, besides several species of dried ones, for sale. One article puzzled me much; and by inquiry I found it to be nothing more nor less than a string of dried tongues, obtained from ducks. They were

stretched out to their utmost length, resembling awls in shape, and hardened almost to the firmness of iron. *Thursday, Nov. 12th.*

A walk on the walls of the city of Canton is to be enjoyed by foreigners only on special occasions, when some dire calamity compels the authorities to be kind. Such was the case this morning. The fire which broke out last evening in the new city, after destroying twelve or fourteen hundred houses, was checked soon after daylight. Once during the night I found my way to the top of the western wall; but it being uncertain whether the fire would reach that part of the city, I was importuned to be off, which was done accordingly. A few hours afterwards, however, I was welcomed back, for the fire had nearly reached the wall, and the presence of a fankwei, it was supposed, might do something towards checking its progress. The wall was lined with soldiers, fire-men, and officers. This afternoon I have been again upon the walls, both on the west and south sides of the city. It is a very fine place for a walk, and I enjoyed it much. *Monday, Nov. 23d.*

ART. VII. *Journal of Occurences. Peking gazettes; kidnapping; public offices reöpened; disturbances at Pooning quelled; new fort; deputation to Laoushoo shan, Old-rat's hill.*

PEKING gazettes to the 7th of January have come to hand, but we have no room for extracts. So far as we know, the whole country from one extremity to the other, is enjoying tranquillity. We hear of no famines, droughts, or insurrections, the three great evils, some or all of which almost incessantly disturb the peace of the empire. According to one of the recent gazettes, the name of the new hoppo is Wăntseäng; he is expected here in a few weeks.

Kidnapping seems frequent everywhere. We have accounts of it in Peking, Canton, and Macao. In the latter place, not long ago, three little girls were stolen from one family. In Canton, we suppose, scarcely a week passes in which some one or more is not carried off and sold. "It is a gross infraction of the laws, that children should be carried off and sold; and such conduct ought to be carefully investigated and prohibited."

All the public offices in the empire were reöpened on the 8th instant, the 20th of the 1st moon of the 16th year of Taoukwang.

The disturbances in Pooning, one of the eastern districts of this province, seem to have been easily quelled: the fooyuen has returned from thence, after having condemned and executed on the spot twenty-nine of the chief malcontents.

A new fort has recently been commenced on the 'middle island,' half a mile above Howqua's fort. This work is doubtless undertaken to prevent Europeans from approaching the provincial city with their "men-of-war." The fort is precisely where the barrier was erected across the river during the memorable war of 1835, while the two English frigates were at Whampoa.

Laoushoo shan, "the hill of old rats," is situated south from Whampoa, in the district of Pwanyu, and is said to be the retreat of thieves and robbers. On the 9th instant, Hoo talaouyay, a local magistrate, was sent thither to examine the hill, and exterminate the bandits, should any chance to be found there. This deputation is, like many others, a mere formal affair, appointed annually; there is, however, an odd story among the Chinese respecting the hill, and the origin of its name. For which see Canton Register of the 15th instant.

THE

CHINESE REPOSITORY.

VOL. IV.—APRIL, 1836.—No. 12.

ART. I. "*Considerations respecting the trade with China,*" *by Joseph Thompson, late of the East India House. London,* 1835, *pp.* 177. Reviewed by a Correspondent.

"MANY are poets who have never penned their inspiration." Many are there also, who have written books, who can show no claim to genius for such a task. It is to be regretted that the author of the work above named, should have stood forth, from his obscurity among the purlieus of the East India house, to challenge the honors of authorship. If the exclamation of the heavily tried Job, as the acme of bitterness, "O that mine enemy had written a book," implied a malediction, we think that "Mr. Joseph Thompson, late of the East India house," cannot have one enemy unsatisfied. In the present bookmaking age, when men write books, about every thing, about any thing, about nothing; when a journey, in a stage coach, from London to York, is given to the public in the shape of "a tour though the midland and northern counties;" or a passage, in a steamer to the continent, is worked up into a three volume fashionable novel, or book of travels; it is not to be looked for that *all* books should be interesting, or useful; but it might be in fairness expected that, when a man turns author because "some publications have recently issued from the press, with the avowed intention of communicating information on the several points connected with the trade with China; and as I have had some acquaintance with a part of the East India company's relations with China, it occured to me, that I might, perhaps, be able to contribute in some degree to the information now sought to be more generally diffused;" it might be expected that he should know *something* about his subject. However, his modesty once knocked on the head, Mr. Thompson flies at all game; commerce, legislation, conquest—all are handled by him—with what success

we hope to show. The Spaniards have a proverb, "entre los ciegos el tuerto es rey," and on this principle alone can we understand how "Mr. Thompson, late of the East India house," came 'to offer these pages, in the hope of adding something towards a fuller acquaintance with some part of the subject, and to suggest some things which appeared to him likely to promote the interests of British commerce with China.' Verily, it is the blind leading the blind!

The principal sources whence Mr. T. has derived his "information," seem to have been "Auber's China" and the Reports to the houses of Parliament, in 1821 and 1831–2, of which Reports Mr. Auber's book is but a meagre and partial *précis*. It is not to be expected that any one should be able to wade through the prodigious mass of "evidence" on this subject, with sufficient discrimination, united with his labor, to separate the grain, of which there is so little, from the chaff, of which there is so much more than a superabundance; to reconcile the contradictions, unravel the unintelligibilities, and make the light shine from the darkness which shrouds it; but we still might hope that a man would not come to the consideration of the question while totally and deplorably ignorant of all the points of great or general importance which it involves: this, we are sorry to say, is the case with Mr. Thompson. While he confines himself to the consideration of the question of Exchange, between England, India, and China, a subject on which he is evidently at home,* he is, at least, entitled to the praise of correctness, though, even amid all the mass of figures which he parades, we cannot discover much of originality. Part first (p. 4-31) conveys a tolerably clear view of the actual state of the monetary currency of Great Britain, as resulting from the tricks played with the pound of silver, by divers of the well beloved sovereigns of that great commercial country, with the narrow view of forcing the receipt of a coin at far beyond its fair value; a principle yet further persisted in, on a minor scale, as far as regards the private trader, from this and other countries, by the monopoly of the bank of England having bullion coined at the mint. Mr. Thompson says,

I found, from an examination of the London Price Currents, on a former occasion, that the price of Spanish dollars, in the fifteen years, from 1816 to 1830, averaged about 4s. 10¾d. per ounce; at which average 100 dollars will produce in the London market £20. 9s. 7d.: and after deducting the seigneprage, the same number of dollars would produce in the London mint on the average of 1,000 dollars, weighing troy ounces 866, and containing 214½ dwts. fine silver in every pound troy, £ 21. 12s. 3d.;† from which it appears the mint produce would have been more than the market produce by about 5½

* "A considerable portion of my time in the years 1802 to 1805 was occupied in an inquiry into the state and condition of the company's Indian mints and coinage, and of the India metallic circulation generally." p. 20.

† "This sum is exclusive of the charge for refining the dollars to the English standard, but as that operation is only required on a small part of each portion of dollars sent for coinage, the charge for refining would not much affect the difference above stated; and when it is considered, that the seigneorage in the London mint amounts to 6½ per cent, the public may surely expect that dollars would be coined at once in that establishment, without any charge or expense whatever."

per cent. It is not very likely that this fact should have escaped the observation of the importers of Spanish dollars; although it may be the fact that the London mint was not accessible for coinage on private account during that period, in this view then the merchant had no recourse but to sell his dollars in the market: and should this have been the case, and the circumstance have been hitherto overlooked, both by the government and the mercantile community, at least not bronght to public notice by the latter, this mention of the fact may possibly lead to an alteration in the practice, so as to enable the British merchant to avail himself of the London mint whenever it may suit his purpose, and thereby perhaps facilitate some of his sales of English goods in the markets of South America, and other places where the Spanish dollars constitute the principle article of return. (pp. 18, 19.)

The details as to the alteration of the Indian currency to one uniform standard, now so happily effected, show that the wretched state in which it was retained, during more than thirty years, at least, was not entitled to defense, on the plea of ignorance even; as in 1806, the evils entailed on nearly all branches of trade but that of the shroffs, were as well known as now to the honorable East India company, who, however, with that reluctance to 'reform' which marks all monopolies, refused, till they could no longer do so, to establish an uniform currency which, as Mr. Thompson says, "will be also fitted to preserve the needy and uninstructed classes from the extortions of the money-changers, to which they have been subjected for ages; to facilitate the collection of the public revenue; to simplify the pay to the troops under the several presidencies; and to assist in the progress and development of the commercial faculties of the extensive regions now forming the British dominions in India." This part is, as we have said, the result of a practical acquaintance with the subject:—of it we do not complain.

Part second of Mr. Thompson's book (including p. 32-77) presents (always excepting the actual calculations of exchanges, and value of specie,) one of the most complete *jumbles* ever offered to the public under the name of information; wrong in its premises, wronger in its reasoning, wrongest in the inferences deduced; confusion is worse confounded in this miserable lesson read to the British merchant as to how, where, and when, he is to conduct his operations in the purchase of Chinese produce, and to place his funds, from home, for that purpose. Many would have deemed that, as in most parts of the commercial world, this might be left to the merchant himself to decide, with the certainty that, as soon as the market value of money becomes high, the capitalist will step in and supply the deficiency, while gaining his own fair advantage: not so thinks Mr. Thompson: the ghost of an odious and defunct monopoly is still to hover round these cherished shores: despising the principle that trade, to be successful, must be unfettered, the proof of which is to be read in the history of commerce in all nations and all times; he wishes that the giant, exulting in his strength, and prepared to use it, should be tended and delicately fostered like a puling infant; that it should be "protected" ('save the mark') "encouraged," and "assisted;" in fact, that it should be bandaged and swaddled till it cannot move,

and so nicely coddled as to be smothered under the operation. Nothing is to be left to the judgment of those who are to incur profit or loss, by the good or bad management of their trade; all is to be "cut and dried" for them; they are to move, forsooth, within certain limits, and in a certain prescribed manner; to buy their dollars, through one party (the E. I. Co.), to which is to be entrusted the care that they are not dearer than the "free trade" can afford: the tea, &c. to be, in like manner, bought—through agents? No!—through practised brokers? By no means! "The superintendents of British trade in China "appointed by the late act of parliament" are to act this part of the play:—

"They or two of them, will receive in that country such dollars, to a specified amount in each season, as may be tendered them for bills on India, according to the practice under the E. I. Co.; and that the dollars so received will be advanced by the superintendents of the trade at Canton to the British traders at that place or Macao, as circumstances may require; which advances the traders are to apply in the purchase of teas for the English markets; and on the sale of the teas in the United Kingdom, to repay in London the value of the dollars advanced them in China on that account."

It is true that he adds, "I understand that his majesty's ministers intend that the rates of the several exchanges in the operations referred to, are to depend upon the current rates in China in each particular season; those rates, however, heretofore, have been arranged on principles different from those which prevail in most of the other parts of the world; and therefore I apprehend that this part of the subject has not been, by any means, sufficiently considered," which is no doubt very kind of them and highly considerate. Can his majesty's ministers in sober truth have such intentions? We trust not. Maugre the repeated absurdities with which this trade has already been visited, it is barely possible that the British government can contemplate so monstrous an imbecility as an interference with the course of exchange. Why is the trade with this country to be singled out for this infliction? Why not try it first with one of his majesty's colonies? There are surely enough of "ruined villages" among the W. I. islands, where its failure would be unimportant; here, its issue might not be so; no merchant could continue to carry on a trade liable to interruption, or total ruin, by the caprice of men ignorant of the subject; and after a short time, the home government would find that the tea and silk, to be shipped at all, must be shipped home on government account, or remain altogether in this country.

The bugbear that affrights Mr. Thompson, is that "as China does not supply articles of export sufficient to repay the value of the articles exported from India, a large balance in favor of the Indian merchants has remained at the close of each year;" though he immediately adds, "and which balance has been discharged by the Chinese merchants, partly in dollars and the remainder in sycee silver;" and thus, it appears to us, the Chinese are most likely to continue to pay it; as it must be borne in mind, that all the dollars,

gold, and sycee, exported from China to India, are the produce of the opium trade, which always commands, from its very nature, as a contraband trade, payment in some article of great value and easy transport, as treasure or bullion.

In his remark on the mode in which remittances were made from China, "Mr. T. late of the East India house" says, "the practice of the Indian merchants has been, to exchange the dollars received from the Chinese for sycee, to as large an extent as possible; then to pay to the supercargoes so many of the remaining dollars as they would receive for bills on India; and lastly, to transmit the balance in dollars to India." While he lauds the East India company for offering by their bills a good mode of remittance to India, he admits that the profits to them were large, amounting for many years to a nett two per cent beyond all charges of transport, agency, and interest of money; six to seven per cent below the mint value of the dollar in Bengal, being paid in China to the purchaser of the E. I. company's bills. The plain fact was that the operation suited both parties; the E. I. company, who wished to get dollars in China at as advantageous a rate as possible, without inccurring all the above named heavy charges on bringing them, and the merchants and agents who wished to lay down funds in India for the purchase of produce there, and who took the company's bills when offered at a fair rate, as the purchase of sycee was not at all times to be relied on in sufficient quantities, and the export of dollars was attended with difficulty.

What our author can mean by his remark that, "on some very few occasions the Indian merchants, and these principally the Portuguese traders in opium, required a much higher rate of exchange than the produce of the Calcutta mint would warrant: and sometimes, in cases of emergency, the supercargoes were compelled to submit to those terms;" it is not easy to make out. *Why* "the Portuguese" traders in opium required a higher rate, does not appear, and, as to the supercargoes being "compelled to submit," the object of the traders, it is plain, was simply to get for their dollar as much as from circumstances the dollar was worth, in which they acted as merchants, it is to be presumed, generally act. The difficulty, which Mr. Thompson foresees, of effecting remittances save through the E. I. company, or his majesty's superintendents, is always started by men who take so half sighted a view as to fancy that dollars can be obtained for nothing. It is manifest that, as these dollars must be the produce of some of the imports, and as remittances are to be made on the best possible terms; as soon as the E. I. company is out of the field, other capitalists will step in to take their place, and as large sums are constantly being sent on from Bengal, for investment in Chinese exports to England, or the purchase of bills, as a more eligible mode; bills in China on Bengal will be plenty as soon as the exchange rises to a level with the profit obtainable by advancing funds on respondentia, or, failing this, by investment in cotton or opium, as is frequently done. It is scarcely, at this time of day, worth while to argue with a man who thinks that any foreign interference

can be of any thing but prejudice to a trade; but the peculiar position, for so many years, in this country, of the company, shutting out all opposition from private merchants, and which made the E. I. company the usual channel of remittance, has blinded many into the belief that it must go on, as it has done, or stop altogether.

How it may be asked, have Americans laid in their cargoes, for many years? In some part, by the sale of goods from Great Britain, in whose manufactures no English subject could interfere with them; in part, by the import of United States' produce, quicksilver, Turkey opium, and dollars; but in great part, by the disposal of their bills, in payment for their teas, to the hong merchant, who passed them to other foreigners in payment of his debts to them; many of these bills were sent to India for negotiation there, on more favorable terms to the purchasers; for reinvestment; or as a more favorable mode of remittance than offered by Company's bills or treasure. That this will still continue, no one will doubt; and this may satisfy the doubts of Mr. Thompson, lest "some difficulty may indeed occur, in respect to a supply of dollars in China equal to the demands of the trade." That dollars are brought in less quantities than formerly we should have thought he might have explained to himself by the fact that they were abundant in China, and consequently procurable at cheaper rates than if shipped from the United States or Europe. This is borne out by the course of exchange which, for these bills, was for some years, from 1828 to 1833, at 3s. 11d. to 4s. 2d. per dollar, four to six pence cheaper than they could be laid down for here. The high rate (4s. 9d. to 5s.) at which the dollar has been, since the commencement of the free trade, will influence, and has influenced large shipments to this market, which, had they not been met by the East India company's agency here, would have done well; and among other goods, dollars would flow in, were the market one of fair competition; but, while the lords of India have a countinghouse open for the sale of bills on Bengal and dollars, while not subject to the same limited views of profit as private capitalists, but only anxious to get cash remitted to England, it is not to be supposed that any will enter the field as their competitors; for, their operations being based on no general views, but depending solely on caprice, or the plan of the moment, no one could be safe who should attempt it; this was exemplified in the early part of the past season, when the East India company's agents' treasury was opened, suddenly, for bills on Bengal, at thirty days sight, at 210 sicca rupees, while, the day before, 207 was refused for the bills, drawn in London, at sixty days sight: the same has occurred within the last few days, when by the sudden closing of the same treasury, sixty days sight bills, and private thirty days sight bills have reverted to 207.

The ridiculous proposal of Mr. Thompson that the hong merchants' bonds for cotton, &c., should be cashed by his majesty's superintendents, and then given to the speculator in tea, to pay the hong merchants, is one of the very richest and most ludicrous plans ever projected: let those who know China say how it would work,

and which would have the command of the market—one going with dollars, or with these transfers,—and what the difference, in taels per pecul, one would have to pay beyond the other—besides the absurdity of driving a purchaser to deal with a certain named hong merchant, in lieu of going where he could be best and cheapest served.

Our unfortunate author is then bewildered with the East India company's valuation of the tael, and from his remarks, he would appear to be so mystified as to have at last no distinct idea of what 'a tael' really is. He puts, in his table of money and bullion at Canton, "1,000 cash=1 tale or six shillings," he might as well say as many pence, for, as a matter of course, the value of a tael weight of sycee silver must vary with the market price of that article, as caused by a comparison of the supply with the demand. At page 61 we find "my impression is that the tale was formerly a coined money." If, by "coined money," Mr. Thompson implies money minted by the government, his "impression" is an absurdity: but, inasmuch as all ingots of sycee are reckoned, like all weight in China, by taels; and the fineness or "touch," with the weight and name of the manufacturer, or shroff, guarantying it, are stamped on the lump, which is generally of a fixed weight; it may be so construed; and, in all respects, but that the crown deducts no six or eight per cent as seignorage or other name for privileged plunder of the precious metal, it may be looked on in some degree, as a coin. There is obscurity in the assertion that "seventy-two taels are reckoned equal to one hundred dollars" in the computation of accounts in Canton; one hundred dollars are reckoned at seventy-two taels, and paid at the value, weight for weight, that is, that one hundred Spanish dollars weigh so many taels weight of silver, but it is not true that (page 61) "the Spanish dollar has obtained a very general circulation in China as a coin, and wherever it is known, it is received and used as such." Dollars invariably pass as so much weight of silver, and do not pass among the Chinese as coin. As to the computation of the tael by the East India company, at 6s. 8d. sterling, it was an absurdity, which had the effect of mystifying people, and raising the upset price in sterling money at the East India company's sales in London, and as a matter of course, of enhancing their profits; but the subject is now scarcely worth the arguments which Mr. Thompson indulges in; the fallacy has been too frequently exposed: hear our author on this very subject: "the cost of the cargoes from China has been charged at ten per cent more than they should have been charged in the company's home book; from which it appears there has been an error to the extent of ten per cent in all the computations and statements relating to the East India company's trade between England and China for very many years past."

His misstatements, from ignorance no doubt, come so thick in this part that it is scarcely possible to point out more than a few. Had Mr. Thompson referred to any of the Canton Price Currents, he could not have stated that "Spanish dollars form the medium of ascer-

taining value in all transactions between the Chinese and foreigners who trade by sea." All calculations are made by the Chinese in taels weight of silver, and by taels, is the price of tea, and many other articles, estimated by the purchaser. The following is rich in itself, and the *naiveté* with which the discovery is set forth that the China monopoly was not a source of *loss*, to those managing the affairs of India, not a bad sample of our author's style.

"The Court of Directors in 1813 were well aware that the Indian and China commerce had not in any degree been carried on at the expense of Indian revenues; and to those who ever had any doubt on that point, I presume the various documents presented to both houses of parliament since the year 1813 must have removed that doubt, as by those documents it is incontestably shown that large, very large, sums, amounting in the aggregate to several millions sterling, have been supplied from the surplus profits of the Indian and China trade, accruing on the sales in England, in aid of the territorial revenues of India, in order to enable those revenues to meet the very heavy disbursements which have been occasioned by the several wars in which the British government in India has been engaged, both for the protection of the old territory and in the acquisition of the new territories now subject to British dominion in the East."

The shipping employed in the Indian and China trades, and the alterations that may be effected in this, take up the third part of this work, and, excepting the egregious ignorance which it displays, it has little worthy of remark. We need not insist on the superior eligibility of smaller ships to those formerly employed by the E. I. Co., as set forth by Mr. Thompson, as there can be no doubt, but that the latter will gradually be replaced by vessels of more convenient size. The following, we confess, puzzles us: "Another consideration of importance is, that the smaller vessel, drawing much less water than the larger ones, they are much better fitted for navigating the China seas, and the several passages leading to those seas, both to and from India, England, and China, particularly when the navigation occurs in those months which are considered more or less out of season; and, further, it may be observed, should the Chinese authorities afford more facilities for the navigation of the Canton river; if, in that case, it should be found expedient, the smaller vessels might deliver their cargoes, even at the Keys of Canton itself."

What "the Keys of Canton" may be, Mr. Thompson has not condescended to explain; and what the small size of the ship can have to do with the navigation of the China seas, we are, we confess, unable to divine. We only notice these absurdities, *en passant*, to show what dependence is to be placed on a work which we see is quoted in England, as an authority, and which may possibly be referred to in the changes which must, ere long, take place in the relations between Great Britain and China. The remarks as to the exemption of ships importing rice alone, from all port charges, is another proof how loose is the information which Mr. Thompson gives to the British public as "fact." Hear his reasoning on this Edict, which is but what the Chinese call a "paper order," meant to deceive the imperial government, while it is not acted on with regard to the

foreigner, and it will be apparent, of how much greater value is a small amount of practical information than all the fine theories which people at home fancy and invent about a nation of whom they know so little. The fact is that ships "importing rice alone" are yet subject to charges, legal and illegal, both be it remembered equally binding on the foreigner, amounting to about 1,300 dollars: the imperial edict, no doubt, says that "ships entering the port with rice alone" are to be no longer charged with the "enter port dues," but as nothing is said of the "go out port dues," they are yet levied; this may be taken as a fair specimen of the mode in which the imperial orders, favoring foreigners, are obeyed in Canton; and how the authorities "keep the word of promise to the ear but break it to the hope." There was, we believe, an instance, some years since, of an application to the E. I. company's factory in China to import grain into China, when a scarcity was looked for, and, if we are rightly informed, the grain was left on the hands of the importers, as the price had fallen before it arrived from India. As to the importation of rice from Bombay, it is a branch of trade of that place which we do not recollect as among the exports to China. One striking absurdity of the Chinese plan is that all ships, large or small, can come in with, say, three thousand peculs of rice, and not, as Mr. Thompson says, "in a specified proportion to the tonnage of each vessel."

Part fourth (page 85–113) contains Mr. Thompson's "observations respecting the intercourse between the subjects of Great Britain and the authorities and people of China;" the whole of which is taken, at random, from "the Records" and "Auber's China;" and, though in some of the points, the author has stumbled on the truth, as in "the squeezes" to which the foreign trade is exposed through the hong merchants, and the venality and corruption of all the Chinese officers; yet, these are so mixed up with the stale arguments, as to the influence of the E. I. company, the excessive purity and propriety of their conduct, and much of the same trash, which has been dinned in the ears of the people of England now for so many years, that is plain, that in selecting these various points, Mr. Thompson's "information" was but of slight service to him.

Part sixth is devoted to the discovery of some plan by which the aforesaid intercourse may be rendered more certain than now: we shall view these together, and with them conclude; the rest of the book being but a continuation of the theory of remittances advocated in former chapters.

With regard to the danger of a stoppage of the trade by the Chinese, at which so much alarm is felt or pretended, it is not probable that recourse will be had to this measure, which is equally injurious to both sides, except as a last resource, and only then when all other means fail: yet more, if the Chinese should ever find that the threat will be looked on as a national insult, recourse will never be had to it, in any case. It is idle to say that the Chinese do not know the force of foreign nations, but it must be difficult for them to

reconcile the power, which these nations possess, with the reluctance which there appears to use it, even in extreme cases. The Chinese themselves claim the possession of great power, while it is notorious that this is confined to their edicts, and only apparent when bullying is used towards any enemies, all foreigners included; and the acquaintance with foreign nations which two centuries have now given them, must have impressed them with the idea that they are bullies like themselves: the question has always been, who would stand out longest; and the Chinese whose passive endurance is amazing, and whose readiness at quibbling makes denial or explanation a matter of certainty when required, have, as far as we have yet seen, always triumphed, by not having recourse to open violence. In the case of admiral Drury, named by Mr. Thompson, this holds good: the admiral came up not knowing what he was to do; in doubt as to his right to attack—probably impeded by the jealousy of the E. I. company, who were always loath to see any British authority in the country independent of them—and in fact unwilling, as it proved, to use his power at the moment that the use of it became necessary to prevent disgrace to the flag which waved over him; but with the fatality which always attends such ill concerted plans, decision was wanting; and, after a little delay, as if wavering, he retreated in the face of the Chinese force. But let Mr. Thompson tell this story:—(page 89-90.)

"The supercargoes, thinking the viceroy might be intimidated by the appearance of some armed British vessels in the immediate neighborhood of the city of Canton, so as to relinquish all further interference in the affair; the naval commander in China (admiral Drury) was induced to proceed in one of his majesty's ships to the second bar in the Canton river. But finding that demonstration had no effect, he afterwards advanced nearly to the city of Canton itself in the armed boats of his majesty's ships, together with the armed boats belonging to the company's and other English ships then in China. The Chinese made a great show of resistance, having formed a line of boats across the river; and as the British admiral appeared determined to break their line, the Chinese fired many guns and rockets, during which a British seaman was wounded. The admiral, however, who was in one of the boats, would not suffer his people to fire either their guns or small arms, in return, not judging himself warranted to proceed to such extremities in such a cause, and, perhaps, also from a most commendable feeling of humanity; for although the Chinese fire caused little damage to the English, had the English returned their fire, the loss of the Chinese would have been, in all probability, extremely severe. Some short time after the failure of this attempt of the English, their naval force retired from the river, and then the troops were withdrawn from Macao, and reembarked for India."

Thus has it ever been! The company's supercargoes in the affair of the "Topaze;" in both the embassies; and more recently, in the affair of lord Napier, have managed so to mix themselves up with the government authorities of Great Britain, that, coupled with the importance derived from their being *spokesmen* in all such cases, the Chinese have fairly enough taken up the idea that one is no more to be dreaded than the other The culpable and infamous apathy

of the British government, with regard to the gross insults offered it in the person of lord Napier, have gone to strengthen this. It is within the knowledge and observation of all, that for many months after this, the Chinese were nervously alive to all reports of arrivals of men-of-war, &c., that new forts were built in all directions, and the old ones much strengthened; that considerable bodies of troops have been stationed about the Bogue, and the forts themselves kept in a constant state of readiness, to insure which, many visits have been paid by high officers of the government, which has cast also new cannon of large size, and taken every means in its power to repel an attack—which they expected—and which they deserved.

Englishmen are in the habit of sneering at the conduct of the Dutch in Japan: they may find a parallel to it here in their own, and all the excuse that the most pacific or servile can find, is, that the Chinese are "a peculiar people," and that, consequently, an insult, a hard word, or harder blow, from them, is by no means to be regarded in the same light as if administered by a Frenchmen, a Russian, or a Turk. The "peculiarity" of the Chinese consists of cunning; they find whom they have to deal with, how far they dare go, and on these, they act. They were doubtful as to the king of England submitting to the same indignities as the company used to swallow, to keep their tea trade; but now, that they have proof how "reverently submissive" he is, they have their cue; and *he* will have a hard task who shall be sent here to disabuse them. Were an envoy—not an ambassador, a tribute bearer—sent to Peking, placed, as he should be, to make success *possible*, that is, with the fullest powers, independent of all control but the crown itself, unconnected with trade, or traders,* and with a respectable force, under his immediate orders, and his only; he might make for himself a name famous in the history of his age, and entitle himself to the praise and gratitude of millions, foreigners and Chinese, who would benefit by his conduct. What is required, it may be asked? He must be a Talleyrand, or a Metternich, or, at any rate, a lord Heytesbury, some old *rusé* diplomatist, grown old in the art of detecting differences, and glorious in that of splitting straws! No, he need never have seen Vienna, or Naples, or Berlin, or Paris, but he should be a man uniting sound natural sense with keen discrimination; high courage and a nice sense of honor, with temperance and forbearance; mild, yet vigorous, and determined; decided in his views and prompt in his actions; a gentleman and a civilian as well as a soldier—*tam marte quam mercutio*—with him the dignity and character of Britain (and of all foreign nations, we may add) might be left. Such a man *was* the late Marquis of Hastings; such a man *is* the late governor general of India, lord William Bentinck; and we can imagine no more glorious a conclusion to a career of great brilliancy, clouded by

* We are much inclined to regret that this was not studied in the petition sent home by the British residents in China. It caused it some opposition and yet more ridicule—even the dictatorial tone used was forgotten in the surprise caused by the demand that the representative of the honor of Great Britain should be placed under the orders of merchants

no vice, meanness, or weakness, than the establishment of a correct and amicable understanding between the celestial empire and the inhabitants of England, as well as the United States; for their interests, here at least, we regard as united and inseparable.

With regard to the mode in which interference with this imbecile though arrogant nation shall be carried into effect, we think that, as it matters but little *how* it is done, so that it be but decided on, in a style worthy of the great nation taking it on itself to fight the fight of the civilized world against these "conservatives" of the east, and to compel this "one nation" to return to the great family of mankind, from which it has dared to separate itself in solitary sulky grandeur. The *how* may be safely left to the common sense of those who may, at length, take the matter seriously in hand; for we venture to predict, that the ease with which a well managed "representation" or appeal (we do not use or like the word embassy in relation to this country) would obtain, at Peking, all its *fair* demands, would astonish those who continually sing the praises of the "oldest dominion," and indulge in meaningless rhapsodies about the reluctance of the people to change, and the injustice of compelling them to trade with us on our own terms; for, strange as it may seem, and monstrous as it will appear but some few years hence when the business is done, there are not wanting people, subjects of the haughtiest, the most powerful European nations, and citizens of "the Great Republic," who advocate the continuance of the present state of things, with all its disgrace and dishonor, in preference to a free, friendly, and well understood intercourse, obtainable by the course named,—*a demand*, backed by a respectable force, so as to give some coloring to the excuses which the emperor and his ministers might have to make to themselves for granting what they dare not withhold. His celestial majesty seems somewhat of the same kidney with the sham marquis in Molieré's "Precieuses Ridicules"—while one porter begs humbly for his pay and receives blows and abuse in return, his more sensible comrade carries his point by the argument of the upraised cudgel—"Ah! ça ça *est bien, on obtient tout de moi quand on s'y prend de la bonne façon:*—tu as raison, toi."

Mr. Thompson troubles himself uselessly about Macao, and its cession to England by the Portuguese. For in the first place, it is not worth having; and in the next, it is not in the power of the Portuguese to give it; it does not belong to them, any more than it does to Mr. Thompson himself; they are "endured," at this corner of the empire, as the most easily kept in order of the Europeans, and they pay a rent to the emperor for permission to reside in it. The want of a good harbor, and its dangerous position in the season of tyfoons and strong north or east gales, unfit it for the possession of a commercial nation, as *point d' appui*. Lantao is better, and this we should prefer of the places named by our author. It is an island, capable of defense, procuring abundant supplies of food, with many good harbors, is not so near the provincial city as to render it dangerous for natives to resort to it, for the purpose of commerce;

Formosa is too large, and its channel too dangerous; besides, it has no good harbor. Chusan is too far north; unless it were determined to have settlements on more than one island, in which case it would be a fine position for the trade of the northern provinces; but, we would suggest that instead of skulking into these, as it were in the dark, a formal demand for them should be made from the emperor, not with a view to conquest, or colonies, which it is not the wise policy of a commercial nation to multiply, but with the view of effectually, by the presence of British authorities, with a decent force, at their doors, keeping the Chinese in mind of the treaty, which would be made; and which they most certainly would contrive to forget, should the execution of it be entrusted solely to their remembrance.

Mr. Thompson is, as far as we know, correct in his observations about the possibility of stoppage of the internal and coasting trade; nothing seems to be easier, but we cannot believe that there would be occasion for the experiment. Without that trade, multitudes would be in distress, and probably revolt, in a few months; but, it may fairly be questioned, whether we have a right to relieve ourselves of a slight trouble by causing such misery. It is not against *the people* of China that our exertions should be directed—they are our friends; it is against the corrupt, cowardly rulers, who insist on keeping this fine portion of the globe cut off from the rest of the world, and consequently, from the benefit of the improvements which would follow a change.—In the usual style, our author sums up thus:—

"But the prosecution of such measures would be, indeed, and in fact, actual warfare on the part of Great Britain against China. But, surely, the government and people of this country have not yet arrived at the conclusion, that it is lawful and fit for them to compel the Chinese to adopt European notions of commercial intercourse by that which ought to be the last of all resorts—namely, *war!* I trust that as the several authorities in this country have hitherto uniformly disclaimed any such intention, they will continue, by all possible means, to avert so dreadful an alternative. It may then be asked, are conflicts and aggressions between Chinese and British subjects still to be allowed, in the hope that nothing of a more serious nature may occur; when, at the same time, it must be palpable to most understandings, that if some effectual check be not put thereto, they may eventually lead to such occurrences, as to produce a state of warfare between the two empires? I think a check, of the kind supposed, can be effected by the government of this country, and I proceed to its consideration in the next division of these pages."

We should much like to know what war was ever embarked in, that would bear a close inquiry into the motives influencing it. It is rich indeed that Great Britain, whose arms have been carried, on one pretence or other, into every corner of the globe; at one time, to force taxes down the throats of the Americans, at another, a king down those of the Frenchmen; sometimes for the possession of an island, not worth having; at others, but to keep the minister of the day in power, by diverting the attention of the people; it is, we say, *rich*, that in the nineteenth century, we should be asking for

a *right* to go to war. If we have the power, we have the right. So it has ever been, so it will ever be. The rest is but humbug; the mawkish philanthropy may suit a Utopian or the golden age, but for this working-day-world the theory is too fine.

After many *pros* and *cons*, as to how things are to be managed, when Macao is ceded to us, Mr. Thompson lets the cloven foot peep out at last:

"The company's agents, now in China might, if deemed advisable, be vested with the powers referred to at Canton; and should any increase to their number be found requisite for the due discharge of these functions, some of the late members of the China factory might be associated with them for that purpose. * * *

Whatever objections, therefore, may arise from moral considerations to the trade in opium, it is no more to be expected that the British government in India will prohibit so lucrative a commerce to its subjects there, than that the government of Britain will interdict all trade in British and foreign spirits in the United Kingdom. It is under the conviction, then, that the trade in opium between India and China will still be encouraged and extended, that the suggestions respecting Macao have been offered, in order that, at least, every practical endeavor shall be used to prevent those collisions and *that bloodshed which have hitherto but too often disgraced the British flag while occupied in that traffic in the waters and on the coasts of China.*"

So eh? as the Chinese say; but we have have strong doubts as to the fitness of these gentlemen for the employ; and yet stronger as to the degree of satisfaction which its adoption would cause to those interested in the trade. Are we never to have done with this company? Is not the degraded state in which their conduct has placed foreigners, infinitely worse than when we first came to the country? For then, fortunately, there were "private adventurers" who demanded civility, and had courage and sense enough to return insult, and give blow for blow. Is it not sufficient that all has been lost not even "hormis l' honneur?" That we are now restrained to buy our tea, in fear and trembling, lest some drunken sailor should stop the trade, by knocking a Chinese on the head? That our flag should be despised, our sovereign insulted, his envoy spurned, and virtually murdered? That we should be deprived of the common rights of humanity, intercourse with our families? That we should be cooped up, like rats in a cage, abused in edicts, refused appeal to the laws, subject to all sorts of personal annoyance and moral degradation; is not this—the debt we owe to the honorable East India company—sufficient? Do we want more of them and their doings? Their time is past, the incubus is off at last, let us have no more of it.

ART. II. *Remarks on the political, moral, and religious state of Ultragangetic India.* Written in 1820, by the late Rev. William Milne, D. D.

THE Ultragangetic, or Indochinese nations, may be considered as commencing with Burmah, and stretching eastward along the continent to the isles of Japan, including the Malayan Archipelago, and the vast groups of islands lying between Pulo Penang and Corea. These embrace some of the most populous and interesting countries under heaven. They contain a full third of the human race; and from a variety of considerations, have most urgent claims on the benevolence and commiseration of the people of Christendom. That in regard to civilization, the best of them are centuries behind the least improved nations in Europe, no one who possesses any knowledge of the history of both, will for an instant deny. Many of the tribes living in the interior parts of the islands, still continue in the wildest state of savage life; while the chief part of the inhabitants of the Archipelago, are in the comparative scale, semi-barbarians. All the governments of the Ultragangetic nations are despotic, and many of them tyrannical in a very high degree. To exalt and aggrandiz privileged orders of men, and keep the people in a low, degrading servitude, ever children in understanding, and the vassals of arbitrary power, seems the uniform tendency of every native government on this side of India, without the exception of one. Their constitutions seem framed on this principle, and the spirit of their laws tends to this end. In as far as the theory of their governments may be investigated and reduced to general philosophical principles, and the annual details of the executive power laid open to public view, in so far will this proposition appear confirmed; particular temporary exceptions cannot invalidate it. The report of a traveler who begins to describe a country before he has lived three months in it, to pronounce on its literature before he has learned its language, eulogize its laws before he has seen the development of a single principle of the government, ought to be received with some reserve; for, though perhaps the only means from which the public can for the time form a judgment of that country, future researches, made under more favorable circumstances, will very likely give a different view of the subject. Such is the tendency of the native governments of the Ultragangetic nations; and it will be well for those who may attempt the spread of the gospel in these parts, to keep this in view.

Politics do not, it is admitted, form any part of the object of missionary societies; yet it is of the first importance for them to form a correct judgment of the intellectual character of the people whose condition they aim to ameliorate. And who knows not that the leading characteristics of every government, have a mighty influence

on the progress of intellect and the formation of moral character? They are indeed actually and faithfully transcribed in the hearts of the people, so that one totally unacquainted with the particular qualities of a government may, *a posteriore*, be fully persuaded of what its nature is, from the conduct and character of the people. Liberty, in the occidental acceptation of the word, is totally unknown under the native governments; therefore missionaries must not expect it, but previously to their coming forth, should firmly resolve to bear with patience and peace, all the inconveniences that may arise from living under governments in their nature the very reverse of those under which they may have been brought up; and under all the various forms of legislative administration, should be prepared "to be subject to the powers that be." From these causes, vigorous intellect, improved understanding, independence of mind, comprehensiveness of view, and an open unsuspecting frankness of disposition, are rare things in this part of the world, and still more so where the system of idolatry is of so degrading a kind. It is, however, the peculiar glory of the gospel that it is suited to all the different degrees of understanding among men: vigor and comprehension of intellect are not absolutely necessary in order to its reception, though it is indeed in many cases the parent of them.

The religions of Ultragangetic India are three; the Pagan, the Mohammedan, and the Christian. Burmah, Tibet, Siam, Camhoja, Cochinchina, China, and Japan, are overspread with the Budhistic idolatry, whilst a very considerable portion of the Chinese, and of the people tributary to this empire, are infected with a vain atheistical philosophy, which recognizes no God, and which acknowledges no hereafter. The people, i. e. the great mass, all "worship the work of their own hands." Various other forms of idolatry, not yet clearly described, are found to exist in the interior of some of the islands, where human sacrifices are offered. The early prevalence of Hindooism on Java, Sumatra, &c., the traces of which remain to this day, has been fully proved by sir Stamford Raffles, in his large and interesting history of Java.

The Mohammedan faith prevails more or less in the chief countries of Ultragangetic India, has spread entirely over some of the Malay countries, and runs along the coast of most of the Archipelagian isles, even that of Borneo, and the Celebes. In some places it has a strong ecclesiastical establishment, which will not be easily overthrown. Several versions of the Koran, or parts thereof, have been made, three of which we have heard of, viz: one into the Chinese, one into the Malay, and one into the Maccassar language. In those copies read in the mosques, the Arabic fills one column of the page, and the translation into the vernacular tongue, the other. It is highly probable that the Koran, or parts of it, and the ritual of Islamism, have been rendered into various other languages of eastern India, though we have not obtained certain information respecting such versions. The nature of Islamism was known in Europe centuries ago; it would therefore be superfluous to say any thing on

that subject here. We may just observe, that surrounded as the professors of this faith hereabouts are with idolaters of various descriptions, it is not to be wondered at, if they lose their reverence for the prime article of their religion, the unity of God, and be found, as is sometimes actually the case, "doing service to them who are by nature no gods." So feeble is the influence of their belief in the doctrine of providence, that they repose as firm a faith in spells, charms, ghosts, and dismal tales, as any of the blind idolatrous nations about them. Indeed, we cease to wonder at this, when we see Roman catholic Christians worshiping at the shrine of some Pagan or Mohammedan saint, and protestant Christians (to the everlasting reproach of their principles) calling in the aid of heathen conjurors to discover thefts, and charm away the rheumatism! This leads us to say a word on the state of Christianity in the Ultragangetic nations.

Christianity, under the two principal forms in which it appears in Europe, viz. the catholic and protestant, has been partially made known in several of these countries, for some ages past. The Portuguese carried their faith along with their arms, and planted the former wherever the ravages or conquests of the latter extended. The Spaniards did the same. Goa and Macao were early the chief seats of the Portuguese ecclesiastical authority in India; Luçonia, or Manila, that of the Spanish. The catholic missions yet existing in these countries are four; the Portuguese, the Spanish, the French, and the Italian. On this side of India, the Portuguese have missions in Malacca, Timor, and China. The Spanish missions are chiefly in Manila and the Philippine isles, Tungking, and the remains of a mission in China. The French missions exist in Penang, Siam, Cochinchina, and some remains of them still in China. The Italian are those of the Society de Propaganda Fide. These four missions have each a clerical gentleman, commonly an aged missionary, residing in Macao as agent for the missions, who is also a corresponding director. The present state of the catholic missions is very little known. The persecutions they have suffered in China and other countries, together with the long interval of efficient communication with the continent of Europe, during the late war, have greatly weakened them; perhaps entirely extinguished them in some places.

Some remarks on the catholic religion as propagated in China, have been made in the former part of this work. The writer could wish that a regard to the truth did not compel him either to be totally silent, or to speak in the most unfavorable terms, of the state of religion among the catholics in the European colonies of Ultragangetic India. But is it not the observation of every one who has bestowed the least attention on the subject, that extreme ignorance, gross superstition, unbearable pride, connected with squalid poverty, and the neglect of business, are the characteristics of the mass of the lower classes of catholics? And in many cases, is there not visible such a depravity of morals, as is quite painful to

every reflecting mind! This must indeed be a source of the greatest grief to the well disposed clergymen who labor among them. How pitiable is it that the idolatrous superstitions of China do not exceed in grossness, some of those practiced in the adorable name of Jesus by this community! How lamentable that true religion should have so exceedingly degenerated, as to be scarcely distinguished from the most senseless and disgusting forms of paganism! How much is it to be desired that pious and enlightened men in the Romish communion, would "purge out the old leaven, that their church may be a new lump."

The protestant faith was planted in several parts of the farther east, by eminent Dutch clergymen, particularly in the Moluccas. The purity of their doctrines, and the diligence of their labors, are manifest at this day, in the valuable theological treatises which they have handed down. At Malacca and Java the chief attention of the clergy seems to have been directed to the European community, and comparatively little done for the heathen. After the Dutch colonies fell under French influence, a sad reverse in regard to religion commenced. Now it is hoped, things are improving since the repossession of them by the Netherlands' government. But, are not the proofs of an awful degeneracy in doctrine and practice still too manifest? Is it not much to be feared, that the scepticism of the continental schools of philosophy has poisoned the sources of theology at home? Is not the loose, demoralizing, and libertine tendency of infidel principles but too visible? Is not the public profanation of the latter half of God's holy day, countenanced too often by the example of persons in public life, sometimes even of the ministers of religion themselves, a subject of just and deep regret? Is is not to be feared, that total neglect of all religion by many protestants, forms as mighty a barrier in the way of the conversion of the heathen, as the gross superstitions of the catholics? Shall we allow ourselves to suppose that vice, gross or refined, is less hateful to the Deity than superstition? While we justly confess that the empty pageantry of masses and processions is altogether unacceptable to that blessed Being, who never appointed them, 'nor required them at our hand,' shall we so far impose on ourselves as to imagine that infidelity, under the cloak of liberal sentiment, or irreligion under the pretext of avoiding a mean and degrading superstition, will be pleasing in His sight? Is there not a loud call, by the circumstances of the times, on all protestants in Ultragangetic India, to rouse themselves to holiness and purity of conversation, and to show zeal for the propagation of the true faith? The zeal of the protestant clergy, and of Christians of various denominations on the west of the Ganges, may justly provoke the zeal of their brethren in these parts.

In Ultragangetic India there are now [1820,] three protestant missions, viz. those of the Netherlands Missionary Society, revived since the peace; those of the English and American Baptist Missionary Societies; and those of the London Missionary Society. The fields are vast. There is abundant space for all. Had each of

these three missions an hundred laborers ready to send forth, they might, by proper care in the selection of posts, all find room, and labor without coming in contact with each other; and when dispersed over the vast and thickly peopled regions of eastern India, we should still have cause to say 'what are these among so many!' Two protestant ecclesiastical establishments have extended to these regions, viz. the Dutch Reformed church, and the church of England. The Dutch Reformed church has for its range of operation, all the colonies of Netherlands' India; and the church of England has Penang, Bencoolen, and the British factory in China, three most important posts, from which the word of life may sound out to the surrounding countries.

Supineness and inactivity in the great work of evangelizing the heathen, have been too much the reproach and sin of every Christian community, and particularly of privileged bodies of Christians; but the age of supineness is over. Every body of Christians is shaking off the dormant indolence of former days, and rousing itself to action. We cannot, therefore, but look with some degree of hope to these two church establishments, each of which possesses vast means at command, both in regard to wealth and talent, for the illumination of the heathen. Why might there not be some general system of union and coöperation formed between these two ecclesiastical bodies and the various missionary establishments, on the broad principles of protestanism, for the purpose of diffusing our holy religion through the Indochinese nations? To me, this does not appear an impossible thing, if the object were well defined, and the principles of coöperation few and simple. But without regard to this, much may be done by each of these bodies, in its own sphere. And how can a consistent protestant, whatever be his rank or office, satisfy his conscience to spend a few years in such moral wastes as these, without ever attempting to do any thing for the illumination of the heathen about him? Can he recline with comfort on his dying pillow, and say: 'I have done what I could?' If a public and highly distinguished character, decorated with titles and honorary distinctions, what joy can these withering laurels afford him, amidst secret reproofs of conscience, for professing to believe doctrines, the influence of which he never displayed, and to revere, as exclusively from God, a system which he never took the least pains to make known to others?

Among many and greater obstacles to the evangelizing of these countries and islands, there are three, the hurtful influence of which will be felt more or less; viz. slavery, opium, and gambling. Few of the enormities committed on the Malayan seas, or the horrid scenes of debauchery and bloodshed which are so often exhibited, but may be traced to one or all of these sources; and they are too profitable to those who patronize or encourage them, to hope that a speedy check will be imposed on them.

Happily, in as far as the European governments are concerned, slavery it may be hoped, will not be in existence fifty years hence;

and their influence may go a great way with some of the native powers. But while this inhuman traffic exists, it will cause missionaries, especially in parts less frequented by Europeans, to be regarded with distrust and suspicion; and there is a class, whose interest it is to misrepresent the designs of those who seek the melioration of the heathen. I do not mean respectable merchants, and sea-faring men of established character, for whom I entertain a high regard, and to whom this base practice is as abhorrent as it is to myself. The vast consumption of opium on this side of India, is the source of so many evils among the people, and yet of so much gain to the merchants, that I utterly despair of saying any thing on the subject that will not be regarded with dislike. I cannot, however, but regard it as one of the many obstacles, which hinder the moral improvement of eastern India and China.

That gambling should be practiced, is no matter of wonder; but that a practice so destructive of social order, and which so effectually empoverishes a large portion of the people, to enrich a few, generally of the worst characters, should have ever been sanctioned by any Christian government, and a portion of the public revenue derived therefrom, furnishes just cause of astonishment. It has indeed been said, that the only legitimate means of discouraging the practice is, to put certain burdens upon it, and that its operation on the circumstances of the people, being thus made more painful, they may of their own accord cease from it. But to this specious argument it may be replied; first, that gambling is in bad repute among the sober and wise heathen. Many Chinese writers particularly have treated the subject in a very sensible manner, and pointed out clearly the dangers of it to persons, families, and the public; so that any Christian government putting an entire stop to gambling, has the opinions, I may even say, the consciences, of this valuable class of the community on its side. That the Chinese are great gamblers, is admitted; but this is a violation of the principles which they are taught to respect. Secondly, however good the design of the government that derives a farm from this source may be, the people form very different ideas of it; they consider it a source of too much profit to the public treasury, to be dispensed with. They see an annual revenue derived from it, and likewise the heads of the farm frequently accumulating wealth thereby. Some sober Chinese have said: "In our country, gambling to be sure prevails very much, but every sensible man considers it a source of the greatest evil. What judgment then, shall we form of a government which licenses and supports a practice that involves so many in quarrels, riots, and deep poverty? You tell us to reform: but see how your western governments act. It is possible there can be any true benevolence to the inferior people, while the legislator gives them up as a prey to a few licensed depredators?" Such are the views of some sober heathen. If Christian governments regard their own public character in the eyes of the nations around them, they will for ever cease to draw the smallest portion of revenue from this

channel. Thirdly, it is to be feared that the licensing of gambling houses tends exceedingly to encourage the practice instead of diminishing it. Those that take the farms must raise the money from some quarter, and we find that they have uniformly in their pay, a set of the most worthless wretches, dispersed among the people, to encourage and tempt men to gamble; even little children, sent forth to purchase some small article for family use, are entangled by these on their way, induced to venture their few pice, which they almost uniformly lose, and have to return weeping to their poor parents, who probably have not another pice at their command. The intervals of rest which the people have from their work, are taken up in gambling, which so engrosses their thoughts as to leave no time for receiving instruction, or leisure to think of subjects connected with eternity. These obstacles are, it is allowed, of a minor sort; but powerful enough to create the ruin of the persons and families of thousands; to corrupt the morals of youth, and very materially to impede the progress of knowledge. They create abundant work for the magistrate, and increase the difficulties of the missionary.

ART. III. *Notices of Modern China: Banditti in the northern and middle and southern provinces; in Whampoa, Heängshan, and Macao: Pirates on the coast of Fuhkeën, and the coast and rivers of Kwangtung; imperial fleet: Feuds of clans.*

WHEN England was much disturbed by gangs of robbers in the time of the Saxons, the law determined, according to Hume, that a tribe of banditti consisting of between seven and thirty-five persons, was to be called a *turma* or troop; any greater company was an army. The Chinese code (sec. 266), in treating of highway robbery, awards death to all of any company of or above one hundred persons assembled as banditti. Such definitions cannot be accurately preserved perhaps, nor is it of importance here, excepting that the revolts by large masses of the people are tokens of a never subdued population, or one which bears its yoke with impatience; whilst banditti mark an ineffective police and a demoralized state of society. It is for the last purpose chiefly, that we multiply our record of disturbances.

In a Peking gazette of April 1820,* the emperor accused the provincial governors of concealing acts of plunder by banditti, in order to escape censure; and former notices in this work have shown that the governmental officers are too often interested in concealing these offenses. The frequency of crimes reported is not, therefore,

* Indochinese Gleaner, October 1820, page 412.

as in the best regulated societies, a proof of the general feeling against crime among the community, and of the vigilance of the police, which tends ever to give crime publicity. In 1827, we find complaints of many daring robberies and murders committed at Peking without detection,* and twelve government carts laden with grain carried off from one of the city gates in open daylight, by a party of banditti, headed by a man who represented himself to belong to the imperial family. At Changning in Honan, a party of banditti armed with swords and spears, in the same year, attacked a house, wounded four of the servants, and carried off four thousand taels in money.† In 1828, the governor of the Hoo kwang provinces addressed the emperor respecting a district under his jurisdiction,‡ called Siangyang fang, in which the land is barren and the people poor. "Very few of the inhabitants," he says, "have any regular occupation, and their dispositions are exceedingly ferocious; they fight and kill each other on every provocation. In their villages they harbor thieves, who flee from other districts and who sally forth again to plunder in all directions to the great injury of the traders." The governor requested an accession of military force. The banditti in the mountainous parts of Shantung province were so numerous in 1827,§ that it was necessary to give extraordinary powers to the officers of government, to inflict summary punishment, and lessen the expense attendant on examining hundreds of prisoners. In Chĕ-keäng province there are certain hills which the government wish, we are told,‖ to keep uninhabited because they are the resort of banditti; and they command to set fire to the grass annually to prevent people settling there. In 1829, the flames from this conflagration spread so rapidly in consequence of a high wind, that thirteen of the soldiers engaged in it were burnt. The same year, eight thieves were apprehended,¶ who had the audacity to join in plundering the emperor's retinue.

But of all the provinces, Canton furnishes by far the most numerous instances of plunder by banditti, partly perhaps from our having better means of becoming acquainted with them than in more distant provinces. The mountainous district on the borders of the Kwang-tung and Kwangse provinces, which are under the same governor, seems to be the "black forest" or classic land of freebooters in China. The scene of a romance called the "Hwa Thou Yonan," in the time of the last dynasty is laid in that region. "High and well built square houses are seen in the fields from space to space," says de Guignes, in his account of the Dutch embassy's progress through this country,** "which serve as a retreat to the inhabitants when there are robbers. We have seen nothing like them in the province of Canton, but the low mountains which separate it from Kwangse and Fuhkeën may have rendered this custom necessary, those mountains

* Mal. Observer, Jan. 15th, 1828.
† Mal. Observer, April 8th, 1828.
‡ Mal. Observer, July 29th, 1828.
§ Canton Register, Dec. 14th, 1827
‖ Canton Register, Jan. 4th, 1830.
¶ Canton Register, Feb 3d 1830
** Voyage to Peking, vol 1, page 276.

being the abode of brigands, who made occasional excursions in the neighborhood." The brigands seem to fight one another occasionally; for the Peking gazette of December 1826,* contains a long account of a battle between the people of Canton and Fuhkeen provinces, which made it necessary to call in the military, and several lives were lost. The governor of the two provinces in 1821,† requested that the banditti in his jurisdiction might not be included in the act of grace published by the present emperor on his accession to the throne in that year, because the two provinces were so much infested by robbers as to make it dangerous to liberate those who had been captured. About four hundred banditti were taken that year at Chaouchow foo,‡ near two hundred miles to the eastward of Canton. On the 9th of December, thirty-three banditti were brought prisoners into Canton, and thirteen more on the 10th.

We have no further account of seizures until 1827, when we find the governor of Canton requesting the emperor to bestow rewards on the troops,§ who had captured two hundred of the banditti that infested the hills in the southern part of the province; and forty-one more were brought in from Chaouchow foo.‖ In March 1828, a party of armed banditti, calling themselves police, attacked and plundered a house in a village, of property to the amount of five thousand taels.¶ In August of the same year, one thousand dollars were offered for the apprehension of one leader of banditti, and three thousand for another.** In December, the judge of Canton put forth a proclamation upon the subject,†† in which he says: "In Canton province, the law against banditti is very severe. In cases of a general pardon from the throne, those who have robbed in bands, are not to be included. If a bandit has escaped three years and plundered three times, he is executed immediately after conviction, and his head suspended in a cage. This is not the mode of treating banditti in any other province. Here the law is not only severe, but the exertions of the police to seize offenders are strenuous. Still there are, at this moment, undecided cases in court, of robbery by banditti in this province, to the number of four hundred and thirty, which involve upwards of two thousand and one hundred bandits, who have not yet been caught. They are daily augmenting. It is exceedingly difficult to get through all these trials, and clear them off from the public courts." In 1829, the governor obtained rewards for the military,‡‡ who in the preceding autumn had scoured the hills to the north and east of the province, and captured three hundred bandits.

In the same year, the magistrate of Whampoa issued a proclamation against banditti,§§ who set houses on fire on purpose to plunder amidst the confusion. This village appears to be a notorious

* Mal. Observer. Jan. 30th, 1827.
† Indo. Gleaner, Jan. 1822, p 276.
‡ Indo. Gleaner, April 1822, p. 311.
§ Malacca Observer, July 1st, 1828.
‖ Mal. Observer, Sept. 9th, 1828.
¶ Canton Register, March 22d, 1828.
** Canton Register, Aug. 23d, 1828.
†† Canton Register, Dec. 13th, 1828.
‡‡ Canton Register, May 2d, 1829.
§§ Canton Register, May 2d, 1829.

place. So long back as 1821, we read of a numerous armed party attacking and plundering a pawnbroker's, and a money-changer's shops,* killing the pawnbroker, and wounding his people. Two hundred military and one hundred police were sent from Canton to endeavor to apprehend them. The magistrate of Nanhae district issued a proclamation in 1829,† against banditti who cut down the growing crops of the farmers; and the farmers themselves, who quarrel about the bounds of their respective lands, collect a multitude and cut down each other's crops. In the vicinity of Canton, Whampoa, and Macao; in the districts of Shuntih, Tungkwan, and Sinhwuy, the people who cultivate land on the banks of the rivers, are particularly distressed by these practices. The banditti require them to pay for a ticket of security, and plunder those who do not comply. A similar proclamation was put forth the following year against banditti,‡ who force farmers and fishermen living on the coast to take out and pay for a permit of security.

In 1830, some thirty armed ruffians broke into the Yungshing temple in Canton and rifled it.§ Shortly after, five hundred soldiers were sent to the villages outside of the north gate to seize some banditti who had plundered the house and violated the person of a lady, whose husband was absent on public duty at Peking.‖ The next day, the same party were dispatched to apprehend two hundred plunderers in Honan. In August, a party of about five hundred bandits openly plundered the house of a rich man in the western suburbs of Canton.¶ In Shuntih district, six hundred dollars were paid for the ransom of two persons,** who had been carried off by the bandits. Their relations were afraid to apply for the aid of the military, because it is customary for the robbers, in that case, to put their captives to death. About two months before, a robbery to the extent of about three thousand taels was committed by an armed party, who on the following night also violated the persons of some females. The ringleader was apprehended by means of an informer, in the beginning of September,†† and he gave in the names of thirty of his associates. A little later, we find the governor dispatching the military to scour the hills in the northern districts of the province in search of banditti.‡‡ The next month, an attack was made near the Bogue on some Fuhkeën traders, who were wounded and plundered of about six thousand dollars.§§ "It is said," adds the Register, "that within the last three months, as many as four hundred robbers have been brought to Canton." The ex-governor of Canton in 1831, was attacked about Nankeung,‖‖ on his route from the province, and plundered of property amounting to about seven thousand taels.¶¶ Twelve of the robbers were afterwards seized. The banditti were troublesome to the farmers at Heängshan again

* Indo. Gleaner, July, 1821.
† Canton Register, Dec. 12th, 1829.
‡ Canton Register, Feb. 3d, 1830.
§ Canton Register, July 3d, 1830.
‖ Canton Register, Aug. 2d, 1830.
¶ Canton Register, Aug. 25th, 1830.
** Canton Register, Aug. 25th, 1830.
†† Canton Register, Sep. 6th, 1830.
‡‡ Canton Register, Sep. 18th, 1830.
§§ Canton Register, Oct. 16th, 1830.
‖‖ Canton Register, Aug. 15th, 1831.
¶¶ Ch. Repository, vol. 1, p 80 and 159.

this year, levying contributions on their crops. The magistrates were ordered to apprehend *five hundred* of the robbers!

Even the priests engage in plundering parties occasionally. We find one instance recorded in 1817,* of an attack made by some Lama priests in Mantchou Tartary, on a trading waggon which they plundered, and killed one of the traders; and another in Canton in 1828,† when forty-one priests of Budha were brought from the department of Shaouking, in the northern border of the province, where they had been engaged in plundering and robbing traders. A Budhist priest was executed in October of the last year (1835),‡ who was a native of Shaouking, but had dwelt in a temple outside of the east gate of Canton for many years, where, during the whole time he had harbored a gang of robbers.

Pirates. The Chinese seem to distinguish between pirates properly so called and plunderers upon the rivers and lakes, calling the first "sea-robbers," and the latter "river or water robbers." These distinctions are not always made in our translations, the river robbers being alternately classed with pirates and with banditti. So long, however, as the same facts are not repeated under different names, it is of little consequence what terms are used; but we will still preserve the distinctions as far as possible, in order to mark more particularly those infractions of the law and defects of the police, which peculiarly affect the commercial intercourse of the provinces of the empire. The same robbers in very many cases, no doubt, plunder both on sea and on land, and famine or abundance increases or diminishes both the pirate forces and land banditti. We have already spoken of banditti at Chaouchow foo in 1822. Gutzlaff who visited this place in 1831, says in his journal:§ "In this department and in the neighboring province of Fuhkeën, and in the adjoining department of Hwuychow foo in this province, famine has very generally prevailed during the last few months; pirates consequently abound, and insurrections have in several cases occurred. Numbers of peasants also are induced by hunger and want of employment, to join the secret associations of banditti which infest China, particularly its southern provinces."

The notice of pirates might well be preceded by an account of the Chinese navy, which, as they have no foreign stations nor foreign wars, may be called their sea police; but our materials are not sufficient for this purpose, although enough to show its utter inadequacy to protect the maritime commerce of the empire.‖ In 1818, we find the governor of Keängnan stating the difficulty of procuring sufficient timber in his government to build twelve war-junks, which were ordered for the coast of Shantung, where no materials at all are found.¶ The difficulty is not so great, we may suppose, in Canton, since the governor of that province reported in 1821, that ninety-three vessels were disabled by bad weather upon the coast

* Indo. Gleaner. Aug. 1818. p. 143
† Canton Register. Jan. 15th, 1828.
‡ Canton Register. Oct. 27th, 1835.
§ Gutzlaff's Voyages.
‖ Indo. Gleaner. April 1819. p. 50
¶ Indo. Gleaner. April 1822. p. 313

during the years 1819 and 1820; and forty were disabled in one month in 1821. The truth of this heavy loss, which is all attributed to storms, may partly be owing perhaps to a circumstance which was reported in 1833.* A hundred thousand taels were said to have been expended in that year in building ten new junks under the direction of the chief magistrate of Canton. Secret information was given to the admiral and the governor, that the new junks were all fastened with wooden instead of iron bolts, which on examination proved to be true. The admiral's own junk had been lost this year, and it was ascertained from pieces of the wreck, to have been similarly fastened.

The Peking gazette of the 29th October 1833, contained a paper six pages long by the emperor upon the subject of the navy,† in which he reproaches it as being merely a name, and altogether ineffective. The emperor's report is confirmed by the voyage of Messrs. Lindsay and Gutzlaff,‡ who found at Naugaou, the second naval station of Canton, and bordering on Fuhkeën, only seven or eight war junks, resembling the smaller class of Fuhkeën trading junks. This place is the residence of an admiral, who has a nominal force of 5237 men under his command, of which 4078 belong to Canton, and 1159 to Fuhkeën. The existence, however, of these troops is said to be very doubtful. At Amoy,§ the same voyagers were followed out to sea by the whole imperial squadron, consisting of twelve junks, which kept up a heavy cannonade about six miles astern of them the whole morning. The ridiculous encounter of these gentlemen with a Chinese admiral is already quoted in this work.‖ A censor recommended in 1831,¶ that the admirals on the coast might be allowed to cruise beyond their respective stations; but the proposition was rejected by the council to whom the emperor referred it, on the ground that it would impair the responsibility of each admiral. It appears by this, that there is no one large fleet which can habitually move about from place to place, but each admiral is isolated in his separate command.

The most remarkable epoch in Chinese piracy in modern times will be found recorded in volume 3, page 62 of this work, and also in a translation of a Chinese account of it by Neumann. It occurred about the year 1809, when the pirates mustered a fleet of five hundred sail, which was opposed by an imperial squadron of ninety-three junks, which we may suppose to have been the whole disposable force of the empire at that time. The imperial arms availed little against the strength of the pirates, but the arts of the commanders did much, and means were found to sow dissensions among the leaders of the pirates, and ultimately gain them over in succession to submission. Great pains has been taken to prevent their gaining head since, and with success as far as to prevent combination amongst them; but they seem still to exist in considerable numbers all along the coast. A Peking gazette of June 1831,

* Evangelist, May 1st, 1833.
† Chinese Repository, vol. 2, p. 421
‡ Chinese Repository, vol. 2, p. 532.
§ Lindsay's Report, page 27
‖ Chinese Repository, vol. 2, p. 513.
¶ Canton Register, Feb. 19th, 1831

contains a long paper against allowing tea to be carried to the northern provinces by sea,* because the tea dealers carry with them powder and iron to supply the pirates. The writer advised the emperor to relinquish the trifling duties levied in this traffic and compel the goods to be carried by inland navigation. In 1826, the governor of Canton issued a proclamation against the Lintin smugglers,† "who have boats," he says, "of thirty or forty oars, carrying fire arms, and they are so daring as to fire upon the government revenue boats. When smuggling fails, they become pirates." One month later,‡ we have another of his proclamations, respecting piratical boats which pretend to the authority of government, and under the plea of searching for opium and other smuggled goods, they rob and vex the trading boats in the numerous creeks and rivers of the province. A long article appeared in the Peking gazette of the 20th February 1827,§ respecting pirates who infest the Tsungting lake in the Hoo Kwang provinces. On the 2d November, 1827, eleven pirates were brought before the criminal judge of Canton,‖ but we do not hear what became of them, unless the seven criminals executed for river piracy on the 19th December following, were a part of them.¶ According to the Peking gazette, pirates infested the coast of Formosa in 1828.**

The Whampoa magistrate issued a proclamation in 1829, against river pirates, who pretended to be revenue officers.†† A boat belonging to government, laden with specie, had been boarded a little above Canton by a gang of these people, but they were driven out again without any booty. Another of these boats conveying money to Peking, was robbed in Shantung province. The rivers of Canton province were said to be infested with pirates this year,‡‡ who forced trading boats to purchase passes from them. The governor of Chĕkeäng complained to the emperor, the same year,§§ against the officers employed on the coast, who had permitted pirates to plunder and murder several successive days. The emperor deprived them of their buttons, and allowed them three months in which to apprehend the pirates, failing of which, they were to be dismissed from office and prosecuted. In 1830, a party of river pirates landed at the village of Chuntseën and plundered it,‖‖ carrying off both men and women to obtain a ransom for them. The military were sent out against them, who apprehended ten of the party. In the last month of 1830, twenty men were decapitated in two successive days in Canton,¶¶ for piracy on the coast. A Peking gazette of 1831, notices the plunder of Howqua's fort in the Canton river, by the pirates.††† The emperor expresses his displeasure at the pirates being in such strength in the province, and orders nine of the culprits who had

* Indo. Gleaner, April 1822, p. 308.
† Mal. Observer, Dec. 5th, 1826.
‡ Mal. Observer, Dec. 19th, 1826.
§ MS. Translation.
‖ Mal. Observer, July 15th, 1828.
¶ Mal. Observer, Aug. 26th, 1828.
** Canton Register, June 14th, 1828.
†† Canton Register, March 2d, 1829.
‡‡ Canton Register, July 2d, 1829.
§§ Canton Register, Jan. 4th, 1830.
‖‖ Canton Register, July 3d, 1830.
¶¶ Canton Register, Mar. 17th, 1831.
††† Canton Register, Oct. 15th, 1830.

been seized to be tortured, and strict search to be made for the others. In 1832, we have an account of three Fuhkeën junks being attacked by pirates in Macao roads and some lives lost.* A censor reported to the emperor this year upon the frequency of piracy on the coast and rivers of Canton.† He says, they (the river pirates) have the audacity to dig up graves and carry off the dead in order to obtain ransoms for them. In October of this year, eleven pirates were executed in the district of Heängshan.‡

Proclamations were put forth by the governor towards the end of the year, concerning a fleet of pirate boats which had come from Cochinchina.§ Two of the boats had been taken, and the prisoners stated the fleet to consist of upwards of ninety sail. The names of twelve of the leaders amongst the pirates were given, who were all natives of Canton. The governor offered amnesty to those who would desert the pirates, and pardon with a large reward to those who would apprehend the leaders. It was probably the leader of this piratical force, who was apprehended the same year by the offer of a reward of three thousand dollars on the part of the Heängshan magistrate.‖ He is said to have laid several districts on the coast under contribution during the two preceding years. This Cochinchinese fleet is reduced, by an account of it in the Repository,¶ to thirty or forty sail, which is more likely to be correct. It was no doubt, soon dispersed. A curious anecdote will be found in this work where last referred to, of the mode in which the pirates obtain ransoms. The twenty-three men executed for piracy in Canton in August of this year were probably a part of this band.** The fooyuen of Fuhkeën complained to the emperor this year,†† of the prevalence of pirates along the coast of that province. Numerous cases of piracy and murder were brought before him, and the naval officers were doing nothing to apprehend the criminals or prevent the recurrence of the crimes.

Feuds. The frequent and violent collision of clans and parties in a nation belongs to a certain stage of civilization not of the highest order, and denotes a weak and neglectful government. King Edmund in the preamble to his laws, according to Hume, mentions the general misery occasioned to our Saxon ancestors, by the multiplicity of private feuds; and the strifes of the Scottish clans in the last century, or of the Joyces and Flynns in Ireland and the Tsaes and Wangs in China at the present day, denote an approach to parity in the moral condition of those people at the respective epochs. An account of the origin and nature of some of these feuds of clans will be found in a former number of this work. We proceed to enumerate further instances of them.

A case is recorded of two families of the above Chinese names in Fuhkeën province,‡‡ collecting their partisans to a fight in 1817,

* Canton Register, April 7th, 1832.
† Chinese Repository, vol. 1, p. 248.
‡ Canton Register, Nov. 3d, 1832.
§ Canton Register, Jan. 10th, 1833.
‖ Evangelist, No. 2, May 22d, 1833.
¶ Chinese Repository, vol. 1, p. 282.
** Chinese Repository, vol. 2, p. 192.
†† Evangelist, No. 4, June 3d, 1833.
‡‡ Indo. Gleaner ,Feb. 1818, p. 45.

when eight men were killed and forty houses belonging to the Tsae, burnt. The police seized some of the parties, but the military were obliged to be called in to repress the conflict effectually. In 1819, we find some farmers in the northern part of Canton province falling out about a piece of land, when six were killed and four wounded.* In 1821, the Peking gazette mentions the subject of a petition from an inhabitant of Chaouchow foo,† the district in Canton province already mentioned in connection with banditti and pirates, which was: "that four years before, his kindred having refused to assist two other clans in their feuds, had, during that period, suffered most shocking cruelties. Ten persons had been killed and twenty men and women taken captives, who had their eyes dug out, their ears cut off, their feet maimed, and so rendered useless for life. Thirty houses were laid in ruins and three hundred acres of land seized upon. Ten thousand taels of money had been plundered, temples of ancestor thrown down, graves dug up, dikes destroyed, and water cut off from the fields. These occurrences," continues the petitioner, "have been stated to the officers of government thirty or forty times; the military have come to seize the offenders four times, but have effected nothing; which has increased contempt for the laws on the part of the perpetrators of these cruelties, who have recently associated themselves with eight other leaders and organized the wholy body into four bands, and taken solemn oaths of attachment over slain victims. The governor has ordered a reward of one thousand pieces of gold to any one who will apprehend these persons; but for the ten murders committed not one person has forfeited his life to the laws." The petitioner was remanded back to Canton to have the case enquired into, and we hear nothing more of it.

In the same year, the fooyuen of Fuhkeën memorializes the emperor on the disturbances and ungovernable state of his province,‡ arising from the cruel, fierce, and quarelsome disposition and habits of the people, who arm themselves in clans and fight together, and oppose the police; never submitting to admit them into their villages, nor giving up an offender but to a military force. In 1823, the adherents of a great corn contractor in Chěkeäng, assailed the public granary,§ for which four of them were banished. In 1826, a proclamation was issued against monopolies of corn, upon which this same clan collected several hundred people, seized upon the public granary and declared that they would not allow any grain to be issued until their four friends were liberated. The heën magistrate repaired thither with some military to quell the disorder, when the rioters seized him and confined him in the granary, and twelve other civil and military officers who went to assist were bound and beaten; and the troops were assailed with brick-bats. A reinforcement was brought, which stormed the granary, and took three hundred and five prisoners. The emperor in noticing it, wrote, "if this affair be not

* Indo. Gleaner, Jan. 1820, p. 229.
† Indo. Gleaner, Oct. 1821, p. 229.
‡ Indo. Gleaner, July, 1821, p. 117.
§ Mal. Observer, Oct. 23d, 1827.

severely punished, it will be impossible to repress proud and turbulent spirits, or collect the revenue in kind;" and he signified his intention to recur to the subject again, but we have no further notice of it.

It appears that in 1827,* the clans on the borders of Nganhwuy province, were in the habit of fighting with muskets and small pieces of artillery carried on men's shoulders. The emperor laid the matter before the Military Board, who recommended very cautious measures to be taken to disarm these people, and to seize upon the persons who manufactured their weapons. They were ordered to deliver their arms within a set time, receiving their value in money. The governor of Canton issued a proclamation against clans in 1828,† in which he says, it is the custom for large clans to seize the best lands and most useful streams for irrigation, at the expense of the smaller clans, whose women they also insult. A little later, the judge puts forth an edict to the same effect.‡ "The Canton people," he says, "pay no attention to the control of the laws. In the conduct of affairs they delight in litigation, and have no regard for the preservation of life. In pursuance of the feuds of the halls of their ancestors, they proceed to collect together a multitude of their own clan's people, and seizing spears, swords, and other weapons, they fight together and kill people." A case occurred in 1829,§ of the poorer members of a clan assembling a party to the number of twenty-seven, armed with knives and hatchets, to murder and plunder a wealthy head of the same clan, which they effected, and carried off a considerable booty. They were apprehended and ten of the ringleaders sentenced to decapitation, and the rest to a hundred blows and transportation. In July of this year, thirty-six prisoners are stated to have been brought to Canton from the Tungkwan district, to the eastward of the second bar and the Bogue,‖ being the ringleaders of two parties who had fought together in private warfare; and at a village in Shuntih district, upwards of a thousand men were said to have engaged with spears and fire-arms and killed thirty-six persons on one side, and more than twenty were severely wounded. The military were called in to quell the riot. In the seventh moon of this year, a fight occurred between two parties,¶ one of which were Mohammedans on the borders of Keängnan and Honan provinces. One party brought out guns on carriages, arranged them in a line, and fired upon the moslem mosque. Four hundred persons are said this year (1831,) to have been killed in these battles in Tungkwan district.** Only twenty-seven of their kindred appealed to the government on the occasion.

Towards the end of last year (1835), serious disorders occurred in the old district of Chaouchow foo, which required the presence of the acting governo of Canton to quell them.†† The account of them in the Peking gazette states, that, "in the neighborhood of Shangyew

* Mal. Observer, Jan 29th, 1828.
† Canton Register, March 8th, 1828.
‡ Canton Register, Ap 12th, 1828.
§ Canton Register, Febry. 3d, 1830.
‖ Canton Register, July 3d, 1830.
¶ Canton Register, Mar. 24th, 1831.
* Canton Register, July 4th, 1831.
†† Canton Register, March 22d, 1836.

the recesses in the hills are deep and the woods thick, whence banditti are constantly pouring forth, who are bound together by solemn oaths, and who excite and delude the simple and ignorant people." This report then goes on to say that several of the officers of government having united to search for the banditti they seized Le Hwuy the ringleader, and twenty-five of his accomplices. "From the examination of Le Hwuy it was found, that he had worshiped the deceased Le Keangsze as his leader, who transmitted to him the secrets (of the association). After Le Keängsze's death, Le Hwuy became the chief, instructed many pupils, and deceiving a multitude of people, became famous and formed an association; more than this he has not rebelled against the laws. We have searched the dwellings of all the criminals and have not found any military weapons secreted." From the above account, it is not very clear whether these rioters ought to be classed with secret associations, banditti, or clans, but probably the latter; the leaders bearing the same family name, and there being no accusation of robbery. The first rumor of the affray stated it to be a combat of clans in which a great number of men were slain.* It was reported that the acting governor took three thousand troops with him to the scene of action,† and by their help or some other means he captured many of the offenders, executed twenty-nine of them on the spot, and sentenced others to different degrees of punishment.‡

Along with the clans must be classed a people somewhat resembling American "squatters." The Pwanyu magistrate describes them thus in a proclamation issued in 1829.§ "They are natives of the eastern part of Canton, (Chaouchow foo again apparently) and when they appear in the neighborhood of Canton, they call themselves visitors. When one of them finds a bit of ground by the side of a road or a burial place, he rears a mat shed, in which for a while he dwells alone. After a short time, he brings his wife; then gradually others of his kindred, and so by degrees spreads his wings and increases his adherents. Among this class of people, there are many industrious cultivators, who either rent small spots or occupy bits of waste land. But there are also among them lawless banditti, who are called 'hill dogs.' When a funeral goes to the hills (according to the Chinese mode of burial), these hill dogs keep barking till they receive a sum of money to allow the funeral to take place. If their wishes are not complied with, one of them lies down in the grave and will not come out until the fee be paid. When they observe a grave neglected, they dig up the remains and sell the ground. Not only orphan graves which none worship at nor repair are usurped, but any one unvisited for a year is assailed by these 'dogs.' They first take away the grave stone and wait to see if any complaint be made. If not, they dig up the grave and sell the spot and the stone. They will sometimes also exchange the stone and a larger and better burial ground, for a worse."

* Canton Register, Feb. 23d, 1836. † Chinese Repository, vol. 4, p 437.
‡ Canton Register, Mar. 22d, 1836. § Canton Register, March 2d, 1829.

ART. IV. *Description of a Chinese wedding; containing notices of the ceremonies performed on the occasion.* Extracted from a journal at Singapore.

SINGAPORE, *November 28th*, 1835. Having been informed that a daughter of one of the principal Chinese merchants was about to be married, I solicited an invitation to attend and witness the ceremony. On arriving at the house of the bride's father, I was politely received by him, and invited to a seat in a room adjoining that in which the ceremonies were to take place, there to await the arrival of the bridegroom. As he did not arrive till nearly half an hour had elapsed, I improved my time in examining, with the father, the room where the daughter was to be married.

Before the door which led into the street was a screen. On the right hand of the door, in front of a window, stood a narrow table, elevated on a bench and some old bricks, and covered with fruits and sweetmeats, having two or three small wax candles burning on each end of it. Beyond this, towards the interior of the house was a mat spread upon the brick floor, and still another smaller mat, of a finer quality and colors. On the side of the room opposite to the window and table above mentioned, was the family god, a large picture of a deified hero, and under it the family altar. This was fitted up for the occasion with a variety of showy ornaments, and sacrificial articles. Next to the wall was a screen about two feet square, formed of small square pieces of marble, each having some painting upon it set in a wooden frame. At each end of this stood a waxen candle about three feet high and three inches in diameter at the lower end; these were already lighted. Near each of them were several curious articles, composed of various colored sweetmeats, fruits, &c. fixed on long sticks of wood or wire; and between them a still more curious object, which it would be difficult to describe. The body of it was composed of green leaves, several of which were rolled together, and then the rolls stitched together in the form of a pyramid. Into each roll of leaves was inserted a slender stick, some of which were covered with sweetmeats and dried fruits, and others with leaves and flowers. In the top of the pyramid of leaves, was a stick with numerous branches covered with leaves and flowers and sparkling tinsel. These were but a part of the curious and gaudy ornaments on the altar. Between this altar and the carpet mentioned above, were set seven chairs, with cloth embroidered with gold-thread spread over them. One of these stood with its back towards the family god, and the others on the right and left in front of it. A table stood in the middle. The walls of the room were hung with papers bearing various inscriptions, some of which were expressive of good wishes towards the couple about to be married.

When I entered, there were several men in the room preparing for the wedding. At length, the word was given, "*coming;*" on which a young friend of the parties put on a long light colored silk garment over his usual dress; and the father asked if all was ready. Soon it was proclaimed again, "coming;" and the young man put on a longer and larger garment of figured light green satin, reaching to his feet. Again they said "coming," and he completed his dress by putting on a dark purple robe of figured satin, and a pyramidal cap with red hair fixed in the apex, and descending on all sides nearly to the rim. This person was the "receiver of guests."

The sound of music was now heard, and they prepared "to meet the bridegroom." He came in a procession preceded by music, dressed like the "receiver of guests," and attended by six companions, each bearing an immense umbrella, and other persons bearing poles of bamboo with branches and green leaves upon them, and sustaining between each pair a piece of red cloth about three yards long. On his arrival near the door, a kind of paper basket filled with Chinese crackers was carried out, and the crackers burned with great uproar. The receiver of guests met him at the door and performed the usual ceremony. As he entered the door, a nephew of the bride, splendidly dressed in embroidered satin with much tinsel and a little gold, advanced and presented him an orange. The receiver of guests then conducted the bridegroom to the carpet, already described, and placing him at one end and himself at the other, they bowed to each other; and then by three measured long steps they exchanged places and bowed again; and then at last he conducted the bridegroom to his seat at the head of the table, and pretended to arrange the cloth for him. They here bowed to each other over it, then he went to receive others, leaving the bridegroom standing, and performed the same ceremonies with each of the six friends of the bridegroom; they then took their places, bowed, and sat down.

Tea was then brought, three cups in succession, and finally betel nut. Soon after these were removed, my attention was drawn towards the interior of the house, where the bride made her appearance splendidly dressed and veiled, and attended by several females. She advanced with down-cast eyes and a very low step, designed doubtless to imitate that of the little footed ladies of China. On coming to the threshold of the room, she paused, and waited without the motion of a muscle, or any expression of sentiment in her face, the coming of her future companion. As for him, when he knew she had come in sight, he cast an eager eye sideways to catch a glimpse of her as soon as possible. He very soon left his chair, walked round before his companions to the door where the bride stood, and they bowed to each other, she raising her hands slowly to the level of her shoulders and letting them fall as slowly, and with the same immoveable, inane countenance as before; and then turned and walked away. He bowed less deliberately, then turned to his companions with a smile of satisfaction playing on his countenance, gave them a slight bow, and followed the bride.

Thus ended the ceremony for to-day. It is to be renewed again after two days, and at the house of the bridegroom, whither the bride is to be conducted. When the ceremony was over, I conversed a little with one of the bridegroom's friends who had acted the part of negociator for the parties, (i. e. for the fathers of the bridegroom and bride,) before the wedding. He told me the bride had been in the inner apartments for eight or ten years; and that the bridegroom had never seen her before. He said also that she could not read.

30th November. Went to the house of the bridegroom to see the conclusion of the wedding. The arrangement of the room where the ceremonies were to be performed was very similar to those at the house of the bride's father. On a table standing before the family altar, were placed at one end more than twenty female garments, and a pair of shoes; on the other end, slips of red paper inclosing dollars with names written upon them; and on the middle, a waiter on which was laid a belt, said to be wholly of gold and to have cost two hundred dollars, a splendid large buckle for it, a handsome bosom pin, and several rings. All these were presents to the bride from various relatives and friends. The names on the papers were the names of the donors, who gave as many dollars as their ability allowed or disposition prompted them to do. The table was covered with a red velvet cloth, embroidered with gold thread; and at each end of it stood a chair with a similar cloth upon it.

While I was waiting the arrival of the procession two coolies came in, bearing between them a stout pole covered with *cajang*, (a kind of long leaf like flag leaves, stitched together,) under the cover of which was something more substantial; I soon ascertained that it was a lady, who was brought in this style to the wedding. The carriage consisted merely of the pole and cajang with a cloth, the ends of which were tied to the pole, and the middle, hanging down two or three feet and spread out, afforded a seat for the lady. Several others were brought in the same way; and as the carriages seemed to have been thoroughly used, I conclude this is the method in which they are usually conveyed from place to place. A more uncomfortable and degrading method could scarcely be imagined. But Chinese custom and opinion do not allow them to be seen, and they are not considered worthy of a better carriage.

The report being made that the procession was near, a man in the dress of ceremony like that worn the other day by the receiver of guests, began to bow and worship; first towards the altar at the window, to the gods, to whom he bowed ten or twelve times with his head to the floor; then towards the family altar, to the family relatives, to whom he bowed four times. Before commencing this, he lighted several incense sticks and bowed slightly with them in his hands, and set them in a dish of ashes upon the altar towards which he bowed; and also burned incense enough to fill the room with smoke. The procession was like that of the former occasion

but less numerous, and the bridegroom and bride came in palanquins; he, attended by the little boy who presented him the orange on the 28th, and she, by three little girls of the same age, splendidly set off with embroidered silk of very brilliant colors, and gaudy head-dresses.

The bride was assisted to descend from her carriage by her attendants, and on coming near the door was presented with an orange by a little girl dressed like those just mentioned. At the door, the bride and bridegroom bowed to each other. They took their places on a mat between the two altars, first facing that near the window, towards which they both kneeled, and he bowing with his head to the ground, while she performed an equivalent ceremony by settling back upon her feet in a very graceful manner. They then rose, and knelt again, repeating the ceremony several times, and then turning towards the family altar did the same. Her attendants carefully arranged the skirts of her long garments as she knelt, that they might not receive injury, nor entangle her feet. Her eyes were down-cast, her face uncovered, and her features as immoveable as if made of marble. He appeared rather careless and impatient to be done with the ceremonies.

After their worship in this room, they went into the interior of the house, and performed similar prostrations there. They then returned to the outer room, and their relatives began to come forward to eceive their reverence. They both knelt before each of them. First came three or four men, then as many women, each of whom on going out touched the hands of the bride; then came an old man, an elder brother of the bridegroom's father, who showed much kindness in his manner towards the bride and helped her to rise from her knees; then followed several women, some of whom were dragged into the room by force, as they manifested much reluctance from real or pretended bashfulness. The bridegroom frequently went into the inner room to call for these persons, and the poor bride stood motionless in her place awaiting his return, till some of the by-standers pitying her weariness brought a chair in which she sat when at leisure.

During the intervals between these ceremonies I had opportunity to observe the appearance of the bride. She was about eighteen years old, of the middling stature of females here, though shorter than European ladies generally are. Her face was pretty enough, but rather too wide, and destitute of expression. Her beautiful black hair was tastefully done up, and ornamented with white and yellow artificial flowers, and encompassed by a tiara of black velvet on which were eight little yellow images of the 'pă seën,' or eight genii, which they would have people think were of gold. Her dress was embroidered satin of different colors, red, yellow, white, and green; she wore fine white stockings, and a pair of Chinese shoes, the fore part only of which being seen when she walked, they made a very clumsy appearance. When the ceremonies were ended, they both went into the interior apartments, and took tea and other refresh-

ments. While there, I saw for the first time some movements besides those required by the rules of ceremony. After a few minutes they came out and took their palanquins to return to her father's, bowing at the door. The carriage of the bride moved first, preceded by servants bearing the presents of clothes, &c., noticed above. The din of music continued during the movement of the procession as well as during all the ceremonies of this and the former day, and was quite insufferable. On reaching her father's house they bowed at the door, and proceeded to the upper rooms. She soon returned, and took out the upper stick of the leaf-made-pyramid with its flowers and spangles and bore it away; thus signifying the completion of her wedding, and the change from her former to her present relations. The bridegroom soon made his appearance again, was seated by the receiver of guests, as on the 28th, and joined by five or six relatives, each seated with the same formalities, who partook with him of the refreshments, which were brought forward. This concluded the ceremonies of the day, and the wedding was considered as completed.

ART. V. *China in the year nineteen hundred and ———, contrasted with China in eighteen hundred and thirty-six.* From a Correspondent.

CURIOSITY prompts an inquiry respecting the future condition of the Chinese. Are they to retain forever their exclusive policy and remain separated from the nations of the earth? Will they always shut out from their borders, the light which shines upon the western world, and continue in their present half civilized, half enlightened state? Will they never give admission to the improvements in the useful arts and sciences, from which other nations are deriving such immense advantages? Shall neither we nor our successors ever be permitted to have free intercourse with them, become better acquainted with their character, habits, opinions, resources of their country, and whatever else the celestial empire contains that might please and profit us? If a change does take place, into what state will it bring them? Such questions as these doubtless arise in the mind of every individual acquainted with the Chinese, or in any way interested in them. To those who are desirous of seeing an improvement in their moral and religious condition, they are not devoid of interest. Are the efforts now made, and those which are in contemplation, to be successful and result in the banishment of the darkness that hangs over the nation, and the introduction of that light from heaven, which has given Europe and America their superiority over the other sections of the globe? And will China, by means of such efforts become a Christian nation, and her inhabitants be prepared, by the

change wrought through the truths of the gospel, to inhabit a heaven of peace, and love, and holiness? If not, then we may as well cease from our efforts, and leaving them to their fate, go back to enjoy the sweet pleasures of religious and intelligent society, and the advantages for improvement and usefulness, which the lands whence we came would give us. But if our efforts are to result in the emancipation of this great nation from their bondage to pernicious customs, from ignorance, and from slavery to sin and Satan; if we are destined to be instrumental, in bestowing upon them the blessings of Christian society and a Christian spirit, and especially of preparing these many millions for a happy eternity; then let us prosecute such measures with a zeal and energy proportionate to the importance of the object to which they are directed.

"But it is not for man to know the future," some one will say; "and what is the use of proposing questions that cannot be answered?" True, the future is unknown to us except when He, "who seeth the end from the beginning," is pleased to reveal what shall be hereafter; but when He speaks, our darkness ceases. By the help of what He has said, we can give a satisfactory, though somewhat general, answer to the above questions respecting the future condition of the Chinese.

In the year 19—, their places of worship will present a very different appearance from that which they now bear. The images of dragons, serpents, and the like, which are now so conspicuous, will all be removed. "The seed of the woman shall bruise the serpent's head." This promise is doubtless a general one, implying that Christ, the woman's seed, shall do away the evil which Satan, under the form of a serpent, has brought upon the world; but to one who observes how almost universally the dragon or serpent appears upon the roofs, and gates, and altars, and nearly every other part of the temples of the Chinese, the promise seems to have a peculiar applicability, if not a peculiar reference, to them; yet if it has not, the removal of these images will be one of the results of the general triumph of Christianity predicted by it. The idols will also be all removed. "The idols shall he utterly abolished." "And Jehovah shall be king over all the earth; in that day, there shall be one Lord, and his name one." There will, therefore, be no worship paid to idols, and no use for them. They will be utterly abolished.

All their war junks and forts will be dismantled, and, with all their warlike weapons, applied to other uses. "They shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

The Sabbath will be observed among them, and they will generally attend public worship. "It shall come to pass that from one Sabbath to another, all flesh shall come to worship before me, saith Jehovah." "Behold these shall come from far, and lo, these from the north, and from the west, and *these from the land of Sinim*," or

of the Chinese. The last passage is spoken figuratively of those who shall come to enjoy the benefits of Christianity; and as the Sabbath is one of its most precious gifts, and the time when others are to be specially sought and enjoyed, this passage in connection with the former, may be safely regarded as a promise that the day will be observed by the Chinese, whether expressly named or not, as well as by every other people. "All the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the earth shall worship before him." "All nations, whom Thou hast made, shall come and worship before thee." If they remember him, they will doubtless remember the day which he has pronounced holy; and if they worship him at all, they will not fail to do it on that day.

They will cease to be ignorant as they now are. "Many shall run to and fro, and knowledge shall be increased." "He will destroy the face of the covering cast over all people, and the veil that is spread over all nations." "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." "All shall know the Lord from the least to the greatest." These predictions cannot be fulfilled till the Chinese, as well as others, are made acquainted with Christianity. That darkness,—the veil of ignorance, will surely not be removed, nor that knowledge be introduced, in any other way than by means of those who have that knowledge to communicate. It is those that have knowledge who are to "run to and fro," and increase it among others.

These prophecies, which assure us that Christianity will be known in China, also convey an almost equally positive assurance that those who now possess the gospel will be allowed to have free intercourse with the Chinese. As they mingle among the people, they will communicate to them the useful knowledge of the western world. Many also, if not all of them, will be men who will desire to impart to the Chinese every temporal benefit in their power; and will bring with them the improvements of Christian countries in arts and sciences; so that railroads, and steamboats, and useful machinery, will be common in China, as well as in the west. How different, then, will China in 19—, be from China in 1836! Her idol temples and serpents and dragons, all exchanged for Christian churches, and decent ornaments; her war junks and forts and swords and spears, all applied to other uses than those for which they were designed, or suffered to rust and moulder away in neglect; her armies disbanded, and her soldiers turned to husbandmen; the Sabbath generally observed, and public worship attended; and all who have arrived at years of understanding, blessed with enlightened minds, and with the knowledge of the holy and sanctifying truths of the gospel. If we are, then, laboring for the introduction of the truth among the Chinese, we do not labor in vain, nor spend our strength for naught. No, it is for an object, which *will be accomplished*, for God has spoken it; an object which is worthy of our highest efforts, and most untiring zeal.

ART. VI. *Brief remarks on the qualifications of medical practitioners to labor among the Chinese*, in a letter addressed to the Editor, by Non Anglicanus.

MY DEAR SIR;—Should you consider the following remarks worthy of record, I beg you to give them a place in an early number of the Chinese Repository.

Nothing has been attempted in the medical line with the Chinese that has not met with success. The immediate effects of the efforts made have been good; and when moral and religious instruction shall be united to the healing art, who can say where the influence of such a union shall end? The minds of this people must be gradually prepared for the reception of religious and moral principles; and the surest way to accomplish this will be by showing them the effects of these principles in our own conduct. They are not capable of understanding abstract truths; but facts and actions speak for themselves. However, it seems to me that certain qualifications besides a thorough knowledge of the profession are required in those persons who shall determine to devote themselves to this work. And first, it is requisite that they be religious; next, that they possess energy and activity; and lastly, that they be men who consider their own interest as entirely subordinate to that of the great cause in which they engage. I say religious, because in the course of medical practice opportunities are constantly occurring, when a man piously disposed might inculcate religious precepts with great effect, without uniting in his own person the two very responsible professions of divinity and medicine,—a union which appears to me objectionable, as the all-absorbing duties of the physician would leave him but a scanty portion of time to devote to any regular course of religious instruction. Truly, "The harvest is plenteous but the laborers are few."

It will be seen from the Rev. Dr. Parker's Report of his hospital, and the same remarks have been made by Dr. Colledge, that numbers of diseased persons applied for relief to whom it could not be granted. Upon Dr. Parker too much praise cannot be bestowed; for besides being a pious minister of the gospel, he is a very talented physician, and does not run the risk of injuring the cause by pretending to a knowledge and skill in medicine which he does not possess. My remarks in objection to a union of the two professions do not apply to men who, like him, are competent to perform the duties of both; but to those who, possessing an imperfect knowledge of the healing art, attempt to make it a means of spreading their own peculiar religious or rather ambitious views,—as by such men incalculable mischief may be done both to their fellow creatures, and to the cause of religion itself. The profession of medicine as well as that of divinity is replete with responsibility, and

requires unremitting attention; and though individuals may be found who, like Dr. Parker, are competent to the duties of both divinity and medicine, I am constrained to say, from my knowledge of mankind that such instances are rare.

"Rara avis in terris."

I feel most thoroughly convinced that by following up the plan laid down in a paper, published in a former number of your valuable periodical, entitled "Suggestions with regard to employing medical practitioners as missionaries to China," results will be produced far beyond anything which has as yet appeared; and that it will be one of those courses of which the effects will be felt even before we have time to trace its progress. I ardently wish to see numbers engaged in this great work which the Rev. Dr. Parker is at present so satisfactorily advancing; and should the perusal of these few remarks be the means of leading the pious and benevolent people of all Christian nations to turn their attention towards forwarding the plan already alluded to, the object for which I write will be answered; and that such may be the case is the sincere and earnest prayer of

NON ANGLICANUS.

ART. VII. *An Imperial Ordinance, issued on the occasion of her majesty the empress-mother attaining her sixtieth year.* Dated November 28th, 1835.

TO THE admirers of what is peculiarly Chinese, the following translation will be valuable, as illustrating several of those points in which this people stand altogether alone. We have already more than once had occasion to mention the congratulations attendant on an individual, and more especially an individual of exalted rank, attaining certain periods of life. These periods are the ages of fifty, sixty, seventy years, and onwards; of which the age of sixty years, as being the completion of one entire cycle, is regarded as the greatest occasion. In the present instance, the individual who attained this happy period of life, is the most exalted person in the empire, the parent of the 'one man,' to whom that 'one man' himself pays daily obeisance. To announce to his people the great event and the observances attendant on it, the emperor has published a document peculiar to the grandest ceremonial occasions, called *chě*, an ordinance. This is a document drawn up by the imperial academy in the most florid and abstruse style, and cannot possibly be translated with justice to the original. As illustrative of which, we may be allowed to mention, that having given the document to a Chinese of tolerably good literary attainments, he spent a whole day seeking in

the dictionary for the significations of the highly erudite expressions, and obscure allusions in which it abounds! In attempting a translation of it we have found it beyond our power to give more than the *sense*, as we have, after much study, been able to understand it. The epithets applied to the empress twice in the course of the document consist in the original of only eight words; and compose her *title*. The words employed in such epithets are used, according to rules given in the "Statutes of the empire," in a sense somewhat different from their ordinary signification, and not unfrequently in two or three senses noways synonimous. We have therefore found it necessary when rendering them into English to join together an adverb and an adjective, or two adjectives, in order to express the full meaning of each Chinese word. The nature of the "exceedingly great and especial favors" conferred on the occasion will amuse our western readers. The translation of the *che* is as follows.

"The emperor who has received from heaven, in the revolving course of nature, his dominion, hereby publishes a solemn ordinance.

"Our extensive dominions have enjoyed the utmost prosperity, under the shelter of a glorious and enduring state of felicity. Our exalted race has become most illustrious, under the protection of that honored relative to whom the whole court looks up. To her happiness, already unalloyed, the highest degree of felicity has been superadded, causing joy and gladness to every inmate of the six palaces. The grand ceremonies of the occasion shall exceed in splendor the utmost requirements of the ancients in regard to the human relations, calling forth the gratulation of the whole empire. It is indispensable that the observances of the occasion should be of an exceedingly unusual nature, in order that our reverence for our august parent and care of her, may both be equally and gloriously displayed.

"Her majesty, the great empress—benign and dignified, universally beneficent, perfectly serene, extensively benevolent, composed and placid, thoroughly virtuous, tranquil and self-collected, in favors unbounded, who in virtue is the equal of the exalted and expansive heavens, and in goodness, of the vast and solid earth—has within her, perfumed palaces aided the renovating endeavors (of his late majesty) rendering the seasons ever harmonious, and in her maternal court has afforded a bright rule of government thoroughly disinterested. She has planted for herself a glorious name in all the palace, which she will leave to her descendants; and has imparted her substantial favors to the empire, making her tender affection universally conspicuous. Hence genial influences abide within the palace of 'everduring delight,' and joy and gratulation meet together in the halls of 'everlasting spring.'

"In the first month of the present winter occurs the sixtieth anniversary of her majesty's sacred natal day. At the opening of the happy period, the sun and moon shed their united genial influences on it. When commencing anew the revolution of the sexagenary cycle, the honor thereof adds increase to her felicity. Looking

upwards, and beholding her glory, we repeat our gratulations, and announce the event to heaven, to earth, to our ancestors, and to the patron gods of the empire. On the nineteenth day of the tenth moon in the fifteenth year of Taoukwang, we will conduct the princes, the nobles, and all the high officers, both civil and military, into the presence of the great empress, benign and dignified, universally beneficent, perfectly serene, extensively benevolent, composed and placid, thoroughly virtuous, tranquil and self-collected, in favors unbounded; and we will then present our congratulations on the glad occasion, the anniversary of her natal day. The occasion yields a happiness equal to what is enjoyed by goddesses in heaven; and while announcing it to the gods, and to our people, we will tender to her blessings unbounded. It is the happy recommencement of the glorious revolution (of the cycle), the felicity whereof shall continue long as the reign of reason.

"At the observance of this solemn occasion, exceedingly great and special favors shall be shown; the particulars of which and of the ceremonies to be observed are hereinafter enumerated.

"First. To the tombs of the successive emperors and kings, to the temple of the great first teacher Confucius, to the five lofty mountains, and to the four mighty streams, officers shall be sent to offer sacrifices. Let the rules on the subject be examined, and let this be carried into effect.

"Secondly. All ladies of elevated rank who have attained to the age of sixty years or upwards, from the consorts of the highest princes to the wives of the lowest titular members of the imperial family, from the princesses of the blood to the daughters of the subordinate princes, from the consorts of the Mongol royal chieftains to the wives of their hereditary nobles, as well as the ladies of the great officers of state both Mantchou and Chinese, shall be presented with tokens of favor.

"Thirdly. Every officer in the metropolis, both civil and military, of every grade, shall be raised in rank one degree.

"Fourthly. Every officer, whether at court or in the provinces, who is under promise of promotion to a new office, shall be at once invested with the rank of such new office.

"Fifthly. In regard to every officer who for error in public matters has been degraded in rank, but retained in office, let the appropriate Board, after examination, present a report, requesting that his rank be restored to him.

"Sixthly. Every military officer of brevet rank shall be advanced to permanent rank.

"Seventhly. Every soldier of the eight banners in Peking shall receive a gift of one month's pay and rations.

"Eighthly. Every Mantchou soldier who, having formerly borne arms, has been permitted on account of age or sickness to live at home, shall receive gracious tokens of favor.

"Ninthly. All soldiers of the eight banners, Mantchou, Chinese, and Mongol, who have attained the ages of seventy, eighty, or ninety

years, and all Mongols of the inner tribes, or of the Kalkas, who have attained those ages, shall have gifts conferred on them, differing in relation to their several ages. Those who have attained the age of a hundred years, shall, on presenting a statement thereof, receive money to erect an arch.

"Tenthly. Every one among the military and people (of China Proper), who has attained the age of seventy shall be allowed one person to attend on him free of liability to conscription. Every one who has attained the age of eighty shall receive [also] one piece of silk, ten catties of cotton, one stone-weight of rice, and ten catties of flesh. Every one who has attained the age of ninety or of a hundred years, shall receive money for the erection of an arch.

"Eleventhly. Every perfectly filial son or obedient grandson, every remarkably upright husband or chaste wife, upon proofs being brought forward of real facts, shall have a monument erected, with an inscription in his or her honor.

"Twelfthly. Of the lower classes of literary graduates, all who have passed good examinations but without attaining degrees shall be presented with degrees.

"Thirteenthly. The students of the national college shall have a vacation of one month.

"Fourteenthly. In every case in which the tombs of the successive emperors and kings, or the temples of the lofty mountains and mighty streams, have fallen into decay, let requests for their repair be sent in.

"Fifteenthly. Let roads and bridges that are in want of repair, in all the provinces, be repaired by the local officers."

"In this manner shall her majesty's sanctity and virtue be declared, and become a rule and an example, the praise of which shall be like the sun and moon, and shall be ever increasing. Her kindness shall be diffused abroad and extended to all; and all shall rejoice with the joys of music and dancing.—Let this be proclaimed to the whole empire, that all may be made to hear and know it."

ART. VIII. *Walks about Canton: implements used for flogging; paintings; congratulations at new-year; alarm of fire; Chinese new-year; my fireside.* Extract from a private Journal.

CHASTISEMENT is administered with no sparing hand to the lawless vagabonds about Canton. On every occasion where a multitude is collected, there may be seen the servants of the police with their ratans. Could the presence of the rod reclaim the wayward, or the most formidable array of implements for torture and punishment deter men from acting unjustly and dishonorably, surely the Chinese would

become distinguished for good behavior. Besides a great deal of flogging which is actually dealt out to most worthy recipients, a superabundance is threatened which is never inflicted. To deter people from doing mischief, the government has recourse to various devices, some of which border closely on the ridiculous. Witness the hideous figures which are painted on the lids of the port-holes in their forts, and on the bows of their war-boats. Something of the same system is noticeable in the departments of the state, as I have repeatedly seen exemplified: an instance of this kind occurred in my walk to-day.

Coming up a few rods from the river in Leuenhing keae, and turning into a narrow lane on the west side of the street, I found myself in front of a custom-house, which forms a part of the establishment of the 'grand hoppo.' At the door of the house there were hung up sundry inscriptions, consisting of admonitions and threatenings, addressed to such as may be disposed to 'shove by justice' and evade the payment of their proper duties. Besides these inscriptions, there were hung up four "high hats," and two long "leather whips." The hats which were very high, were made of narrow slips of bamboo painted, and had the appearance of course net-work, wrought of iron rods, with meshes so wide as to afford very little protection from the sun or rain. I had stopped but a moment to look at these, when a number of people, who had gathered around me, commenced examining my dress,—hat, coat, shoes, &c., and began to ask me many questions. In order to keep up the conversation on my part, I inquired about the hats, asking why they were made so high and so open, and affirming that such things could be of no possible use. An elderly gentleman, and one of the most knowing in the company, now undertook to give the rationale of the hats and whips: they were designed, he said, both to give dignity to those in authority and to inspire terror among the multitude. As these reasons, however, did not silence his opponent, the old gentleman attempted the *argumentum ad hominem:* "your Portuguese soldiers at Macao, what is the use of the feathers on their hats, eh?" inquired he with an air of triumph. "Feather brushes," said I, "every Chinese knows how to use, and so do the Portuguese, and they stick them into the top of their caps that they may have them always ready at hand." After this crooked introduction, the conversation took a new turn; and it was agreed by both parties that the maxims of ancient sages, and the writings of wise men, duly inculcated, would do more to stop the practice of injustice than could be done by any implements of flogging.

Painting formed the next subject of our conversation. On the wall opposite to the door of the custom-house, there was a large picture occupying a surface, say, twenty-four feet by twelve. In the middle of it there were three portraits, representing a magistrate of rank attended by two servants. In front of the magistrate a bird was seen hovering, as if wishing to deliver to him some message; behind him there were two deer and two monkeys, one of the latter perched

on a large tree. There were also, in the picture, a number of large insects, which were half bird and half bee. The explanation of all these, my old friend could not, or would not give me; nor do I understand it. *Thursday, December 10th*, 1835.

A happy new-year, sir, has been ringing in my ears all day long, accompanied with congratulations appropriate to the season. In their own style and language, the Chinese cannot be outdone in the exchange of compliments; but wo to the king's English when they attempt to express their congratulations in that barbarous dialect "Hap-pay, hap-pay neu yar, sah, eh," reiterated in most unnatural accents, but with abundant good humor, has made on my auditory functions an impression, pleasant but indescribable like the dreams of the "sailor boy." *January 1st*, 1836.

The alarm of fire yesterday morning was truly terrific. It was about five o'clock, when the loud peals of the gong and the frightful shrieks of the night-watch, roused me from quiet slumbers. In an instant I was at my window; a cloud of smoke, alive with cinders, was then rolling over the factories, and seemed to threaten them with quick destruction. When I reached the esplanade, every person I met seemed in consternation, some were running one way and some another. "Carpenter's square is on fire;" "The creek hong is on fire;" "The engines to the creek," "to the creek!" echoed from several voices in quick succession. The creek factory was then in flames; but happily an engine was at hand, and the building saved from destruction. However, the Chinese gambling-house which communicated the flames to the factory, and which had been ignited by sparks from carpenter's square, was completely consumed. By sunrise, all fear for the safety of the factories subsided, but about eighty houses and shops, belonging to the carpenters, were reduced to ashes. *Monday, January, 26th.*

The Chinese new-year has come in to-day with its usual accompaniments—entire cessation from business, and rounds of compliments and congratulations, which are to be repeated on several successive days with all the gaieties and festivities the Chinese know how to command. In my walks through the streets in the morning and in the afternoon, the stillness was such as I have sometimes witnessed in cities of the western world, on the morning and evening of a Sabbath day. *January, 26th.*

My fireside, when well supplied with fuel, has always hitherto, during the cold season, been comfortable enough, and it seemed unusually so this morning. The white snow, covering everywhere the surface of the ground, and the roofs of the houses, gave the scene abroad the charming air of a winter's morning. But it was only a winter's morning, for the sun was scarcely risen before the falling flakes were turned to rain-drops, and all that which covered the ground disappeared. During the morning, the mercury did not fall within several degrees of the freezing point. A full cloth dress, however, and a good blazing fire, I have found very agreeable during the day. *February 8th*, 1836.

ART. IX. *Journal of Occurrences. New hoppo; disturbances in Hoonan; literary chancellor of Hoonan; praying for snow: negligence in military appointments; Shanse; local officers; imperial commissioner; emperor's sons; St. Andrew's shoal. Note to subscribers and correspondents.*

PUBLIC affairs in the provincial city, and, so far as we know, in the whole empire, with one slight exception, continue tranquil. We hear various rumors respecting a malignant disease, which has recently broken out in the suburbs of this city, and in some of the neighboring villages, but we have no particulars on the truth of which we can rely.

The new hoppo from Peking is expected here about the end of this month; he is said to be a man of great wealth, and of course a large retinue may be expected to accompany him. His predecessor, Păng, will soon return to the Capital. We may mention here, by the by, that the reports respecting his excellency's visit to the ophthalmic hospital have been premature. He did send a messenger to inquire if his case could be attended to, and an appointment was made to receive him; but he failed to keep the appointment. He has since sent for medicine; and we expect his case will be duly noticed in the next quarterly report of the hospital.

Disturbances in Hoonan, among some tribes of mountaineers, according to a vague report, form the only exception to the general peace of the empire. Disturbances of this kind are very frequent, and are generally soon quelled.

The heŏching, or *literary chancellor*, of the province of Hoonan has been dismissed, on the ground of one of his servants having been guilty of demanding presents, and extorting gifts, from all parties wherever he went, and also on the ground of his having printed and published in the ordinary book-shops a volume of poems of his own composition. As the publication of books by officers of government is not usually prohibited, his offense lies, we presume, in having sold the work in the common *shops*, and for a pecuniary object; or it may be regarded as improper for an officer in his situation, whose duty it is to examine all the essays and poems of the literary candidates, to offer them what may be considered in the light of a copy for their imitation. The emperor says of him, that he has "indeed degraded his office, and lowered and debased himself." The governor of the two provinces, Hoopih and Hoonan, for not having discovered and reported the offense, is sentenced to degradation two degrees below his proper rank, but without loss of office. The lieut.-governor of Hoonan, Woo Yungkwang, for having not only overlooked the offense, but, after it had been reported, made pretense that he was himself in the act of investigating the affair, is degraded to the fourth rank, and recalled to Peking, there to wait for an appointment suitable to his diminished rank.

Praying for snow. "Imperial edict. There having, from the commencement of the present winter, been no fall of snow at Peking, we before commanded that an altar should be raised, and prayer made on that account. We were rendered grateful by the tender affection of august heaven and by its secret protection of us, manifested in the grant of a heavy fall of snow and sleet; for which thanks have been returned, and the altar was then removed. Now twenty days have elapsed, and no continuance of the favor has been enjoyed. Let therefore, the Taou priests of the palace erect an altar in the 'great and high temple,' and pray thereat. On the 5th of the month, when the altar is erected, we will ourself repair thither to burn incense."—Eight officers are appointed to remain at the altar in rotation, for the purpose of burning incense and performing the prescribed rites, while another officer is appointed to continue there the whole time. This edict was issued in the commencement of the 12th moon, January 18th, 1836.

Negligence in military appointments. "Imperial edict. The lieut.-generals, in the provinces are officers of elevated rank, having the responsible charge of

important posts. Their paramount duty is to instruct and exercise their soldiers, and keep them in a good state of discipline. It being often necessary to select persons, it has been usually the case that we have commanded the several governors and lieut.-governors carefully to choose individuals from among the colonels of regiments, and recommend such as were fitted to fill the post of lieut.-generals, in order that they might be appointed. It is manifest that they should make thorough investigation, and select for preferment such as have at all times shown themselves capable of self-government, and of guiding those under their command, and thus of preserving discipline in the ranks; these as soon as promoted, would become examples to others. But of late, among the recommendations made from the several provinces, have been recommendations of such officers as lieut.-general Haeling in Cheihle, a man naturally dilatory and fond of ease, whom it would be impossible to stir up to action; such also as lieut.-general Salingah in Kwangtung, who was quite incapable of preserving discipline among the troops under his command; and such as lieut.-general Wan Yung in the same province, who, when he was previously in Szechuen province, had his son enrolled as a native of Szechuen [he being really of another province], gave him a commission in the regiment under his own personal command, and repeatedly selected him for appointments. It is hence apparent that truth is not sought after in the recommendations made by the provincial governments." The remainder of this curious document—curious as showing the little degree of confidence which the emperor can place in his ministers,—consists of sentences passed on the officers by whom the three above-named individuals were recommended.

Shanse. The nganchăsze, who is also acting poochingsze, of this province, having been appointed poochingsze of Honan, the lieut.-governor has detained him in the province until relieved, and has written to the emperor in explanation of his so doing. This explanation is highly illustrative of the frequency of appointments, and changes of appointments, in China; and we therefore subjoin it. The lieut.-governor says: "The poochingsze having requested permission to attend your majesty's court, and having received your majesty's commands to do so, it became my duty forthwith to appoint an officer to take acting charge of his post, and command the poochingsze to deliver to him the seals of office and proceed at once to Peking. But I find that it will require some time for the newly appointed poochingsze of Shanse to come hither from Yunnan; and that there is no certainty with regard to the period when the newly appointed nganchăsze will arrive; the present director of the circuit east of the river has, moreover, been appointed salt commissioner in Shantung, the director of the circuit Yingping is in acting charge of the nganchăsze's office, and of the two remaining directors of circuits, one has already a very important charge in the care of certain lands, and the other is but a new and temporary officer in his department. The poochingsze and nganchăsze being thus changed at the same time, and myself having but newly reached my post, I supplicate your majesty's heavenly favor and condescension to permit the detention here for the present of Kung Show, the acting poochingsze of this province." It appears from this that all the principal officers of the province had been changed about the same time, with the exception of two directors of circuits.

Local officers. Lew, the magistrate of the district Nanhae heĕn, has been for some time only in acting charge of the magistracy; but his appointment has lately been confirmed, with permission for him to repair to Peking and see the 'dragon's face.' The director of the commissariat, with several subordinate officers, has been sent into the district Tungkwan heĕn to investigate some affair. What is the subject of investigation we know not. The director of the gabel has been promoted to the rank of provincial judge in Shense province, and will proceed thither immediately.—Teĕn Poo, the magistrate of Heăngshan heĕn, who on his late visit to Peking was commanded to return to his station, succeeded before leaving the capital in obtaining promotion to a vacancy in the province of Nganhwuy.

Imperial commissioners. We hear nothing further of the two commissioners, whose appointment to visit Canton was some time since reported. A commissioner has been sent into Mongolia, as usual without any statement as to the object of his mission. In a late number of the Peking gazette, the following edict

appears: "Let no commissioner, on public business, hereafter. take in his suite any of the sons or junior relations of the high officers of government." This edict is said to have been occasioned by the circumstance of one of the commissioners sent to Canton in 1834, having brought in his suite a son of one of the high officers, who was of course much courted and enriched with presents by all who had any object to gain at Peking in which his father could aid them.

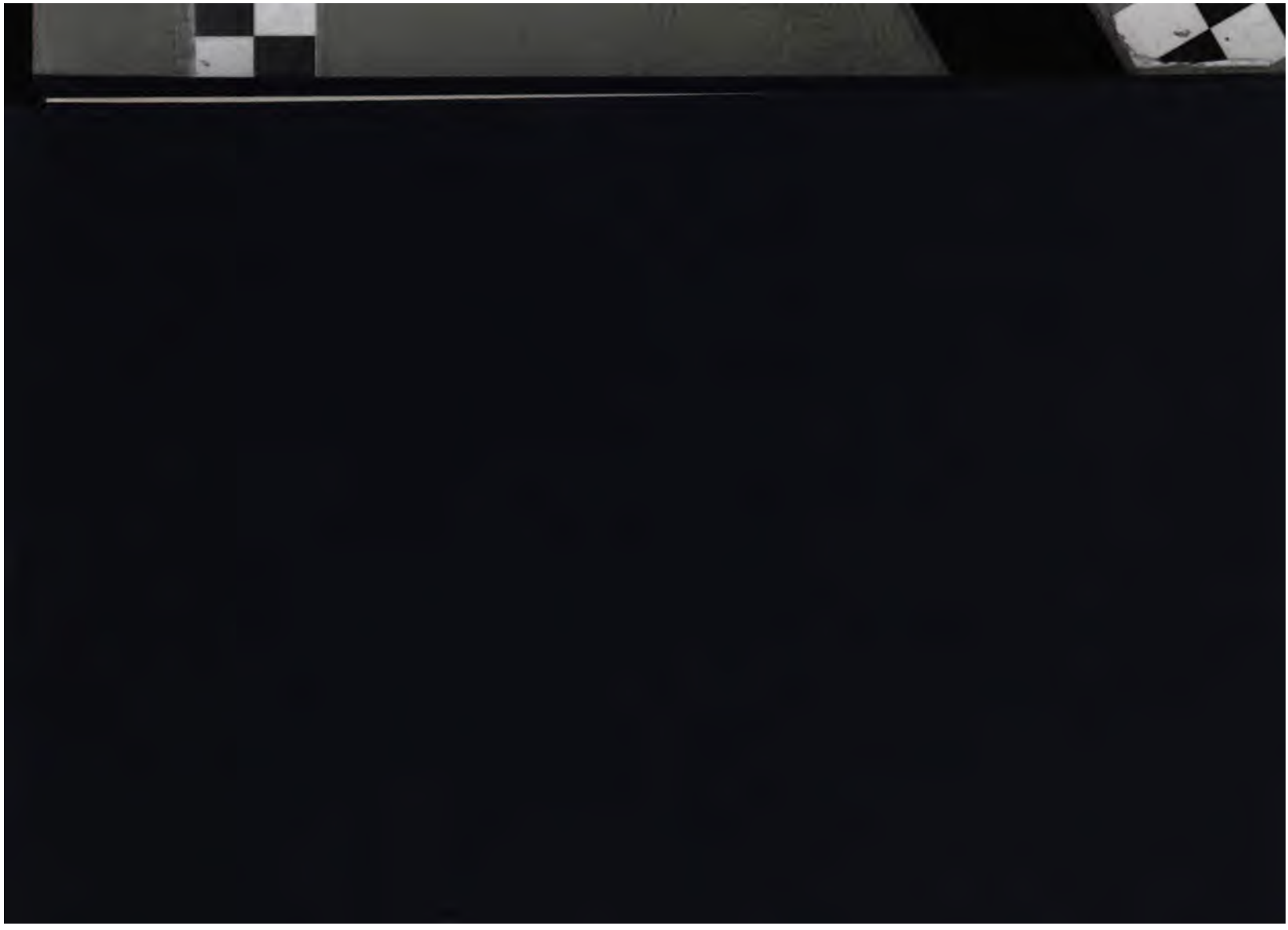
The emperor's fourth and fifth sons, being now nearly five years old, have commenced their studies, each having a separate tutor, under the direction of Pan Shengán and Muchangah. The emperor's youngest brother and one of his nephews are appointed to examine them in reading; and two Tartar servants are appointed to wait on them.

St. Andrew's Shoal, so named by captain Wemyss of the Bombay Castle, because discovered on St. Andrew's day, is thus described in the Canton Register of the 19th instant. in an extract from the "Log."

"On November 30th, 1835, at 7.30 A. M. while lying N.W. with a light breeze, (supposing ourselves to be between the Prince of Wales' bank and Amboyna sand,) observed breakers in three or four places bearing north-northwesterly. Wore ship immediately, and while in the act of waring, had a cast of twelve fathoms; hauled close to the wind, lying S.S.E.; and had the following soundings; the rock very plain under the bottom, 9½-10½, 13, 27, 28, 24. 25, 41. Breakers just in sight from the poop N.N.W. in 54 fathoms.—The breakers on this shoal appear to be in latitude 7° 56′ 30″ N. longitude 111° 47′ 30″ East (corrected from sights taken at Pulo Aor a few days after); and the shoal itself is of considerable extent; as at noon, November 30th, we had 23 fathoms (very fine sand and shells) in 7° 50″ N., and when at anchor 1½ mile S.S.E. from the breakers, rollers were seen from masthead to southwest-ward about four miles distant; the boat about four miles to W.N.W. had nine fathoms (rocks); and the ship next day passed over seven, eight, and nine fathoms in 7° 53″ N. latitude: we saw discolored water to S.S.E. The extent to the westward of the meridian given we had not time or opportunity to ascertain. From the appearance, while at anchor, I should say that this shoal is formed by a chain of reefs lying in a half moon or semicircular direction; its convex part to N.W and open to the eastward with a patch of seven fathoms bearing S.S.E. from breakers about four miles distant. While at anchor between the above patch and the breakers (in the concave) we had remarkably smooth water, hardly taughtening the cable, and very little current running past; although the next day, when off the bank of soundings, the ship was swept to N.E. considerably, as appears from her having come upon the shoal again next morning in twenty-four fathoms, steering all the night to S.S.W. with a moderate breeze.

"N. B. We lay so perfectly smooth while at anchor that the ship was kept on a sheer by the circumstance of the deep-sea lead-line having got jammed amoi g the rocks. (*Signed.*) ROBERT WEMYSS,
Commander of the Bombay Castle."

NOTE. *To our subscribers and correspondents* a few words are due, before concluding the present volume. Copies of the Repository have been regularly sent, from its commencement and free of any charge on our part, to a large number of public Institutions, Editors of public Journals, and to a few individuals, in India, Europe, and America; if in any of these cases the work has been unwelcome, we are sorry and hope to be informed thereof that we may prevent it from being so in future. We have taken the utmost care in our power to have the numbers. as they have successively come from the press, safely and speedily transmitted to those who have subscribed for them; and shall continue to do so. To all our correspondents we tender our best thanks, and especially to R. I. for his valuable series of papers. In a very few cases we have withheld communications which, but for their being too controversial or for containing personalities inconsistent with the object of the Repository, we would gladly have given to the public. Several papers are still on hand, which shall soon be published. From foreign residents in China and the neighboring countries, we shall always be glad to receive such communications as will serve to develope the resources and the necessities of the eastern world.



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SECOND EDITION

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THE

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PRINTED FOR THE PROPRIETORS.
.....
1833.

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CHINESE REPOSITORY.

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Introduction.

IT is not less a matter of astonishment than regret that, during the long intercourse which has existed between the nations of Christendom and eastern Asia, there has been so little commerce in intellectual and moral commodities. The very vehicle of thought even, has been made contraband. The embargo has been rigorous as death, and has prevented what might have been communicated *viva voce*. Every visitor at Canton must be struck, not to say confounded, with the strange jargon spoken alike by natives and foreigners, in their mutual intercourse; it has been a most fruitful source of misunderstanding; and in not a few instances, it has paved the way for misrepresentation, altercation, detention, vexation, and other such like evils. Thirty years ago, there was not living more then one individual capable of translating from Chinese into English; and there was not one of the sons of the "Son of heaven," who could read, or write, or speak, correctly, the English language.

The empire, of which, as residents, we form constituent atoms, stands at this moment, in the 'midst of the earth,' a stupendous *anomaly*; and, beyond all controversy, presents the widest, and the most intersting field of research under heaven. By what right of inheritance, by what favorite law of "justice and propriety," a very large portion

of the earth's surface is made impassable, it is not easy to understand; we can only record it, (and we do so with peculiar emotions,) that such is the fact. A vast domain, stretching from East to West more than three thousaud miles, and from North to South two thousand and upwards, constitutes the "*Middle Kingdom;*" and, with the exception of the Russian establishment at Peking, consisting of only ten persons, and a very narrow place at Canton and Macao, 'foreigners can by no means be permitted to enter and reside in it.'

Time was when they might, and did, traverse the country in every direction: many valuable records of men and things were then made. But all who read, at this day, those early writings, will find much which it is hard to believe. Rocks do not often change their forms, nor rivers cease to flow; but the one may be rolled from their beds, and the other turned from their courses, without the violence of the earthquake or the tempest. The decree of Darius, established and signed according to the law "which altereth not," was soon obsolete. The decrees of others, and in modern times, have shared the same regard, and with equal justice. The changes of the last few years, are, doubtless, the precursors of others, more extensive and salutary in their consequences. For tens of centuries, *Old Custom* has held a despotic and cruel sway over a noble race of men, restraining and destroying their best energies. Still, even here, and during the period strangers have been shut out of the country, very considerable changes have taken place.

One of the objects of this work, then, will be to review foreign books on China, with a view to notice the changes that have occurred, and how and when they were brought about, and to distinguish, as far as it can well be done, between what is, and what is not, now true. Many of the old books, while they contain much that is valuable, contain also so much that is worthless,

as to prevent their republication. Modern writers, too, have not always been clear and satisfactory in their statements. The accounts of the population, for example, are found to vary from twenty millions up to the 'mystical number' of 333 millions.

The numerous discrepancies and contradictions that stand recorded, on many a page of foreign books, will prove a strong incentive to consult, and to ascertain, as distinctly as possible, the competency and credibility of the most approved native authorities. These, at the present time, can be obtained in great numbers, and on every subject, whether physical, moral, political, commercial, literary, or religious. On these several topics, and others also, historical and statistical works will be required, to exhibit alike the past and the present. Sufficient weight has not, generally, we think, been given to native authorities. While we would allow them their proper influence, we shall try to avoid the opposite extreme. We have no very strong expectations of finding much that will rival the arts and sciences, and various institutions of the western nations. We do not expect to find, among all the almost numberless tomes of the celestial empire, data of such value and authority, as shall enable the wise men of the age, to 'correct the chronology, or improve the morality of Holy Writ.'

On *natural history*, inquiries may, with great propriety and advantage, be directed to the climate, its temperature, changes, winds, rains, healthfulness; to the soil, its mineral, vegetable, and animal productions, its fertility and state of cultivation; and also to the productions of the rivers, lakes and seas.

As to *commerce*, it will be especially interesting to notice its progress from the past to modern times; observing, particularly, the advantages and disadvantages of its present state.

Inquiries in regard to the *social* relations, will require a careful investigation of the constitution of society; and, in connection with an examination of

the *moral* character of the people, will demand a close and long-continued observation of their conduct towards one another; as rulers and subjects, husbands and wives, parents and children, and so forth. Much assistance may be gained in all these inquiries, by a developement of their *literary* character. Their books and their systems of education will be worthy of examination, as they have a constant and powerful influence on all the grand relations, and vital interests of the community.

We feel and shall take a very lively interest in the *religious* character of the people. As a spiritual being, destined to immortality, with "powers of intellect, to comprehend the great, to penetrate the profound, and to effect the gigantic," man presents to man the most interesting subject of inquiry amidst all the wonders of His mysterious hand, whose power and wisdom are infinite. Indeed, the intrinsic value of all other inquiries, on all other subjects, rises and falls just in proportion as they are made to effect well or ill, the soul of man, both in the life that now is, and in that which is to come. It is only when we look at the last, best work of God, in this light, that all the various influences, which affect him 'in this house of his pilgrimage,' rise and appear before us in their true character.

We enter on our work unbiased, and influenced rather by considerations of duty than of reward. Every man has his purposes, the accomplishment of which is the highest object of his heart's desire. To spend and be spent in publishing "glad tidings" to those who had never heard the "joyful sound," and to bear the lamp of life to those who were perishing for lack of vision, a greater than the wisest of the sons of men, took an earthly tabernacle; and now, having ascended up on high, He commands man to go and teach his fellow,—to publish the gospel to *every* creature. Every one, too, has his *opinions;* but, in regard to many topics of interesting inquiry, those opinions may

be unsettled, and should remain so, till they can be established and corroborated by sufficient evidence. One may call no man Rabbi, while yet he scorns not to learn wisdom from the little child, or even the little ant.

We are desirous of receiving assistance in every way convenient; and, while we shall not shrink from, nor disregard, the criticisms of friends or strangers, we desire heartily, and will be grateful for any light that may be thrown on our path. That "it is more blessed to give, than to receive," is a truth, which we hold to be of general as well as of particular application, and in no case better exemplified, than in the communication of knowledge: we shall not, therefore, so far as we can act on this principle, be less willing to communicate, than to receive whatever may serve to develope the real character of the "celestial empire," and to benefit those who have been made of 'one blood, for to dwell on all the face of the earth.'

There is a most lamentable lack of knowledge among the millions inhabiting eastern Asia: yet, we do anticipate the day, (may it come quickly,) when all that which is most valuable to man, and now so richly enjoyed by the nations of the West, elevating and yet still more to elevate them, shall be equally enjoyed, and produce the same results, among the nations of the East. The efforts to accomplish a work so vast must be various, well directed and long continued; requiring patience, self-denial, meekness, gentleness, and the sterner qualities which can cheerfully endure *hardness*, *stripes*, and *death*. To bear some humble part in such efforts, we regard as not less our happiness, than our bounden duty.

With this brief statement of our views and feelings we commence this work, anxious to commend both it and ourselves, to the kind regards of our friends, and to the entire direction of Him "in whose hand our breath is, whose are all our ways."

Review.

Ancient Account of India and China, by two Mohammedan travelers, who went to those parts in the 9th century, translated from the Arabic by the late learned EUSEBIUS RENAUDOT. *With notes, illustrations, and inquiries by the same hand.* London: Printed for Sam. Harding, at Bible and Anchor, on the pavement in St. Martin's Lane. MDCCXXXIII.

APPROACHING the city of Canton, the traveler sees rising before him, within the walls, two lofty pagodas; one of which he perceives, as he comes near to them, is quite different from the other, and from those which he saw when coming up the river. On inquiry concerning this singular one, he might be informed that it is a Mohammedan mosque, built about a thousand years ago; that, at the present time, a community of several hundred souls, with books and teachers of that faith, live near the mosque; and that some of the teachers are able to write the Arabic character with a tolerable degree of correctness. Still further he might be informed, by those who traveled from Peking to Canton in 1818, that Mohammedans were found in every part of their journey, and frequently holding stations in the government.

These few facts would, perhaps, induce him to inquire again, At what time, and in what way, did the Mohammedans enter China? And, what records are there, that will give information on this subject? The account given by the two travelers is worthy of notice, not only in reference to these inquiries, but, because, it will serve to illustrate the character of the Chinese at an early period. The origin of this very ancient people, and their intercourse in former times with the nations of the West, are topics of great interest, about which we shall be glad to receive information.

During the early periods of the Christian era, while the fires of genius shone bright on the banks of the Nile and the Tiber, and the Ptolemies were collecting from the four quarters of the earth, many of the most splendid works of taste and erudition, the rays of science suddenly took a new direction, and Aarbia was the place where they met. Although the career of "the Prophet and Apostle of God," the son of Ab-

dallah, seemed the harbinger of anything but good to the progress of letters, yet the 8th and 9th centuries formed a bright period in the history of Arabia. It was by inspiration of this bold impostor, and by the immediate command of his successor, that the impious incendiary applied the torch to the invaluable library of Alexandria, that rich deposit of whatever the wisest and best of the ancient world had been accumulating for ages. At the commencement of the 8th century, when the empire of the califs was of immense extent, stretching from the confines of India to the Atlantic, Bagdad became the rallying point for men of enterprise, both commercial and literary. On the banks of the Tigris, the power of the califate did much to foster genius; schools and libraries were established; and thither men of letters were invited to come from all peoples and nations, and to bring with them every work of science and literature they could command. Philosophy, astronomy, and the healing art received particular attention. Under the patronage of the Abassides, the fine arts flourished extensively, and geography was by no means neglected. It is not wonderful, that in such circumstances, enterprising Mussulmen should have obtained some knowledge of the people inhabiting the eastern borders of their own continent. Our wonder is, that so little information was obtained, or rather, that so little has been preserved; for we still hope, though it be against hope, that something may yet be discovered in western Asia, or in Egypt, to throw light on the early history of the Chinese.

Marco Polo, the Venetian traveler, whose work we purpose to notice at another time, returned from his travels in the East, near the close of the thirteenth century. The Portuguese first doubled the cape of Good Hope, in A. D. 1497. "But," says Renaudot in his preface, "we may be satisfied that our two authors are more ancient, and that the two dates they give, the one of the year 237 of the Hegira, which is that of the first traveler, and the other of the year of the same 264, when a great revolution happened in China, are true and just."

Commencing with the Mohammedan era, A. D. 613, as both the second traveler and his translator have done, the two dates will correspond with the years of Christ 850 and 877. Renaudot's preface is rather long, but, like the notes and dissertations which he has added to the work by way of appendix, it contains much valuable matter, elucidating the text. He made his translation about the commencement of the last century. He was a learned and accurate scholar, and possessed an extensive acquaintance with the orientals, and their literature, for which reason we shall be willing the oftener to quote his opinions. The best proof, however, of the correctness of the "ancient account," is its internal evidence; of this the reader shall be his own judge. The second traveler commences with the following prefatory remarks:

"I have carefully examined the book I have been ordered to peruse," (the book written by the first traveler, which forms the first and principal part of the whole work,) "that I might confirm what the author relates, where he agrees with what I have heard, concerning the things of the sea, the kingdoms on the coasts, and the state of the countries; and that I might also add, upon this head, what I have elsewhere gathered concerning them, and is not to be found in this book.

"I find it was written in the year of the Hegira 237, and that the accounts the author gives touching the things of the sea were, in his time, very true and agreeable to what I have understood from merchants who depart from Irak, to sail upon those seas. I find also that all the author writes is agreeable to truth, except some passages."

In the manuscript of the first traveler, says the translator, there is a leaf or more wanting where the author begins to treat of China. The first extract, which we make from this part of the work, seems to refer to this city, which he calls Canfu, i. e. Kwangchow foo, or as it is now written by Europeans, Canton.

"Canfu is the port of all the ships and goods of the Arabs who trade in China; but fires are there very frequent, because the houses are built with nothing but wood, or else with split cane (bamboo); besides, the merchants and ships are often lost in going and coming; or they are often plundered; or obliged to make too long a stay in harbor, or to sell their goods out of the country subject to the Arabs, and there make up their cargo. In short, ships are under a necessity of waiting a considerable time in refitting, not to speak of many other causes of delay."

Fires are frequent in Canton at the present time; that which swept away the western suburbs of the city, with the foreign factories, early in November, 1822, was an extensive one. But the introduction of fire-engines, and a strict and constant watch, with other precautions, usually prevent them from being very destructive; and commerce is, probably, as unlikely to be affected by fires in Canton, as in any other mart in the world. The second traveler, alluding to the "causes of delay," says, 'since much is related to show the reason why the voyages to China are interrupted, and how the country has been ruined, many customs abolished, and the empire divided, I will here declare what I know of the causes of this revolution.' After briefly noticing its commencement, and the leader of the rebellion which occasioned it, he adds,

"His hands thus strengthened, and himself in a condition to undertake anything, he betrayed his design of subduing the empire to himself, and straight marched to Canfu, one of the most noted cities in China, and at that time the port of all the Arabian merchants. This city stands upon a great river, some days distant from the entrance, so that the water here is fresh; but the citizens shutting their gates against him, he resolved to besiege the place, and the siege lasted a great while. This was transacted in the year of the Hegira 264, and of Christ 877. At last he became master of the city, and put all the inhabitants to the sword. There are persons fully acquainted with the affairs of China, who assure us, that besides the Chinese, who were massacred upon this occasion, there perished one hundred and twenty thousand *Mohammedans*, *Jews*, *Christians*, and *Parsees*, who were there on account of traffic. The number of the professors of those four religions,

who thus perished, is exactly known; because the Chinese are extremely nice in the account they keep of them. He also cut down the mulberry trees, and almost all the trees of other kinds; but we speak of the mulberry in particular, because the Chinese carefully cultivate it for the sake of its leaf, wherewith they subsist and propagate their silk-worms. This devastation is the cause why silk has failed, and that the trade which used to be driven with it, in the countries under the Arabs, is quite stagnated.

"From these combustions there arose many unjust dealings with the merchants who traded thither, which having gathered the force of a precedent, there was no grievance, no treatment, so bad but they exercised upon the foreign Arabs, and the masters of ships. They seized upon their effects, and behaved towards them in a method of procedure quite contrary to the ancient usages. And for these things has God punished them by withdrawing his blessings from upon them in every respect, and particularly by causing the navigation to be forsaken, and the merchants to return in crowds to Siraf and Oman, pursuant to the infallible orders of the Almighty Master, whose name be blessed."

If what is here said of the "thousands" put to the sword, and of the "crowds" returning, be true, it proves that the intercourse between eastern and western Asia was, at that period, of a most interesting character, and of vast extent. The period referred to, is that of the emperor He-tsung of the Tang dynasty. It is briefly noticed in Du Halde's history; and an extended account of it, noticing the principal leaders of the rebels, places taken, and so forth, may be found in the 59th section of the *Kang-keën E-che*, the 20th volume.

Neither of the two travelers tell us at what time their countrymen first came hither. In Morrison's View of China, it is stated that, "In the time of Hwan-te, whose reign closed A. D. 167, India, Ta-tsin (Egypt or Arabia), and other nations, came by the Southern or Chinese sea with tribute, and from this, trade with foreigners was carried on at Canton." It is farther stated in the same work, that the Ta-tsin was situated on the west of the western ocean, very remote; and that, "the people were tall, and well formed, of the same race with the Chinese, and therefore called Ta-tsin. There is a most splendid account of the country, and it is added, when Matthew Ricci came to Peking, he affirmed that *Jesus* was born in Judea, which was the Ancient Ta-tsin."...."Does not this favor the late De Guignes' supposition, that the Chinese were originally a colony from Egypt?"

The first Tsin dynasty of China closed about two centuries before the Christian era. We are not prepared to hazard an opinion, concerning the origin of the Chinese, or the time when the people of western Asia or Egypt first came to China. If we credit the writers, whose account we review, it appears that before their day, the number of foreigners and the privileges they enjoyed in China, were far from being inconsiderable. The first writer says,

"Soliman the merchant relates, that at Canfu, which is the principal *scale* for merchants, there is a Mohammedan appointed judge over those of his religion, by the authority of the Emperor of China; and that he is judge

of all the Mohammedans, who resort to those parts. Upon festival days he performs the public services with the Mohammedans, and pronounces the sermon or kotbat, which he concludes, in the usual form, with prayers for the Soltan of the Moslems. The merchants of *Irak* who trade hither, are no ways dissatisfied with his conduct, or his administration in the post he is invested with; because his actions, and the judgments he gives, are just and equitable, and conformable to the Koran, and according to the Mohammedan jurisprudence."

The same writer remarks, in another part of his work, that 'he knows not that there is any one of the Chinese who has embraced Mohammedanism or speaks Arabic.' One of the Mohammedans of Canton, whom we recently met, assured us that the ancestors of his clan came to Canton in the time of Tih-tsung, whose reign closed A. D. 805; and that they take no pains to propagate their religion, believing that man is formed by fate, to live and die in the same faith in which he was born. Concerning the *course* to China, Renaudot remarks,

"It is very difficult exactly to trace out the course the Arabs steered for China, as it is found in our authors; not only because many towns they mention have been destroyed, but also because the ancients, who coasted it along, held a different course from that now shaped by our pilots. The Chinese came as far as Siraf, but dared not stir beyond it, because of the foulness of the weather, and the heaviness of the sea, which their ships could not live in. They did not then venture so far as Madagascar, as Father Martini pretends they did, because in the bay of *Santa Clara* there is a people resembling the Chinese, and not unlike them in speech. He offers nothing in proof of this but the report of some seamen; but granting the thing to be as he would have it, these Chinese may have been driven thither by tempest, and there have taken up their abode, because they could not possibly return back again to their country. On the other hand, it is evident that Navarette is mistaken when he says, the Straits of Singapore were their *ne plus ultra*."

At the present time, no Arabian ships, as such, come to China; nor do any Chinese ships reach Calcutta, though they are frequently seen, and in considerable numbers, at Penang, Bangkok, and in many of the ports of the Eastern Archipelago. The following is an abridged account of the course to China, as given by the first traveler.

'As for the places whence ships depart, and those also they touch at, many persons declare that the navigation is performed in the following order. Most of the *Chinese* ships take in their cargo at *Siraf*, where also they ship their goods which come from Bassora, and other ports; and this they do, because in this sea, there are frequent storms, and shoal water in many places. When ships have loaded at Siraf, they there water also; and from thence make sail for a place called *Maskat*, which is in the extremity of the province of Oman, about 200 leagues from Siraf. From Maskat, ships take their departure for the Indies: and first they touch at *Kaucammali*; and from Maskat to this place, is a month's sail with the wind aft. Kaucammali is a frontier place, and the chief arsenal in

the province of the same name; and here the Chinese ships put in and are in safety. Having watered at this last place, they begin to enter the sea of *Harkand;* and having sailed through it, they touch at a place called *Lajabalus*, where the inhabitants understand not the Arabesque, or any other language in use with merchants. From this place, ships steer towards *Calabar*, the name of a place and a kingdom on the coast, to the right hand beyond India. In ten days after this, ships reach a place called *Betuma*, where they may water. It is worth the notice, that in all the islands and peninsulas of the Indies, they find water when they dig for it.

'In ten days from the last mentioned place, they arrive at *Senef;* here is fresh water, and hence comes the aromatic wood. Having watered at this place, it is ten days' passage to *Sandarfulat*, an island where is fresh water. Then they steer upon the sea of *Sanji*, and so to the *Gates of China;* for so they call certain rocks and shoals in the sea, between which is a narrow strait, through which ships pass. It requires a month to sail from Sandarfulat to China, and it takes up eight whole days to steer clear of these rocks. When a ship has got through these Gates, she, with a tide of flood, goes into a fresh water gulf, and drops anchor in the chief port of China, which is that of Canfu; and here they have fresh water, both from springs and rivers, as they have also in most of the other ports of China.'

It does not appear, from anything related by either of the travelers, whether these voyages were made with or without the *compass*. The origin of this instrument in China may come under consideration at another time; we can now only remark in passing, that the Chinese, at the present time, 'coast it along,' after the same *old custom*, seldom, if ever, intentionally going out of sight of land, though always furnished with the compass. Of the situation of foreign residents in China, the first traveler says;

"When merchants enter China by sea, the Chinese seize on their cargo, and convey it to warehouses; and so put a stop to their business for six months, till the last merchantman be arrived. Then they take three in ten, or thirty per cent. of each commodity, and return the rest to the merchant. If the Emperor wants any particular thing, his officers have a right to take it preferably to any other person whatsoever; and paying for it to the utmost penny it is valued at, they dispatch this business immediately, and without the least injustice.

"In a man would travel from one place to another, he must take two passes with him, the one from the governor, the other from the eunuch or lieutenant. The governor's pass permits him to set out on his journey, and takes notice of the name of the traveler, and those also of his company, the age and family of the one and the other; for every body in China, whether a native, or an Arab, or any other foreigner, is obliged to declare all he knows of himself, nor can he possibly be excused the so doing. The eunuch's or lieutenant's pass specifies the quantities of money, or goods, which the traveler and those with him, take along with them. And this is done for the information of the frontier places, where these two passes are examined: for whenever a traveler arrives at any of them, it is regis-

tered, that such a one, the son of such a one, of such a family, passed through this place, on such a day, in such a month, in such a year, and in such company. And by these means they prevent any one from carrying off the money or effects of other persons, or their being lost: so that if any thing has been carried off unjustly, or the traveler dies on the road, they immediately know what has become of the things, and they are either restored to the claimant, or to the heirs."

Since the period referred to a great change has been effected; to notice briefly, but correctly, the progress of which, with its causes and effects, would constitute an interesting discussion. The change in commercial transactions has perhaps, to all parties, been a favorable one, and it might be made far more advantageous. But in personal privileges,—liberty, with just regulations and securities to all and for all, to tread the earth, and breathe the air,—the change has been injurious alike to all: it has, we think, involved, and restricted the inalienable rights of man. That all this is attributable to one party, we by no means aver. But we dismiss this, and pass on to notice other topics. Of the emperor, taxes, public treasury, and revenues, the first traveler writes:

"The Emperor of China, never appears in public, but once in ten months; saying, that if he showed himself oftener to the people, they would lose the veneration they have for him. For he holds it as a maxim, that principalities cannot subsist but by force, and that the people know not what justice is; and that constraint and violence must be used to maintain, among them, the majesty of empire.

"They have no impost upon their lands, but are subject only to a poll tax, which is levied on men only, and that according to their condition and capacity. When any Arabs, or other strangers are in this country, the Chinese tax them in proportion to their substance. When any dearth makes necessaries very dear, then does the king open his storehouses, and sell all sorts of provisions much cheaper than they are to be had at market; and hence no dearth is of any long continuance among the Chinese.

"The sums that are gathered from the capitation tax, are laid up in the public treasury; and, I believe, that, from this tax, fifty thousand dinars are every day paid into the treasury of *Canfu* alone, although this city be none of the largest in China.

"The Emperor also reserves to himself the revenues which arise from the salt mines, and from a certain herb which they drink with hot water, and of which great quantities are sold in all the cities, to the amount of great sums. They call it *sah*, and it is a shrub more bushy than the pomegranate-tree, and of a more taking smell, but it has a kind of bitterness with it. Their way is to boil water, which they pour upon this leaf, and this drink cures all sorts of diseases. Whatever sums are lodged in the treasury, arise from the poll tax, and the duties upon salt, and upon this leaf."

The maxim is still held, that the people know not what justice is, and that constraint and violence must uphold the majesty of empire. There is now an impost on lands, but the poll tax has been interdicted. No taxes are levied on foreigners, except by way of *customs* and *duties* on their merchandise. Storehouses or granaries are managed quite as in the Arab's day. The public revenues are made up from imposts on lands, duties on salt, tea, silk, and so forth.

Much of the business between ruler and subject, is transacted in writing, by petition on the one side, and edict on the other. If a comparison were instituted, it would doubtless appear, that there has been, in modern times, a sad falling off in the administration of justice. Some of the severer punishments, however, have gone into disuse; others are retained. The first traveler says:

"The Chinese administer justice with great strictness in all their tribunals. When any person enters his action against another, he sets down his claim in writing, and the defendant writes down his defense which he signs, and holds between his fingers. These two writings are delivered in together, and being examined, sentence is pronounced in writing, and the parties have each his paper returned to him; but first they give back to the defendant his writing of defense, that he may acknowledge it. When one party denies what the other affirms, he is ordered to return his writing; and if the defendant thinks he may do it safely, he accordingly delivers in his paper again; they also call for that of the plaintiff, and then they say to him who denies what the other seems to have reason to maintain, 'Exhibit a writing whereby to make it appear that your antagonist has no right to demand of you what is in debate; but if it clearly betrays the truth of what you deny, you shall undergo twenty strokes of the bamboo, and pay a fine.'

"No one is raised to the dignity of a prince or governor of a city, till he hath obtained his fortieth year, 'for then,' say they, 'he hath experience.' When one of these princes, or petty kings, keeps his court in a city, he is seated upon a tribunal and receives the petitions or complaints of the people. Behind his tribunal is an officer called *Licu*, who keeps standing, and, according to the order he receives from the prince, commits his answer to writing; for they never answer by word of mouth to any business whatsoever, nor will they give any answer at all to anything that is not written. Before the parties present their petition to the prince, they get them examined by an officer, who, if he discovers any fault, sends them back again; for no man may draw up these writings which are to be presented to the prince, except a clerk versed in business; and at the bottom of each writing they put, 'written by such a one, the son of such a one,' and if, in this case, there happen any blunder or mistake, the clerk is bamboo'd. The prince never seats himself on his tribunal, till he has eaten and drank, for fear he should be mistaken in something; and each of these princes or governors has his subsistence from the public treasury of the city he commands.' 'When any one of the princes or governors of cities, within the dominions of the Emperor of China, is guilty of a crime, he is put to death, and eaten; and in general it may be said, that the Chinese eat all those that are put to death.'

"One of the things (quoting the second traveler,) most worthy to be admired in China, before the late commotions, was the good order they observed in the administration of justice, and the majesty of their tribunals. To fill them they made choice of such men as were perfectly versed in their laws, and such, consequently, as were never at a stand when they were to pass a judgment; men of sincerity, zealous in the cause of justice upon every occasion, nor to be biased by what the great could offer to embroil a dispute; so that justice was always administered to him who had right on his side. In a word, they made choice of upright men, who equally abstained from the slender substance of the poor, and from the presents of these who would have bribed them therewith."

This account will by no means hold true when applied to the present times. What is said about 'eating' criminals must be excepted. Some limitation, also, must be made, as

to 'justice always being given to him who has right in his side.' Persons are eligible to office now at a much earlier age than in ancient times. In describing the kingdoms of the coast, the first traveler mentions the country of Mabed, as conterminous with China, at peace with the emperor, but not subject to him. The short paragraph which we quote, touches a point of some interest.

"The Mabed send every year embassadors and presents to the Emperor of China, who on his part sends embassadors and presents to them. Their country is of great extent; and when the embassadors of the Mabed enter China, they are carefully watched, and never once allowed to survey the country, for fear they should form designs of conquering it, which would be no difficult task for them; because of their great numbers, and because they are parted from China only by mountains, or rocks."

The country of China is described as 'pleasant and fruitful;' the cities are 'many in number, great in extent, and well fortified.' 'The rivers are large;' 'much rain falls;' and the country is peopled throughout its whole extent. 'The climate is more wholesome than that of India; the air is also much better, and scarce is there a one-eyed, or blind person to be seen.' This last remark does not hold true now; blind persons are numerous, especially in the southern provinces. Many of the productions of the soil are enumerated; among others, the grape, of which 'they have not many.'

We have recently seen it stated, and on good authority, that 'the vine is not indigenous in China; the seeds were brought hither by the celebrated general Chang-keäng, who had been dispatched, B. C. 126, to the countries in the west. He traversed the modern Afghanistan, and the northwestern portion of India, and returned to China after an absence of 13 years. The term poo-taou (vine) is not of Chinese origin, any more than the thing which it denotes; it is, probably, merely the imperfect transcription of the *Greek term for vine.* The Japanese pronounce it boo-do.

The two travelers give a pretty good account of the "copper money," and "an excellent kind of earth" (porcelain). Now, as then, the Chinese have no coin, but the copper *cash*, about 800 of which are equal to a Spanish dollar. They have 'horses, asses, and dromedaries; but they have no Arabian horses; they have no elephants, and cannot endure to have them in the country.' Of the persons of the Chinese, the first traveler remarks,

"They are for the most part handsome, of comely stature, fair, and by no means addicted to excess of wine; their hair is blacker than the hair of any other nation in the world; and the Chinese women curl their's. The Chinese are more handsome than the Indians, and come nearer to the *Arabs*, not only in countenance, but in their dress, in their way of riding, in their manners, and in their processional ceremonies. They wear long garments, and girdles in form of belts.

"The Chinese are dressed in silk, both in summer and winter; and this kind of dress is common to the prince, the soldier, and to every other person, though of the lowest degree. In the winter they wear drawers of a particular make, which fall down to their feet. Of these they put on two,

three, four, five, or more, if they can, one over another; and are very careful to be covered quite down to their feet, because of the damps, which are great, and much dreaded by them. In summer, they only wear a single garment of silk, or some such dress, but have no turbans.

"Their common food is rice, which they often eat with a broth like what the Arabs make of meat or fish, which they pour upon their rice. Their kings eat wheaten bread, and all sorts of animals, not excepting swine, and some others. Their drink is a kind of wine made of rice; they have no other kind in the country, nor is there any brought to them; they know not what it is, nor do they drink of it. They have vinegar also, and a kind of comfit like what the Arabs call *natef*, and some others.

"There are schools in every town for teaching the poor and their children to write and read, and the masters are paid at the public charge. The Chinese have no sciences, and their religion and most of their laws are derived from the Indians; nay, they are of opinion, that the Indians taught them the worship of idols, and consider them as a very religious nation. Both the one and the other believe the *metempsychosis;* but they differ in many points touching the precepts of their religion.

"The Chinese have some skill in medicine; but it almost wholly consists in the art of applying hot irons or cauteries. They have also some smattering of astronomy; but therein the Indians surpass them.

"When the Chinese are about to marry, both parties come to an agreement, then presents are made, and at last the marriage is celebrated with the sound of many sorts of instruments and drums." "They observe the degree of consanguinity," adds the second traveler, "after this manner. They are divided among themselves, into families and tribes, like the *Arabs*, and some other nations; and they know each other by the difference of their descents. No one marries in his own tribe.

"The Chinese and Indians are not satisfied with one wife; but both the one and the other marry as many they please.

"The Chinese are fond of gaming and all manner of diversions. They worship idols, pray to them, and fall down before them; and they have books which explain the articles of their religion."

Every reader of these copious extracts, will see at once, a striking resemblance between the Chinese of the 9th and 19th centuries. Differences exist, some of which we have noticed, and others may come under review hereafter. Such permanence of national character, such inflexibility of manners and customs, are rarely found, and never exist without their peculiar causes; to observe which, in this case, and trace them to their results, opens a wide field for the philosopher, and the political economist. Who will enter it?

(To be concluded in next number.)

Journal of a residence in Siam, and of a voyage along the coast of China to Mantchou Tartary, by the Rev. CHARLES GUTZLAFF.

[We are happy in being able to bring before our readers a journal of so novel and interesting a character as that which we commence below. To an individual, who sees millions of his species wrapt in the gloom of ignorance and idolatrous superstitions, and devotes himself to the noble service of working out their deliverance, the considerations of civilized and Christian society, and of home, will not, in the least degree, lose their value; on the contrary, as they are viewed in contrast, their value is enhanced, while yet they are willingly foregone, and are counted but loss for the excellency of the knowledge of Jesus Christ. Mr. G. is from the neighborhood of Stettin; about six years ago, he relinquished the most inviting considerations, even royal patronage, to commence the humble labors of a missionary in the East. He is now on a voyage north, expecting to visit Formosa, Lewchew, Japan, Corea, and some of the ports along the coast of China; of this second voyage, it will be in our power, we hope and expect, to give some account at an early period. The population of Bangkok, at which place the present journal commences, was four years ago, 401,300 souls, of whom 360,000 were Chinese.]

MAY, 1831. DURING a residence of almost three years in Siam, I had the high gratification of seeing the prejudices of the natives vanish; and perceived with delight, that a large field amongst the different people who inhabit Sian, was opening. As long as the junks from China stayed, most of the time was taken up in administering to the spiritual and bodily wants of large numbers of Chinese. We experienced this year the peculiar blessings of our divine Saviour. The demand for books, the inquiries after the truth, the friendship shown, were most favorable tokens of Divine approbation upon our feeble endeavors. The work of translation proceeded rapidly, we were enabled to illustrate the rudiments of languages hitherto unknown to Europeans; and to embody the substance of our philological researches in small volumes, which will remain in manuscript, presuming that they may be of some advantage to other missionaries. Some individuals, either prompted by curiosity, or drawn by an interest for their own eternal welfare, applied for instruction, and one of them made an open profession of Christianity.

When we first arrived, our appearance spread a general panic. It was well known by the predictions of the Bali books, that a certain religion of the west would vanquish Budhism; and, as the votaries of a western religion had conquered Burmah, people presumed that their religious principles would prove equally victorious in Siam. By and by, fears subsided; but were, on a sudden, again roused, when there were brought to Bankok, Burman tracts, written by Mr. Judson, in which it was stated that the gospel would very soon triumph over all false religions. Constant inquiries were made about the *certain* time when this should take place; the passages of Holy Writ, which we quoted in confirmation of the grand triumph of Christ's kingdom, were duly weighed, and only few objections started. At this time, the Siamese looked with great anxiety upon the part which the English would take in the war between Quedah and themselves. When the king first heard of their neutrality, he exclaimed; 'I behold finally, that there is some truth in Christianity, which formerly, I considered very doubtful.' This favorable opinion influenced the people to become friendly with us. The consequence was, that we gained access to persons of all ranks, and of both sexes. Under such circumstances, it would have been folly to leave the country, if Providence had not ordered otherwise, in disabling me by sickness from farther labor there. A pain in my left side, accompanied by headache, great weakness, and want of appetite, threw me upon my couch. Though I endeavored to rally my robust constitution, I could readily perceive that I was verging, daily, with quick strides towards the grave; and a burial-place was actually engaged.

Bright as the prospects were, there were also great obstacles in the way, to retard the achievement of our endeavors, the salvation of souls. The Siamese are very fickle, and will often be very anxious to embrace an opinion to-day, which tomorrow they will entirely reject. Their friendship is

unsteady; their attachment to the gospel, as the word of eternal life, has never been very sincere; neither could we fully succeed in fixing their minds on the Savior. Though all religions are tolerated in Siam, yet Budhism is the religion of the state, and all the public institutions are for the promotion of this superstition. A system of the grossest lies, which can find champions only in the biased minds of some scholars in Europe, engrosses, theoretically as well as practically, the minds of its votaries, and renders every step towards improvement most difficult. We were allowed to preach in the temples of Budha; and the numerous priests were anxious to engage with us in conversation, yet their hearts were generally steeled against divine truth.

Budhism is atheism, according to the creed which one of the Siamese high priests gave to me; the highest degree of happiness consists in annihilation; the greatest enjoyment is in indolence; and their sole hope is founded upon endless transmigration. We may very easily conclude what an effect these doctrines must have upon the morals of both priests and laymen, especially, if we keep in mind that they are duly inculated, and almost every male in Siam, for a certain time, becomes a priest, in order to study them. From the king to the meanest of his subjects, self-sufficiency is characteristic; the former prides himself on account of having acquired so high a dignity for his virtuous deeds in a former life; the latter is firmly assured, that by degrees, in the course of some thousands of years, he will come to the same honor. I regret not to have found one honest man; many have the reputation of being such, but upon nearer inspection, they are equally void of this standard virtue. Sordid oppression, priestcraft, allied to wretchedness and filth, are everywhere to be met. Notwithstanding, the Siamese are superior in morality to the Malays. They are neither sanguinary nor bigoted, and are not entirely shut against persuasion.

Favored by an overruling Providence, I had equal access to the palace and to the cottage; and was frequently, against my inclination, called to the former. Chow-fa-nooi, the younger brother of the late king and the rightful heir of the crown, is a youth of about 23, possessing some abilities, which are however swallowed up in childishness. He speaks the English language; can write a little, imitate works of European artisans; and is a decided friend of European sciences and of Christianity. He courts the friendship of every European; holds free conversation with him, and is anxious to learn whatever he can. He is beloved by the whole nation, which is wearied out by heavy taxes; but his elder brother, Chow-fa-yay, who is just now a priest, is still more beloved. If they ascend the throne, the changes in all the institutions of the country will be great, but perhaps too sudden. The son of the phra-klang, or minister of foreign affairs, is of superior intelligence, but has a spirit for intrigue, which renders him formidable at court, and dangerous to foreigners. He looks with contempt upon his whole nation, but crouches before every individual, by means of whom he may gain any influence. Chow-nin, the step-brother of the king, is a young man, of good talents, which are however spoiled by his habit of smoking opium. Kroma-sun-ton, late brother of the king, and chief justice of the kingdom, was the person by whom I could communicate my sentiments to the king. Officially invited, I spent hours with him in conversation, principally upon Christianity, and often upon the character of the British nation. Though himself a most dissolute person, he requested me to educate his son, (a stupid boy,) and seemed the best medium for communicating Christian truth to the highest personages of the kingdom. At his request, I wrote a work upon Christianity, but he lived not to read it; for he was burnt in his palace in the beginning of 1831. Kroma-khun, brother-in law to the former king, a stern old man, called in my medical

help, and I took occasion to converse with him on religious subjects. He greatly approved of Christian principles, but did not apply to the fountain of all virtue, Jesus Christ. In consequence of an ulcer in his left side, he again called in my aid; yet his proud son despised the assistance of a barbarian; neither would the royal physicians accept of my advice, and the man soon died. Even a disaster of this description served to recommend me to his majesty, the present king, who is naturally fond of Europeans; and he intreated me not to leave the kingdom on any account; but rather to become an officer, in the capacity of a physician. Paya-meh-tap, the commander in chief of the Siamese army in the war against the Laos or Chans, returning from his victorious exploits, was honored with royal favor, and loaded with the spoils of an oppressed nation, near the brink of destruction. A severe disease prompted him to call me near his person. He promised gold, which he never intended to pay, as a reward for my services. And when restored, he condescended so far as to make me sit down by his side and converse with him upon various important subjects. Paya-rak, a man hated by all the Siamese nobility, on account of his mean, intriguing spirit, and sent as a spy to the frontiers of Cochinchina, urged me to explain to him the nature of the gospel; and as he found my discourse reasonable, he gave me a present of dried fish for the trouble I had taken. The mother of prince Kroma-zorin, one of the wives of the late king, contrasted evangelical truth with Budhistical nonsense, when she made me meet one of her most favorite priests, of whom she is a decided patron. Though she had built a temple for the accommodation of the priests of Budha, that mass might be constantly performed in behalf of her son who lately died, she thought it necessary to hear, with all her retinue, the new doctrine, of which so much had been said at court of late. The sister of Paya-meh-tap invited me on purpose to hear me explain the doctrine

of the gospel, which she, according to her own expression, believed to be the same with the wondrous stories of the Virgin Mary.

In relating these facts, I would only remark, that I maintained intercourse with the individuals here mentioned, against my inclination; for it is burdensome and disgusting to cultivate friendship with the Siamese nobles. They used to call at midnight at our cottage, and would frequently send for me at whatever time it might suit their foolish fancies. At the same time, it must be acknowledged, that in this manner, Providence opened a way to speak to their hearts, and also to vindicate the character of Europeans, which is so insidiously misrepresented to the king.

I will mention also a few individuals in the humbler spheres of life, but who profited more by our instructions than any of the nobles. Two priests—one of them was the favorite chaplain of his majesty, the other a young man of good parts, but without experience—were anxious to be fully instructed in the doctrines of the gospel. They came during the night, and persevered in their application, even neglecting the study of the Bali, the sacred language, and of their usual services in Budhism. The elder, a most intelligent man, about 20 years of age, continued for months, to repair with the Bible to a forest, boldly incurring the displeasure of the king. He also urged his younger brother to leave his native country, in order to acquire a full knowledge of Christianity and European sciences, so as afterwards to become the instructor of his benighted fellow citizens; a Cambojan priest was willing to embark for the same purpose; and, finally, a company of friends invited me to preach to them, that they might know what was the religion of the Pharangs, or Europeans.

Siam has never received, so much as it ought, the attention of European philanthropists and merchants. It is one of the most fertile countries in Asia. Under a good government it might be superior to Bengal, and Bangkok would outweigh Calcutta.

But Europeans have always been treated there with distrust, and even insolence, if it could be done with impunity. They have been liable to every sort of petty annoyance, which would weary out the most patient spirit; and have been subjected to the most unheard of oppression. Some of them proposed to introduce some useful arts, which might increase power and riches; for instance, steam engines, saw-mills, cannon founderies, cultivation of indigo and coffee; but with the exception of one Frenchman, their offers were all refused; and the latter had to leave the country in disgrace, after having commenced the construction of an engine for boring guns. When works for their benefit were accomplished, their value was lowered, in order to dispense with the necessity of rewarding European industry, and of thereby acknowledging the superiority of European genius.

The general idea, hitherto entertained by the majority of the nation as to the European character, was derived from a small number of Christians, so styled, who, born in the country, and partly descended from Portuguese, crouch before their nobles as dogs, and are employed in all menial services, and occasionally suffered to enlist as soldiers or surgeons. All reproaches heaped upon them are eventually realized; and their character as faithful children of the Romish church, has been fairly exhibited by drunkenness and cock-fighting. No industry, no genius, no honesty, is found amongst them, with the exception of one individual, who indeed has a right to claim the latter virtue as has own. From this misconception has emanated all the disgraceful treatment of Europeans up to the time of the war between Burmah and the Company. When the first British envoy arrived, he was treated with contempt, because the extent of English power was not known. When the English had taken Rangoon, it was not believed by the king, until he had sent a trustworthy person to ascertain the fact. Still, doubts agitated the royal breast as to the issue of the war with the

invincible Burmans. Reluctantly did the Siamese hear of the victories of their British allies, though they were protected thereby from the ravages of the Burmans, who surely would have turned the edge of their swords against them, if the British had not conquered these, their inveterate enemies. Notwithstanding, the Siamese government could gladly hail the emissaries of Burmah, who privately arrived with dispatches, the sole object of which was to prevail upon the king of Siam not to assist the English, in case of a breach, upon the plea of common religion and usages. But the national childish vanity of the Siamese in thinking themselves superior to all nations, except the Chinese and Burmans, has vanished; and the more the English are feared, the better is the treatment which is experienced during their residence in this country. The more the ascendancy of their genius is acknowledged, the more their friendship as individuals is courted, their customs imitated, and their language studied. His majesty has decked a few straggling wretches in the uniform of sepoys, and considers them as brave and well-disciplined as their patterns. Chow-fa-nooi, desirous of imitating foreigners has built a ship on a small scale, and intends doing the same on a larger one as soon as his funds will admit. English, as well as Americans, are disencumbered in their intercourse, and enjoy at present privileges of which even the favored Chinese cannot boast.

The natives of China come in great numbers from Chaouchow foo, the most eastern part of Canton province. They are mostly agriculturists; while another Canton tribe, called the Kih or Ka, consists chiefly of artisans. Emigrants from Tang-an (or Tung-an) district, in the province of Fuhkeën are few, mostly sailors or merchants. Those fron Hainan are chiefly pedlars and fishermen, and form perhaps the poorest, yet the most cheerful class. Language, as well as customs, derived from the Chinese of Chaouchow, are prevalent throughout the

country. They delight to live in wretchedness and filth, and are very anxious to conform to the vile habits of the Siamese. In some cases, when they enter into matrimonial alliances with these latter, they even throw away their jackets and trowsers, and become Siamese in their very dress. As the lax, indifferent religious principles of the Chinese, do not vary essentially from those of the Siamese, the former are very prone to conform entirely to the religious rites of the latter. And if they have children, these frequently cut their tails, and become for a certain time Siamese priests. Within two or three generations, all the distinguishing marks of the Chinese character dwindle entirely away; and a nation which adheres so obstinately to its national customs becomes wholly changed to Siamese. These people usually neglect their own literature, and apply themselves to the Siamese. To them nothing is so welcome as the being presented, by the king, with an honorary title; and this generally takes place when they have acquired great riches, or have betrayed some of their own countrymen. From that moment they become slaves of the king, the more so if they are made his officers. No service is then so menial, so expensive, so difficult, but they are forced to perform it. And in case of disobedience, they are severely punished, and, perhaps, put into chains for their whole lives. Nothing, therefore, exceeds the fear of the Chinese;—they pay the highest respect to their oppressors, and cringe when addressed by them. Notwithstanding the heavy taxes laid upon their industry, they labor patiently from morning to night, to feed their insolent and indolent tyrants, who think it below their dignity to gain their daily bread by their own exertions. With the exception of the Hwuy-hwuy, or Triad society, implicit obedience is paid to their most exorbitant demands, by every Chinese settler.

Some years back, this society formed a conspiracy, seized upon some native craft at Bamplasoi, a place

near the mouth of the Meinam, and began to revenge themselves upon their tyrants: but falling short of provisions, they were forced to put to sea. Followed by a small Siamese squadron they were compelled to flee; till contrary winds and utter want of the necessaries of life, obliged them to surrender. The ringleader escaped to Cochinchina, but most of his followers were either massacred, or sent to prison for life. From that time all hope of recovering the nation from abject bondage disappeared; though there are a great many individuals, who trust that the English (according to their own expression,) will extend their benevolent government as far as Siam. Every arrival of a ship enlivens their expectation,—every departure damps their joy.

(To be continued.)

RELIGIOUS INTELLIGENCE.

BURMAH. In this country a wide field is opened for benevolent enterprise. The Word,—which reveals life and immortality—has been extensively circulated, and it has prospered, accomplishing the will of Him, who would have all men come to a knowledge of the truth and be saved. A correspondent at Rangoon, January 12th, 1832, writes, "During five months I have found opportunity to distribute, either personally or by a native assistant, about 10,000 tracts and portions of Scripture; and four persons, during that period, have been added to our little church. The whole number added to all our churches here (in Burmah), during the year 1832, was 192; of whom nearly 60 were more or less connected with the English army; the rest were native Burmans, Talings, and Karens. This latter people live scattered on the mountains and in the jungle, somewhat like the aborigines of America, without any fixed religion, and present a field of great extent and interest.

"Our press has furnished, during the year, nearly a million of pages, most of them octavo; and the whole number of tracts disposed of, in the 12 months, is probably, about sixty or seventy thousand. There are many Chinese in Rangoon, and still more at Maulmein and Tavoy. But they are a sad, gambling, opium-smoking, opium-chewing set. Many of them, however, are excellent artisans, and are certainly, in point of civilization, superior to the Burmans."

We have no pleasure in pre-

senting such a picture of our species; and we do it, solely in order to give an accurate view of the character of the people, and of the difficulties to be encountered, in bringing them to the knowledge and full enjoyment of Christianity; and we are happy to add, on the authority of the same correspondent, that some, a few even of that *sad set*, have embraced the gospel, and been baptized.

SIAM. We have received a copy of the Missionary Journal of the Rev. J. Tomlin, giving an account of the proceedings of the Rev. D. Abeel and himself, while at Bangkok, the capital of Siam, from July 2d, 1831, till January 6th, 1832. While there they distributed Christian publications in Chinese, Siamese, and Malayan; healed the sick, preached the word, and conversed freely from house to house, no man forbidding them. Members of the Royal Family, officers of the government, and priests visited them, and accepted of their religious books. We sincerely hope and pray, that the seed sown may take root, may be watered with the heavenly influences of the Divine Spirit, and bring forth fruit abundantly to the glory of God, and the everlasting happiness of men.

At another time we hope to make some extracts from Mr. T.'s Journal, which commences only about "ten or twelve days after his former fellow-laborer, Gutzlaff, embarked on board a junk for the north of China."

MALACCA. By last accounts, Messrs. Tomlin and Abeel were both at the Anglo-Chinese college;—Mr. T. acting for the principal, Mr. Kidd, who is absent on a visit to England, for the benefit of his health; and Mr. A. on a visit, his health having declined at Siam. However, being somewhat better, he contemplates returning thither. He had been preaching a few times for the Rev. Mr. Hughes, who, in addition to his duties as a missionary to the Malays, acts as English chaplain.

Postscript. Since the above was in type, we learn by a letter from Mr Abeel, of his return to Singapore, (at which place he dates, April 8th,) and of his purpose to go back immediately to Siam, in order to supply, with Christian books, the 60 or 70 junks then at Bangkok.

BOMBAY. We have received the Oriental Christian Spectator up to Dec. 1831, which completes two vols. of that instructive magazine. We rejoice to perceive a spirit of inquiry roused among the Parsees on that side of India, and the revolution of opinion, on the subject of religion, among some Hindoos at Cacutta. Truth will triumph; and the eternal immutability of Indian superstition, so often asserted, will vanish before the power of God's everlasting gospel.

Chinese philosophism, too, has its advocates, who assert its immutability, and its superiority over the religion of Jesus. But the contest, be it remembered, is between truth and falsehood, and of no doubtful issue. The Press, the Preacher, and schoolmaster have, at various times and places, effected great moral changes on large portions of

mankind; and we see no reason why they will not produce the same results, when brought to bear with suitable energy, on the human beings who inhabit India, China, and Japan. God hath made of one blood all nations of men; and though there are many differences in minor points, yet they are everywhere essentially the same; and with the Divine blessing, like efforts may everywhere be expected to produce similar effects.

Cape of Good Hope. Several of the early numbers of the South African Christian Recorder have fallen in our way; we were especially interested with the account they contain of the progress of infant schools at Cape Town. "Quite amused" we were, too, to read of the "little group of infants,"—African politicians, "from four to seven years of age,"—"gravely discussing" the merits of the French revolution. In correct education, learning to do what and only what is good—in training up the child in the way he should go,—we look on the system of infant schools to be, in point of efficiency, very nearly what the power of steam is in mechanics; and the system is as simple and as pleasant, as it is efficient; and having reached and doubled the Cape, we hope it will come on to China. Here very few girls receive and education; and the education of boys is seldom commenced till the age of seven, eight, or ten years. Who would not admire to see an infant school established among the sons of Han, the disciples of Confucius!

Madagascar. The dissensions, strifes and murders, which followed rapidly on the demise of Radama, have ceased; and further, (we are happy to learn from various sources,) the Queen, the successor of the late sovereign, has given strong proof of her determination to improve the condition of her people, and "has repeatedly declared herself the enemy of the slave traffic, and the friend of peace, education, and commerce." It appears, also, that efficient measures have been adopted to improve agriculture, manufactures, and commerce.

The Bible has been translated into Malagassy, the native language; the teachers of Christianity are protected and encouraged by the Queen; and, among other recent improvements, the system of infant schools has been introduced; and, where twelve years ago not six individuals could write their own language, thousands can now both read and write, and great numbers are enjoying the advantages of a respectable education.

Diary of a Chinese Christian. (Extract, faithfully translated.)

Fourth moon, 1st day. At the village of ———, superintending the printing of the Scripture Lessons.

2d day. Composing a religious tract.

4th. (Sunday.) When reading the Gospel of Matthew, the man who came and conversed with me, on a preceding day, came again, and said,—What book are you reading to-day? I replied, I am reading an account of what the Saviour of the world

did and said. While the Saviour was in the world, what he did and what he taught the people are contained in this book. The man then asked, What sort of person was the Saviour of the world? I answered. He was the son of the Most High God, who, seeing mankind deceived by the devil, and going on in the way of wickedness, which leads to destruction; but ignorant of that good way which leads to everlasting life, —left the glories of his heavenly state, and was born into the world as a man. He in the first place taught the import of the Sacred Scriptures—the way in which men should walk—what is requisite in order to be saved from depravity and iniquity and brought to the right way. Afterwards he gave his own precious body to suffer and to die that he might atone for men's sins against High Heaven—(here the writer goes onward to the resurrection; the command to preach the gospel to all nations; and to our Saviour's ascension.) The man said,—So good a book—I should like you to lend me it to read. I replied, I'll make you a present of it to read. If you find any parts that you don't understand, please to come to me, and I'll explain them to you; or you may pray to the Most High God, in the name of the Saviour, for the Holy Spirit to move your soul, and cause you to know the mysteries of the Gospel.—The man received the book thankfully, made his bow, and went away.

5th. At the village ——, composing religious Tracts.

11th. (Sunday.) When reading in the prophet Isaiah, a man named Yu came to me, and said,—You are usually on other days writing and composing books; why do you limit yourself to reading to-day. I replied —This day, according to the Holy Scriptures, is a sacred day of rest, in which it is required to cease from all sorts of labor; to give repose to the body, and to worship God; to thank him for graciously nourishing and preserving us; also to read the Holy Scriptures, for the nourishment of our souls; that we may cherish virtuous thoughts and dispositions; perform virtuous actions; and, considering the deeds of past days, may reform speedily what is wrong, and be more zealous in what is right. This is keeping the holy rest of the Sabbath. Yu replied, suppose we who do not know the true Scriptures, do not keep the holy day of rest, do we act very wrong? I answered,—Through ignorance not to keep the day, the error is light; to know clearly the command, and yet refuse to keep the holy day,—the sin is greater. For the holy rest of the Sabbath, is a manifestation of the gracious intentions of the Most High God to mankind. Because during six days we have to toil much for the support of the fleshly body; but on the seventh day, we are to desist from these toils of mind and body, that we may nourish the soul. And man's divine spirit is more enduring, and more honorable and important than man's fleshly body, which, at the longest, will not exceed a hundred years' duration; man's divine spirit lives for ever —it is an undying, spiritual thing: &c.

JOURNAL OF OCCURRENCES.

THE REBELLION, on the borders of Kwangtung, Kwangse, and Hoonan provinces, which has excited general attention and great alarm, broke out on Sunday, February 5th of the current year. On that day the rebels had predetermined to commence their operations, and actually did so. We have seen an official notice of it, sent by the lieutenant-governor of Hoonan to the emperor, in which he gives the above date.

The principal insurgents, called *Yaou-jin*, are chiefly of Leĕnshan, on the northwest frontier of Kwangtung. They are stated, in Chinese books, to be the descendants of a person named *Pwan-koo*. Who this person was, or when he lived, is matter of dispute; but however that may be, it is certain, that the Yaou-jin first appeared in Hookwang and Yunnan, whence they passed over and established themselves in Kwangse. During the reign of Kaoutsung of the Sung dynasty, in the middle of the 12th century, some of these men were brought as slaves to Leĕnchow, in this province; and were sent to cultivate small patches of land among the crags of the mountains. As they increased in number beyond the control of their Chinese masters, they divided themselves into eight tribes (in Chinese pa pae): and although they have since been further subdivided, first into twenty-four, and now into fifty tribes, yet the original division into eight tribes is still retained. Of these eight, three are attached to Leĕnchow, and five to Leĕnshan.

The hair of the men is braided up in a tuft on the top of the head; that of the women is matted with yellow wax, and formed like a board placed on the top of of the head, somewhat resembling the European college caps. Both men and women ornament their heads with green beads, pheasant's feathers, &c. Their garments are made of a sort of linen or grass-cloth, are loose, and of divers colors. The young men and women *sing* in response, and select wives and husbands from those whose songs please best. The length of each other's waistband or sash being measured, fixes the nuptials.

The natural disposition of these people is ferocious and cruel. They delight in quarrels and murder; but are very true to their promises; and fear gods and devils. They can endure hunger, and prosecute their battles with perseverance. Their armor consists of long swords suspended on their left sides, and large crossbows slung on their right: in their hands they carry long spears. They run up and down hills, and in the most dangerous places, with great speed and intrepidity. In battle they support each other with bows and spears, and so rush forward; those who hold spears leading the van; they do not long defend themselves with bows. When shooting, the archers hold their swords in their mouths. If hard pressed and unable to use their spears and bows, they lay them aside, and take to their swords, with which they make a most desperate resistance. They put themselves in battle array at some dangerous pass; and if they run, are sure to have archers lying in ambush.

As soon as the chidren are able to walk, the soles of their feet are seared with a hot iron, to enable them to tread upon thorns, stones, or spikes, without being hurt. These people rush forward in crowds, just like a herd of wild beasts or wolves;—hence their name Yaou-jin, which denotes a wild-dog, or wolf-man.—In addition to the above particulars, derived from a topography of Leĕnchow, published under the Emperor Keĕnlung, the Chinese of Canton strenuously assert, and firmly believe, that the mountaineers have short tails behind, like dogs or monkeys. But Keĕnlung was not the man who would sanction the publication of such an absurdity.

To return to the rebellion, from which we have so long digressed; Woo Yungkwang, the lieutenant-governor of Hoonan, names as the

chief rebel CHAOU KINLUNG, that is, Chaou, the Golden Dragon; an epithet since assumed as the royal title of the rebel chieftain. To this man is attributed, by some prisoners taken, the power of working wonders with his sword; of taking water into his mouth and spurting forth fire; of knotting rushes and converting them into cattle, &c.; and these reports are communicated in the official dispatches to the emperor. It is added, that there is among the rebels a female general, who has sent her sister to be married to one of the rebel chiefs, on the frontiers of Canton.

Chaou is clothed in a *yellow* jacket, and an emblazoned under-dress, on which are embroidered the three words, Kin lung Wang, 'the Golden dragon King.' The chief rebels of the Yaou tribes are clothed in yellow riding jackets; the rest have red cloth turbans. They all can perform demoniacal arts, but with unequal success.—Such is the simple tale of the lieut.-governor to the emperor, and to this he adds,—"But there are none of the Triad Society among them." To this part of the memorial, the Emperor replies in his own hand-writing, with the vermilion pencil, "Demoniacal arts are words which should never appear in a memorial to me. And how know you certainly that there are none of the Triad Society among them? Hereafter, when they are annihilated, and it is found out that there were Triad banditti among them, what will you do! Where will you hide yourself on the earth!"

The lieutenant-governor represents the hills as covered with snow in February; the cold intense; and the passes impracticable. There were not troops enough in the neighborhood to act against the mountaineers, who could easily run away, but there was no pursuing them. However, since that, the rebels have been the pursuers; and the imperial troops have been defeated repeatedly, with the loss of a great many officers, guns, and ammunition. Among the killed is Haelingah, the tetuh or commander-in-chief of the province of Hoonan.

The progress of the rebels has been rapid, and they have possessed themselves of four large towns, besides several smaller ones. One town they plundered of the treasure and grain laid up in it, and then set fire to the public offices. But the people, who are not found in arms against them, have in no case received any injury or insult. The rebel leader is said to have even issued manifestoes, declaring that he wars only with the armed servants of the government, and intends no harm to any besides.

The rebels have received one or two severe repulses. Loo Kwan, the Governor of Hookwang, having advanced towards the scene of the contest, accompanied by Lo Szekeu, the tetuh of Hoopih, to supply the place of the deceased Haelingah, their joint efforts obtained temporary victory for the imperial arms. The vanquished rebels retired abruptly to their mountains, which was attributed, for a time, to fear. But their speedy return to the war, with increased ardor and fury, proved the fallacy of that supposition. Among the prisoners fallen into the hands of the government are a son and brother of Chaou Kinlung; to rescue whom, a vigorous sally has been made, which though it proved unsuccessful, was not relinquished, till many of the imperial troops had been slain. Loo Kwan and Lo Szekeu have been highly praised by the emperor, for the check (brief as it was) which they had given to the insurgents: but they are, at the same time, reduced to the situation of secondaries; direction of the war being given to Kingshan, general of the Mantchou troops in Hoopih province.

DEATH OF GENERAL HAELINGAH, the tetuh of Hoonan. This Tartar officer fell into a snare which rebel treachery had laid for him. The Golden Dragon, having heard of the situation and circumstances of the general, sent some of his cleverest people to feign themselves villagers, who desired relief from the rebels, and to offer themselves as guides to the imperial army among the hills. The general believed these deceivers, and moved forward, with a detachment, eight pieces of artillery, ammunition, stores, and money for the purchase of provisions. When they had reached a place convenient for the enemy, the rebels, who lay in ambush, fell upon them suddenly, and shot, at the first onset, the general and upwards of twenty officers. They killed, also, a few scores of the soldiers; and seized the guns,

ammunition, &c. The general's remains were afterwards obtained:—his left arm was cut off; his eyes both dug out; his head clove in two; and he had a sword-cut on his forehead. Lieut.-general Ma fell at the same time; his body was found, without its head.—The emperor, while he blames the precipitancy of these two officers, directs posthumous honors to be conferred on them and others who fell with them. He also directs that rewards be given to the families of the slain, in consideration of their having suffered in the service of the country.

The emperor Kanghe carried on an exterminating war against the mountaineers now up in rebellion, and was at last obliged to desist, without effecting his purpose. It is rumored that Taoukwang has declared it his resolution, to use every effort to put the whole race of Yaou-jin to the sword. So that some look forward to a long continuance of bloodshed, and all the miseries attendant on such operations. The only necessary of life for which the Yaou-jin are dependant on the Chinese is salt, and this they are said to have been laying up largely for some years. Government has directed its servants to say as little as possible, publicly, about these rebels, the preparation of troops, &c. And many of the people are afraid to speak or write to their friends, upon such matters. Some of his majesty's privates have pleaded filial piety, as a set-off against military duty; and represented that they are only sons of aged mothers, whom they cannot leave. About a score of these poltroons were punished with twenty blows, and dismissed the army.

Opium in the army. Of a thousand men sent by the governor of Canton, to act against the rebels, the commanding officer has sent back two hundred, rendered totally unfit for active service, by the habit of opium-smoking.

Peking. In the northern division of the city, a secret society, called the 'Wonderful association,' has been discovered. The head of the combination sent thither an old man, in the humble garb of a manure-gatherer, which is considered the meanest occupation in China. But this degraded person had money, which *he* distributed to poor soldiers, and people in distress, in order to win their affections, and induce them to enter the Wonderful association, by taking certain prescribed oaths. Wang laou-tow-tsze, or old King, as the man was called, had an associate named Tang Pa-urh, who, having in his hand some defect of old standing, which disabled him from opening his fingers, pretended there was something wonderful in this, and was in consequence called, the "Lion, the recumbent Budha." The associates were to enter Peking, the first moon of the present year, to join their brothers there. But the plan being discovered, old King and the Lion were, by last accounts, both in custody.

Two other associations of a similar nature are now before the criminal courts, at Peking, but no decision having yet been passed, we are unable to give the particulars.

Famine. In consequence of the extensive inundations of last autumn, many towns and villages, in the provinces of Ganhwuy, Keängse, Hoopih, and Chĕkeäng, are now suffering for want of food. In the three former of those provinces, the emperor has directed a remission of a portion of this year's taxes, on the suffering towns. He has also commanded that the starving people be supplied from the imperial stores, both with rice for their present wants, and with seed to sow. These presents are not always wholly gratuitous; restoration is usually required, as soon as a better harvest gives the poor people power to do so. A similar boon has been requested on behalf of Chĕkeäng, which was also afflicted with drought and inundation.

Cochinchina. Accounts have been received of a rather serious affray on the borders of Cochinchina, in Tae-ping foo, on the southern frontier of Kwangse province. It was occasioned by a dispute about some coal-pits in that neighborhood; the result was unfavorable to the Chinese government party. Two officers, civilians, and about a hundred soldiers were killed. The lieut.-governor of Kwangse has written to his superior, governor Le of Canton, and has at the same time sent a detachment of troops to suppress the rioters.

These people are said to be connected with 24 districts of barbarous *Meaoutsze*, who yield a very partial obedience to the Chinese government, and who are quite similar to the Yaou-jin, of whom we have already given some account.

Du Halde gives a very tolerable description of these Meaoutsze, but does not explain the meaning of their name, for which his English translator reproves him, and tells his reader that Meaoutsze means the offspring of cats. In this, however, he is quite mistaken, and had better have left his reador to grope in the dark as Du Halde did, than so mislead him. The word *Meaou* denotes a plant springing from the earth; to bud forth; and perhaps, in its connection with these mountaineers, the term may denote, that they are the aborigines, the natives of the soil.

ROBBERY. The imperial stores at Peking have been robbed of 222 cases of vermilion, weighing 11,090 catties. A strict inquiry is instituted.

RETIREMENT OF AGED STATESMEN. Chin Jo-lin, President of the Criminal Tribunal being aged and infirm, is commanded by the Emperor to retire. He is permitted to carry with him his original rank.

This person once begged his bread in the streets of Canton. He had an early education and inherited a good patrimony, which he squandered in vicious courses, and reduced himself to the actual want of food; for his friends forsook him in the day of his calamity. The manager of a band of play-actors took a fancy to his appearance, and wished him to appear on the stage. He declined this, but became an assistant to the manager, for a few years, and obtained a little money to appear at the public examinations. He was sucessful and rose rapidly to the rank of *Hanlin*, and from thence he entered on the civil service.

In Canton province, the scene of his early debauchery and disgrace, he afterwards appeared as criminal judge, and then as fooyuen. He afterwards became the governor of the two 'Lake provinces,' i. e. Hoopih and Hoonan. And eventually he settled down in Peking as a president of the Hanlin yuen.

Our native correspondent remarks that Chin Jŏ-lin, in the course of his life, has experienced the vicissitudes of bitterness and joy. In this world generally, when a man's destinies have run their round, he ought to perform appropriate duties, and leave the rest to the decree of Heaven. Whether a man have adversity or prosperity does not depend on his own schemes. It is not by force that he can get rid of adversity; nor can he by covetous wishes attain prosperity.

So moralizes our heathen friend. He refers all to a mysterious course in nature; the revolution of events, a numerical destiny. The government of an infinitely wise and just God, the mercy and grace of the Father of the Universe, are ideas which have no place in his mind.

Another aged minister, Sun Urh-chun, for several years governor of Fuhkeĕn and Chĕkeäng, has also retired, on account of illness. Having been very successful in quelling insurrections on the island of Formosa, His Majesty, after some hesitation, has allowed him to retire, with very high honors.—He is since dead, and additional posthumous titles have been conferred.

May 26th. As the reports, respecing the insurgents, continue unfavorable to the Government party, it is expected that governor Le will soon repair to the seat of war in command of a body of 2000 men, who have already been ordered to proceed thither.

The continuance of this war is considered very injurious to the inland trade of Canton, as it hinders all business between this city and the merchants of Szechuen, Yunnan, and Kweichow.

Arrival of new officers. The new poochingsze, Keih-hang, and the foo-tootung, or lieut.-general of the Tartar troops, Yuhwan, lately arrived to take possession of their new offices. The arrival of Yang Chinlin, the *new anchäsze is daily expected.*

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REVIEW.

Ta Tsing Wan-neën Yih-tung King-wei Yu-too,—"A general geographical map, with degrees of latitude and longitude, of the Empire of the Ta Tsing Dynasty—may it last for ever." *By* LE MINGCHE TSINGLAE.

THE vast dominions of the Mantchou-Chinese, comprising many kingdoms, formerly distinct and independent, which, long ere Europe had emerged from the darkness and ignorance of the middle ages, were far advanced in civilization and the arts, present a wide field for the researches of the geographer, the virtuoso, or the grammarian. It is in the first of these characters, that we will now endeavor to trace, on the map before us, the boundaries and divisions of this great and most ancient empire. Thanks to the labors of the Catholic missionaries, who preceded us at a time when more liberty was granted to the "sons of the Western Ocean," and to whom the Chinese are indebted for whatever systematic knowledge of geography they possess, our task is comparatively easy. In the present confined situation of foreigners in China we can be exp c ed to add but little to the geographical information already within reach of the scholars of Europe and America. Our object is simply to place in the hands of our readers, in an English dress, that knowledge which now lies amost concealed, in the ponderous folios and quartos of France, or in the multitudinous volumes of bare compilation, to which the present talent of China is confined.

Le Mingchĕ, more generally called Lo Tsinglae, author of the map of which the title is given at the head of this article, is a priest of the Taou sect, and a native of Canton. His astronomical and geographical studies were prosecuted for some ye ırs, we have understood, under an E ıropean residing in the interior of China; and the fruit of them has been given to the

world in a treatise on these sciences, first published in 1820, in three volumes, which have been since increased to five. He was also, we believe, chiefly employed in compiling the maps for the Kwangtung Tung Che, or general Statistical Account of Kwangtung province,—a large and voluminous work, which, was published in 1822, under the direction of Yuen Yuen, formerly many years governor of Canton, and a patron of our author. Le Tsinglae, who, from his works, appears to possess considerable talent, and a mind superior to the generality of his countrymen, is now residing in a sequestered country place, a few miles from Canton.

The map before us was published, we think, in 1825 or 1826. It evinces, by the rough manner in which it is drawn up, the very partial advances made by the Chinese in the art of chorography. All that they know of the subject has been derived, indeed, from the Catholic missionaries; but they have followed the instructions of their *barbarian* teachers, only so far as they themselves thought proper. They have been taught by them the doctrine of the earth's globular form; the consequent system of spherical projection; the use of latitude and longitude, in order to ascertain the exact situation of places; and the method of finding the same by observation and calculation. These have been adopted by the Chinese, and with very great advantage. But devoid of all neatness of execution, their maps present a rough, unfinished appearance; the coasts are badly described, and afford no guide to the navigator; islands are crowded together,—a large number being roughly supplied by only three or four, of a size wholly disproportionate to their real extent,—or they are entirely omitted. Very little regard is paid to the relative distances of places, so that a town, situated on the bank of a river, may be placed, on paper, at a distane from it of several miles. And the courses of rivers, however small they may actually be, are invariably described by two lines, at some distance from each other, thereby so crowding the map, as to leave little room for names of places, which in Chinese characters occupy considerable space. Yet, notwithstanding all these disadvantages, the map before us is of value, inasmuch as it affords a very complete outline of the Chinese empire, on a large scale; and as a native work, is inferior only to a valuable MS. atlas, contained in the Chinese library of the Honorable Company, at Canton. The explanatory and descriptive observations, which fill up the unoccupied corners, are useful, and serve to enable the inquirer more readily to trace the several divisions of the empire.

The present possessions of China, or of the Mantchou-Chinese dynasty, far exceed the extent of the empire under any previous reign. From the outer Hing-an ling, or Daourian Mountains, on the north of Mantchou, to the southern point of the island of Hainan, the greatest breadth is about forty degrees. And the

utmost length, from the wintry island of Saghalien, on the N. E., to the most western bend of the Belur chain, in Turkestan, is about seventy-seven degrees. These positions, occupying so large a portion of Asia, and in extent inferior only to the vast dominions of Russia, may be classed under three principal divisions, viz.;

I. China Proper, or the empire as it existed under the Ming dynasty, which ruled in China from 1368, until the Mantchou conquest, in 1644.

II. Mantchou, or, as it has been latinized, Mantchouria, the native country of the reigning dynasty: and

III. The Colonial possessions of China, in Mongolia, Soungaria, and East Turkestan, to which may be added Tibet, and the several tribes bordering on Szechuen and Kansuh.

China Proper is the largest, and in every respect the most important of these three divisions. Its name *China*, used among foreigners, seems derived from *Tsin*, the name borne by the first dynasty that obtained universal dominion over the various kingdoms of which China was formerly composed. It was, probably, when Tungking, Cochinchina, and the neighboring countries were subdued, and forcibly colonized, by the arms of this dynasty, that the name was spread throughout the Indo-Chinese nations, and thence found its way over India and Persia, to the countries of the west. This supposition, respecting the derivation of the name China, is rendered more probable, from the fact that, while, from time immemorial, the country has been called Chung Kwŏ, 'the Middle Country,' it has also received, under each succeeding age, the name of the dynasty then reigning. And, though among the Chinese the name of Tsin has not, like the more glorious and less tainted names of Han and Tang, been adopted by the people as their own perpetual designation; yet, having once obtained circulation among the surrounding countries, by the splendid victories of its founder, it would not with them be so readily lost as in China.

China is situated betweeeu 18 and 41 degrees N. lat., and between about 98 and 123 degrees lon. E. from Greenwich. Its estimated extent is about 1,298,000 square miles, while the estimate for the whole empire is 3,010,400, or something more than the total extent of Europe. The northern boundary of China is the Great Wall, by which it is separated, on that side from the desert lands of the Mongol tribes, and from the scarcely less dreary country of the Mantchous; on the east, the gulf of Pechelee, (called in Chinese Puh-hae), the Eastern ocean, and the Formosa channel, wash the rocky coast, and receive the waters of several large rivers; on the south, the China sea is thickly studded with barren islands, the resort of desperate pirates; and on the west, several barbarous frontier tribes stand between the ancient empires of China and Tibet; while the southwestern

provinces are conterminous with the foreign kingdoms of Tonquin, Cochinchina, Burmah, and the half-conquered Laos.

Divisions. The whole country is divided into eighteen provinces, which are usually aranged by the Chinese in the following order:—Chihle, Shantung, Shanse, and Honan, on the north; Keängsoo, Ganhwuy Keängse, Chekeäng, and Fuhkeën, on the east; Hoopih and Hoonan, in the middle; Shense, Kansuh, and Szechuen on the west; and Kwangtung, Kwangse, Yunnan, and Kweichow, on the south. Of the above provinces, Keängsoo and Ganhwuy were formerly united under the name of Keängnan; Hoopih and Hoonan were together denominated Hookwang; and Kansuh formed part of the province Shense. Under the present dynasty, these have been separated. Other provinces have been greatly increased in extent.—Kansuh has been made to stretch far out, beyond the limits of China proper,—across the desert of Cobi, to the confines of Soungaria, on the N. W., and to the borders of Tibet, on the west; Szechuen, already the largest province of the empire, has extended its government over the tribes commonly called Sifan and Turfan, lying between that province and Tibet; and Fuhkeën has long included within its boundaries part of the fertile island of Formosa. These and other changes in the divisions of the country, accompanied by the active, emigrating spirit of the people, which in a few years renders these newly attached colonies wholly Chinese, must soon require a change of the European designation and limits of "China Proper."

The Coast of China is in general bluff and rocky; the chief exception being the southern part of Chihle, which, on the other hand, presents to the eye an almost unvaried sandy flat, Teëntsin foo, on the Pih ho, or White river, is the only part of this province, and is inacessible to vessels of heavy burden. Lighter ussels can enter the river, only by being towed over the sands which lie at its mouth.—The promontory of Shantung is equally inaccessible, from its ruggedness. It possesses but a few good harbors, and many Chinese junks are annually dashed to pieces on its shores.—Keängsoo is easy of approach: but though the two largest rivers of China, the Yellow river, and the Yangtsze keäng, both disembogue themselves into the sea within its confines, yet it possesses but one good port, which is Shanghae heën, near the frontiers of Chekeäng. For, the Yellow river, in its rapid progress to the sea, carries along with it large quantities of sand and clay, which being lodged at a short distance from its mouth, forms one of the worst dangers that coasting junks have to pass betwen Amoy and Teëntsin. And the Yangtsze keäng, stopped in its more gradual passage by rocks and islands which almost block up its entrance, creates, by the accumulation of sand, a bar insurmountable even to vessels of small burden.—The coasts of Chekeäng and Fuhkeën

broken into numerous capes and promontories, and everywhere indented by bays and rivers, are throughout very rocky, with few sands or flats. The Chusan (or Chowshan) Archipelago, near the northern extremity of Chekeäng, is extensive, occupying a space of nearly 30 miles, and possessing many safe anchorages. The Formosa channel, between the mainland of Fuhkeën and the island of Taewan or Formosa, is dangerous and difficult of navigation. The western coast of that island is surrounded with rocks and quicksands, which render its fine harbors almost useless, except to junks of very small tonnage. The eastern parts, which are still possessed by the uncivilized aborigines, are in consequence little known.—The dangers of the Canton coast consist rather in sands and flats, than in rocks; though the rugged islands which appear along its whole breadth are numerous. There are many good anchorages for small vessels, and several safe harbors; but the island of Hainan, near the southwestern extremity of the province, is surrounded like Formosa, by many dangers, both from rocks and sands. The narrow strait which separates Hainan from the mainland is, probably, the place called by the Mohammedans of the 8th and 9th centuries, 'the Gates of China.'

Rivers. It is the glory of the Chinese that their country is richly watered, and that, by means of rivers, lakes, and canals, communication is rendered easy between all its provinces. Of all subjects of geography, whatever relates to the rivers of the country, they consider as the most interesting, and consequently give it the greatest attention. Yet, for a very long period the source of the Yellow river remained unknown to them, and comparatively modern Chinese writers have declared it impossible to ascertain its real origin. The Hwang ho, or Yellow river, is the ·t celebrated river of China, though in extent it is inferior to ..ie Yangtsze keäng. It rises in the Singsuh hae, or sea of Stars, in the Mongol district of Koko-nor, which lies between Tibet and the province of Kansuh. Thence, it touches Szechuen, on its progress to Kansuh, through which it passes in a northeast direction to Shense. In Shense it takes a course more directly north, and passes out into the territories of the Ortous Mongols. But having approached the limits of the desert of Cobi, it returns in a southerly direction, and forms a boundary between the provinces of Shense and Shanse, till it reaches nearly the latitude of its source. It then turns eastward, and passes through Honan, Shantung, and Keängsoo, to the sea, which it reaches after a course of about 2000 miles.

The Yangtsze keäng, or "Child of the Ocean," which Europeans have erroneously denominated the Kian-ku and the Blue river, is otherwise called by the Chinese Ta-keäng, the Great river. It rises in Tsing hae or Koko-nor, some degrees beyond the source of the Yellow river, which it passes, within the distance of 30 miles, on its way towards Szechuen. It

is here called the Muhloosoo,but soon after entering Szechuen, it takes the name of Kin-sha, 'golden-sanded,' which it bears in its passage southward through Yunnan, and again north through those parts of Szechuen which are inhabited by subdued Meaoutsze. It afterwards takes the well-known names of Great river and Yangtsze keäng, which it retains in its majestically rapid and serpentine course, through Szechuen, Hoopih, the northern extremity of Keängse, Ganhwuy, and Keängsoo, to the sea. This river, from its almost cenrral course and the number of provinces though which it passes, has been termed 'the girdle of China,' and has given rise to the common expressions north of the river, south of the river, and beyond the river.*

The river next in size to the Hwang ho and Yangtsze keäng, is the Se keäng or Western river, which rises in the mountains of Yunnan, and passing under various names through that province and the adjoining one of Kwangse, enters Kwangtung, where it unites with the Pih keäng, or Northern river, and with a minor stream, at Sanshwuy, or 'the Three streams,' a little to the west of Canton. A great number of small rivers and channels then carry its waters to the sea.—The Pih ho, or Pei ho, in Chihle province, is a river of some importance.—The Meinam kom, or river of Camboja, and the Salween or Maraban river, both of which pass through China, are also worthy of mention. The former of these rises in Koko-nor, not far from the source of the Yellow river, and passes under the names of Sa-tsoo and Lantsang, through Yunnan, into the country of the Laos, where it receives the name of Kew-lung. Thence it flows through Camboja, to the sea, at Mitho. The Salween rises likewise in Koko-nor, and passes under the names of Noo and Loo through the province of Yunnan, whence it enters Burmah, and forms the boundary between that country and the Laos tribes, in its progress to the sea at Martaban.

Even among the tributaries of the two great rivers of China, many rivers may be found of considerable length, and some scarcely inferior to the largest rivers of Europe. At the head of these are the Han-shwuy, which, rising in the mountains between Shense and Kansuh, empties itself into the Yangtsze keäng at Hanyang foo, in Hoopih,—and the Yalung keäng, which rises in Koko-nor, and after running for some time nearly parallel with the Yangtsze keäng, empties itself into that river on the borders of Szechuen and Kansuh. Many others of minor importance might be enumerated; but we leave them to be introduced in a more particular description of the several provinces of China.

The Grand Canal, in Chinese Yun ho, or 'the Transit river,' is of much more importance to the inland trade than either

* The last of these expressions is very commonly applied to north-country men, but the other two are not now often heard.

of the two great rivers of China.* It is cut through that vast plain, which extends from Peking, over the southern districts of Chihle, part of Shantung, and the whole breadth of Keängsoo, to Hangchow foo, in Chekeäng. This stupendous canal, which was dug by command of one of the emperors of the Mongol dynasty (Yuen), at the close of the 13th, or commencement of the 14th century, joins together the rivers Hwang ho and Yangtsze keäng, at a point near their mouths at which they are not above 100 miles apart. It does not, as seems implied in the description given of it by Grosier, and after him by Malte-Brun, extend from Peking to Canton; being but a portion of the almost wholly uninterrupted communication, which exists between those two places. Were it not that the Yangtsze keäng and the Che keäng meet other streams in the province of Keängse which conduct to the borders of Kwangtung, the works of communication would be but half completed by the Grand Canal; which could not have been cut with the same ease through the hilly regions of Chekeäng, Keängse, and Kwangtung, as through the marshy plains of Keängsoo, or the sandy flats of Chihle. There are many other minor canals throughout the empire, but none of them are of any considerable note.

The Lakes of China are chiefly found in the central and eastern provinces,—along the majestic course of the Yangtsze keäng, or spread over the level country of Keängsoo. The largest of these lakes are the Tung-ting hoo, the Po-yang hoo, the Tae hoo, and the Hungtsih hoo. The Tungting hoo, in Hoonan, is said to be 220 miles in circumference. It receives the waters of several southern rivers, which, rising in Kwangse and Kweichow, find their way through this lake to the Yangtsze keäng. From the eastern side of the Tung-ting hoo to the city of Woochang foo, over an area of about 200 miles east and west, by 80 north and south, the course of the Yangtsze keäng lies between a great number of lakes almost touching one another; which circumstance gives to the provinces Hoopih and Hoonan their names, meaning north and south of the lakes.—The Poyang, in Keängse, is of less extent; but, like the Tung-ting it receives four large rivers, and discharges their waters into the Yangtsze keäng. The tides reach partially to this lake, though above 300 miles distant from the sea, and it is subject to severe tempests, which render its navigation dangerous. The scenery of the surrounding country is pleasing and romantic, the favorite seat of the Chinese

* The Yellow river, which by its frequent inundations appears to be more injurious than useful to the country, cannot, in consequence of its very rapid course, be at all navigated; and even to cross from one side of it to another, is frequently attended with difficulty and danger. On the Yangtsze keäng, trade is far more practicable, and is carried on to considerable extent; but strong and protracted ebb tides with short floods, render the navigation of it also difficult.

poetic muse.—The Tae hoo, though it is also connected with the Yangtsze keäng, does not, like the two preceding lakes, discharge its waters into that river; on the contrary, it seems probable that the lake is chiefly supplied by the river, in its approach towards the sea. It is situated in the beautiful and well-watered plain which lies between the cities of Soochow foo in Keängsoo, and Hangchow foo in Chekeäng,—a district considered by the Chinese as a perfect terrestrial paradise. The borders of the lake are skirted by very romantic scenery of hill and dale, and the broad expanse of water is broken by several hilly islets.—The Hung-tsih hoo, in Keängsoo, is greatly inferior in beauty of scenery to the other lakes. It receives the waters of the Hwae river before entering the Hwang ho; and is closely connected with so many lakes of smaller size, as to render the surrounding country the most marshy district in the empire. The situation is near the junction of the Grand canal and Yellow river, a place of considerable importance, owing both to its being a great thoroughfare, and to the large quantities of salt that are obtained from the neighboring marshes.—Besides these four principal lakes, there are also several large lakes in Chihle, Shantung, and Ganhwuy; and one or two of considerable extent in Yunnan.

Mountains. China is generally speaking a mountainous country. The only very flat provinces are Chihle, Keängsoo, and part of Ganhwuy. Chihle is low and sandy; Keängsoo is almost an entire plain, intersected in every direction by rivers, lakes and canals; and Ganhwuy has but few mountains. The province of Keängse is adorned with many beautiful vallies.

In China there are two principal chains of mountains, one in the S. E. the other in the N. W.—The southeastern range extends in broken chains over the provinces of Yunnan and Kweichow; thence it stretches eastward, separating the provinces of Kwangse and Kwangtung (or Canton) on the south, from those of Keängse and Hoonan, on the north. From Kwangtung the chain takes a northeastern direction, through Fuhkeën and part of Chekeäng, in the latter of which it terminates.* This range is difficult of access; and frequently surrounds elevated and comparatively level tracts of land, occupied from time immemorial, by an uncivilized but independent race of men, known under the general name of Meaoutsze. These people have their chief seats between Kwangse and Kweichow. Some are scattered over those two provinces, as well as over Yunnan and

* Malte-Brun, whose variety of collected matter respecting China we have found very useful, blended also with a large portion of error, says that this chain is called the *Mangian* and *Mangi*, the name of southern China. The words here meant, we suppose to be *Man-e*, southern barbarians, a term which might have been still sometimes used by the proud Mongols in the time of Marco Polo (who first spoke of the Manj); but which has been long since disused in this country, and applied only to the inhabitants of the Indian Archipelago.

Szechuen; where they live peaceably, under the government of their own officers, subject to the control of the Chinese. Others range at liberty their native mountains, governed by princes, who are either of their own choosing, or are hereditary among them. Of the latter class is the tribe called Yaou-jin, occupying the hills between Kwangtung, Kwangse, and Hoonan, which has lately joined with secret associations of Chinese, to attack the surrounding country, and aim at the imperial throne. The king of this tribe is named Le Tihming, and is now a mere youth, under 20 years of age.

The mountainous range in the northwest, Malte-Brun supposes to consist, not so much of regular chains, as of a succession of terraces or table-lands. These mountains first appear in Szechuen, whence they extend, in irregular ranges, over great part of the provinces of Kansuh and Shense, both on the north and south of the Yellow river. In Shense the chain divides; and one branch occupies the extensive plateau formed by the great northern bend of the Yellow river; while the other stretches eastward into Honan, till it again meets that river, after its return southward fron Mongolia. The chain being here more broken and less elevated than in the other provinces, no obstacle is presented to the progress of that great river towards the sea; but on the north of it, the chain assumes a more regular appearance; and running up between the province of Shanse and Chihle, is met at its termination by a portion of the Great wall. There is a considerable break between this part of the chain, and what is considered as the continuation of it in Mongolia.

Of the southeastern range of mountains, the Meiling, celebrated for the road cut over it, between the provinces of Kwangtung and Keängse, has alone been examined by Europeans. Its prevailing rocks appear to be gneiss and quartz. The western parts of the China, in Kwangse, Yunnan, and Kweichow are, probably, richer in minerals than any other portion of China. They possess gold, silver, iron, tin, and copper mines, in many places; also cornelians, jasper, rubies, and beautiful marbles in Yunnan. Gold and silver exist, likewise, to some extent, in Szechuen, Kwangtung, and Keängse; and to a smaller extent in Hoopih and Fuhkeën. Iron and lead are found more or less in all the southern provinces. Mercury is obtained, chiefly in Szechuen and Kweichow. And there are a few coal-mines in Kwangtung.—The mountains of the north appear to be less abundant in minerals; but iron and tin are obtained to a small amount in most provinces. The yuh stone or jade is found in Shense, Shanse, and Honan; the cornelian in Chihle. There are marble quarries, in Ganhwuy, Shantung, and Shanse; and there are extensive coal pits, in the southern portion of Chihle, in Shanse, and also, to a very limited extent, in Shantung, Keängsoo, and Honan.

We have thus given a slight sketch of 'the Middle Country,' or what is commonly called China Proper. We shall next proceed to describe Mantchouria; and afterwards the colonial possessions of China. If we are found frequently to differ from more able geographers, it must be remembered that the subject is little known even to the best-informed Europeans; and that we have therefore followed Chinese in preference to foreign authorities.

(*To be concluded in the next number.*)

Ancient account of India and China, by two Mohammedan travelers, who went to those parts in the 9th century; translated from the Arabic by the late learned EUSEBIUS RENAUDOT. *With notes, illustrations, and inquiries by the same hand.* London, printed for Sam. Harding. MDCCXXXIII.

(*Continued from page* 15.)

WE have already alluded to the papers appended to the work under review; one of these is an inquiry into the time when the Mohammedans first came to China; another, is concerning the Jews, and a third is concerning the origin of the Christian religion, in this country. We shall briefly notice each of these topics, which may be again introduced and discussed in future numbers of this work. Referring then to the question,—At what time, and in what way did the Mohammedans first enter China?—we quote from Renaudot:

"It is the belief of many that the Mohammedans went first to China by land, and that the track pursued by some modern travelers, ough to point out to us the road the ancients may have taken. Marco Polo, say they, went into China by the way of Tartary; Mandeville almost trod in his very footsteps; Jenghiz khan, the first emperor of the Moguls, conquered a part of China, and marched thereto from the ancient Mogulistan or Turkestan; we have a Persian account of an embassy from a Tartar prince to the emperor of China, and this embassador went also by land; at the begining of this century, Benet Goez, a Jesuit, traveled also from the Indies to Peking; the fathers Grueber and Orville did, a few years ago, perform the same journey the Muscovite embassadors do when they go to China, and they even assure us, this route, which is not always the same, is pretty well frequented by the caravans of the merchants of upper Asia. These different routes are pricked down in the map of Cathay, published by Kircher in his *China Illustrata*.

"All these instances sufficiently prove, that we may go to China by land, and there is no doubt of it; but the way held by a small number of travelers does not seem to prove that, for certain, the same was held by the caravans and merchants; which ought to have been the case, for such a number of Mohammedans to get into China that way. For, according to the old method of traveling in caravans, it was a very hard matter for the merchants of Persia and Mesopotamia to go thither by land, unless the track was well frequented; and it seems not only certain that it was far from being so, but also, *that it was considered* only as a by-way—a short cut."

To put this matter in the clearest light possible, Renaudot stops here to "survey the extent" of the Mohammedan empire, at the time under consideration; and then says;

"But this way by land, whether by Samarcand, by Cabul, by Gaznah, or by Cashgar, was very impracticable in the days of our Arabs, exclusive of the natural inconveniences of the roads they were to travel. All the trade of the East was then in the hands of the merchants of Persia, Bassora, and of the coast quite down to the Red sea, which was the centre of the Egyptian trade, and partly of the Mediterranean. They traded to the Indies by land, in many places, and particularly at Cabul. The products of Arabia, Egypt, Persia and the adjacent provinces, they exchanged with the merchants of Turkestan and the Indies, for musk, precious stones, crystals, spices, and drugs; it was almost impossible for them to go farther, or to drive a trade quite home to China, because of the desert—a dangerous track; and still more because of the continual wars between the Arabs and the princes of Turkestan."

It would occupy too much time to follow the argument through all its details; the result is given in these words:—"All that has hitherto been offered, and much more that might be added, seems evidently to prove, that *the Mohammedans first went to China by sea.* It remains therefore that we examine into the course they steered, the nature of their navigation, the end of their voyages, and what advantages they made of them."

The learned translator brings proof positive to show, that the Arabs did not steer by the compass: and gives it as his opinion that, at first, they only went to Malabar and Ceylon, but in time venturing farther than the Romans had been, they, from isle to isle, at length discovered the shores of China. Their kalifs never endeavored to have potent fleets; they could have no temptation to make farther discoveries, or new conquests by sea, or to consult the interest of their trading subjects in foreign parts. Wherefore, it is very probable that the first adventurers who undertook this voyage, were urged thereto by the calamities of civil wars, which, having reduced many families to want, obliged them to seek a livelihood by trade. 'Hence we may pretty clearly discern how the Mohammedans first got into China; and it seems that they did not force an admittance as elsewhere, but, chiefly, insinuated themselves under the pretence of trade.'

The sum of the whole seems to be, that the Mohammedans came to China at a very early period of their era, both by sea and land, but chiefly by sea, and almost solely for the sake of commerce.

We have no means of ascertaining the number of Mohammedans now in China; in the western parts of the empire their number is considerable, and everywhere they live unmolested in the exercise of their peculiar rites. Early in the last century their number was "computed at about five hundred theusand."

From what is said of the Mohammedans, Jews, Christians, and Parsees who perished at Canfu, Renaudot discourses at length, and gives it as his opinion, that there is a great number of

Jews in China, and that they got into China as they did into all other parts of the East; and he wishes Father Ricci or some other missionary had taken more pains to investigate the subject. We must have more information, before anything very satisfactory can be stated respecting the number or situation of the Jews in China, either at present or at any former period.

The most recent testimony which we have on this subject is contained in Morrison's Journal, written while in the interior of China, from which we give the following passage. "October 10th, 1818.—Had a convesration with a Mohammedan gentleman, who informed me, that at Kaefung foo, in the province of Honan, there are a few families denominated the *Teaou-kin keaou*, or 'the sect that plucks out the sinew,' from all the meat which they eat. They have a Le-pae sze, or house of worship; and observe the eighth day as a Sabbath."

If there are Jews in China, living as a distinct sect, it would be interesting to learn their history; and it is much to be desired that facts may be developed, which shall make us acquainted with the present condition of that scattered people. The subject is worthy of consideration; for if the casting away of them has been the riches of the Gentiles, what shall the receiving of them be but life from the dead?

On the origin of the Christian religion in China our translator finds it inconvenient to expatiate; and the subject, also, he is compelled to leave quite in the dark. We will give in few words what seems to be the result of his inquiries. He discards the idea that St. Thomas ever visted China.

"The first appearance of Christianity in China, that we know of, was in the year of Christ 636; and this is what we gather from an inscription, which in the year of Christ 1625, was found at Si-gnan fu, the capital of the province of Chensi, delineated in Chinese characters, with several lines of Syriac. As this Chinese and Syriac inscription is a monument of very great importance, and the only certain thing of the kind hitherto discovered in this empire, it may not be amiss to explain the principal passages of it. You have a representative copy of this inscription and stone in Father Kircher's *China Illustrata*, which he assures us is very exact; and Hornius, and some other Protestants, who would have had it a forgery, without any the least ground, have been refuted by some of their own brethren, who have cooler heads, and more understanding."

'Let us now examine the Chinese part of this inscription according to the translation of some learned Jesuits. The first colum lays down the groundwork of the Christian faith,—the existence of a Godhead in three persons, the Creator of all things. It is remarkable that these Syrians use the word Aloho (Jehovah); which they did most certainly, because they could find no word in the Chinese tongue, to convey the idea Christians have of the true God.

'The second and third columns continue to explain the mystery of the creation, the fall of the first man by the seduction of the Devil, who is called Satan, a name quite foreign to the

Chinese tongue. The fourth explains the advent of Jesus Christ by his incarnation. In the same column is the word *Taçin*, which must here signify Judæa; and there is also a reference to the star in the east. Mention is also made of baptism, and of several ceremonies practiced by the Christians. In the sequel of this inscription, there is reference to the preaching of the gospel in China; and it is said that in the time of Taizan-ven, a holy man called Olopuen or Lopuen, came hither from Taçin, conducted by the blue clouds, and by observing the course of the winds.'

Here we close our extracts from Renaudot; and with one or two remarks must leave the subject, our limits not allowing us to say more. These Syrians seem to have been of the sect of the Nestorians; and, entering the country in the seventh century, to have continued a succession of labors for three or four hundred years; but to make this matter perfectly satisfactory, much more ample testimony is needed. As a topic of ecclesiastical history, this subject opens a wide range, and invites the attention of those who are interested in such inquiries.

Journal of a residence in Siam, and of a voyage along the coast of China to Mantchou Tartary, by the Rev. CHARLES GUTZLAFF.

(*Continued from page* 25.)

GREAT numbers of the agriculturists in Siam are Peguans, or Mons (as they call themselves). This nation was formerly governed by a king of its own, who waged war against the Burmans and Siamese, and proved successful. But having, eventually, been overwhelmed, alternately, by Burman and Siamese armies, the Peguans are now the slaves of both. They are a strong race of people, very industrious in their habits, open in their conversation, and cheerful in their intercourse. The new palace which the king of Siam has built, was principally erected by their labor, in token of the homage paid by them to the 'lord of the white elephant.' Their religion is the same with that of the Siamese. In their dress, the males conform to their masters; but

the females let their hair grow, and dress differently from the Siamese women. Few nations are so well prepared for the reception of the gospel as this; but, alas! few nations have less drawn the attention of European philanthropists.

The Siamese are in the habit of stealing Burmans, and making them their slaves. Though the English have of late interposed with some effect, they nevertheless delight in exercising this nefarious practice. There are several thousand Burmans living, who have been enslaved in this way, and who are compelled to work harder than any other of his Majesty's subjects. They are held in the utmost contempt, treated barbarously, and are scarcely able to get the necessaries of life.

Perhaps no nation has been benefited by coming under the Siamese dominion, with the exception of the Malays. These Malays, also, are principally slaves or tenants of large tracts of land, which they cultivate with great care. They generally lose, as almost every nation does in Siam, their national character, become industrious, conform to Siamese customs, and often gain a little property. With the exception of a few hadjis, they have no priests; but these exercise an uncontrolled sway over their votaries, and know the art of enriching themselves, without injury to their character as saints. These hadjis teach also the Koran, and have generally a great many scholars, of whom, however, few make any progress, choosing rather to yield to paganism, even so far as to throw off their turbans, than to follow their spiritual guides.

There are also some Moors resident in the country, who are styled emphatically by the Siamese, *Kah*, strangers, and are mostly country-born. Their chief and his son Rasitty enjoy the highest honors with his Majesty; the former being the medium of speech, whereby persons of inferior rank convey their ideas to the royal ear. As it is considered below the dignity of so high a potentate as his Siamese Ma-

jesty, to speak the same language as his subjects have adopted, the above-mentioned Moorman's office consists in moulding the simplest expressions into nonsensical bombast, in order that the speech addressed to so mighty a ruler may be equal to the eulogiums bestowed upon Budha. Yet by being made the medium of speech, this Moor has it in his power to represent matters according to his own interest, and he never fails to make ample use of this prerogative. Hence no individual is so much hated or feared by the nobles, and scarcely any one wields so imperious a sway over the royal resolutions. Being averse to an extensive trade with Europeans, he avails himself of every opportunity to shackle it, and to promote intercourse with his own countrymen, whom he nevertheless squeezes whenever it is in his power. All the other Moormen are either his vassals or in his immediate employ, and may be said to be an organized body of wily constituents. They do not wear the turban, and they dispense with the wide oriental dress; nor do they scruple even to attend at pagan festivals and rites, merely to conciliate the favor of their masters, and to indulge in the unrestrained habits of the Siamese.

In the capacity of missionary and physician, I came in contact with the Laos or Chans, a nation scarcely known to Europeans. I learnt their language, which is very similar to Siamese, though the written character, used in their common as well as sacred books, differs from that of the Siamese. This nation, which occupies a great part of the eastern peninsula, from the northern frontiers of Siam, along Camboja and Cochinchina on the one side, and Burmah on the other, up to the borders of China and Tonquin, is divided by the Laos into Lau-pung-kau (white Laos), and Lau-pung-dam (black or dark Laos), owing partly to the color of their skin. These people inhabit mostly mountainous regions; cultivate the ground, or hunt; and live under the government of many petty princes, who are depend-

ant on Siam, Burmah, Cochinchina, and China. Though their country abounds in many precious articles, and among them, a considerable quantity of gold, yet the people are poor, and live even more wretchedly than the Siamese, with the exception of those who are under the jurisdiction of the Chinese. Though they have a national literature, they are not very anxious to study it; nor does it afford them a fountain of knowledge. Their best books are relations of the common occurrences of life, in prose; or abject tales of giants and fairies. Their religious books in the Pali language are very little understood by their priests, who differ from the Siamese priests only in their stupidity. Although their country may be considered as the cradle of Budhism in these parts, because most of the vestiges of Samo Nakodum, apparently the first missionary of paganism, are to meet with in their precincts; yet the temples built in honor of Budha, are by no means equal to those in Siam, nor are the Laos as superstitious as their neighbors. Their language is very soft and melodious, and sufficiently capacious to express their ideas.

The Laos are dirty in their habits, sportful in their temper, careless in their actions, and lovers of music and dancing in their diversions. Their organ, made of reeds, in a peculiar manner, is among the sweetest instruments to be met with in Asia. Under the hand of an European master, it would become one of the most perfect instruments in existence. Every noble maintains a number of dancing boys, who amuse their masters with the most awkward gestures, while music is playing in accordance with their twistings and turnings.

The southern districts carry on a very brisk trade with Siam, whither the natives come in long, narrow boats, covered with grass; importing the productions of their own county, such as ivory, gold, tiger skins, aromatics, &c.; and exporting European and Indian manufactures, and some articles of Siamese

industry. The trade gave rise, in 1827, to a war with the Siamese, who used every stratagem to oppress the subjects of one of the Laos tributary chiefs, Chow-vin-chan. This prince, who was formerly so high in favor with the late king of Siam, as to be received, at his last visit, in a gilded boat, and to be carried in a gilded sedan chair, found the exorbitant exactions of the Siamese governor on the frontier, injurious to the trade of his subjects and to his own revenues. He appiled repeatedly, to the court at Bangkok for redress: and being unsuccessful, he then addressed the governor himself: but no attention was paid to his grievances. He finally had recourse to arms, to punish the governor, without any intention of waging war with the king, an event for which he was wholly unprepared. His rising, however, transfused so general a panic among the Siamese, that they very soon marched *en masse* against him, and met with immediate success. From that moment the country became the scene of bloodshed and devastation. Paya-meh-tap, the Siamese commander-in-chief, not only endeavored to enrich himself with immense spoils, but committed the most horrible acts of cruelty, butchering all, without regard to sex or age. And whenever this was found too tedious, he shut up a number of victims together, and then either set fire to the house, or blew it up with gunpowder. The number of captives (generally country people), was very great. They were brought down the Meinam on rafts; and were so short of provision, that the major part died from starvation: the remainder were distributed among the nobles as slaves, and were treated more inhumanly than the most inveterate enemies; while many of the fair sex were placed in the harems of the king and his nobles.

Forsaken by all his subjects, Chow-vin-chan fled with his family to one of the neighboring Laos chiefs; in the meantime, the Cochinchinese sent an envoy to interpose with the Siamese commander-in-

chief on his behalf. he envoy was treacherously murdered by the Siamese, together with hie whole retinue, consisting of 100 men, of whom one only was suffered to return to give an account of the tragedy. Enraged at this breach of the law of nations, but feeling themselves too weak to revenge cruelty by cruelty, the Cochinchinese then sent an ambassador to Bangkok, demanding that the author of the murder should be delivered up; and, at the same time, declaring Cochinchina the mother of the Laos people, while to Siam was given the title of father. Nothing could be more conciliatory than the letter addressed on the occasion, to the king of Siam; but the latter refusing to give any decisive answer to this and other messages repeatedly sent to him, himself dispatched a wily politician to Hué, who, however, was plainly refused admittance, and given to understand that the kings of Siam and Cochinchina ceased henceforth to be friends. The king of Siam, who was rather intimidated by such a blunt reply, ordered his principal nobles and Chinese subjects to build some hundred war boats, after the model made by the governor of Ligore.

But, whilst these war boats, or as they might be more appropriately called pleasure boats, were building, Chow-vin-chan, with his whole family, was betrayed into the hands of the Siamese. Being confined in cages, within sight of the instruments of torture, the old man, worn out by fatigue and hard treatment, died; while his son and heir to the crown effected his escape. Great rewards were offered for the latter, and he was found out, and would have been instantly murdered, but climbing up to the roof of a pagoda, he remained there till all means of escape failed, when he threw himself down upon a rock, and perished. The royal race of this Laos tribe, Chan-Pung-dam, is now extinct, the country is laid waste, the peasants, to the number of 100,000 have been dispersed over different parts of

Siam; and the whole territory has been brought, notwithstanding the remonstrances of the court of Hué, under the immediate control of the Siamese, who are anxious to have it peopled by other tribes. Those Laos nobles who yielded to the Siamese at the first onset, are at present kept confined in the spacious buildings of the Samplung pagoda, a temple erected by the father of Paya-meh-tap, on the banks of the Meinam, near the city of Bangkok. I paid them a visit there, and found them exceedingly dejected, but open and polite in their conversation. They cherish the hope that they shall be sent back to their native country, relying on the compassion of his Siamese Majesty, who forgives even when no offense has been given.

Although the Laos, generally, are in a low state of civilization, yet there are some tribes, amongst their most inaccessible mountains, inferior even to the rest of the nation. One of the most peaceful of these are the Kahs. The Laos, imitating the Siamese, are in the habit of stealing individuals of this tribe, and bringing them to Bankok for sale. Hence I have been able to converse with some of the Kahs, who stated to me, that their countrymen live peaceably and without wants, on their mountains, cultivating just so much rice as is sufficient for their own use; and that they are without religion or laws, in a state of society not far superior to that of herding elephants. Nevertheless, they seem capable of great improvement, and under the hand of a patient minister of Christ, may be as much benefited by the divine Gospel, as have been the lately so savage inhabitants of Tahiti or Hawaii.

Some Laos, who were sent by their chiefs, a few years ago, with a Chinese mandarin from the frontiers of China, appeared a superior class of people, though speaking the same language as the other tribes. They have been greatly improved by their intercourse with the Chinese, to whose emperor they are accustomed to send regular tribute, by the hands of an embassador.

Amongst the various races of people who inhabit Siam, there are also Kamehs or natives of Camboja. This country, situated to the southeast of Siam, is doubtless of higher antiquity than any of the surrounding states. The name Camboja occurs in the Ramayana and other ancient Hindoo poems; and in the earliest accounts of the country, Hindostan is mentioned as the cradle of Budhism. The language of the Cambojans differs materially from the Siamese, and is more harsh, but at the same time also more copious. Their literature is very extensive, and their books are written in a character called *Khom*, which is used by the Siamese only in writing their sacred Pali books. Most of their books, and, with the exception of the national laws and history, perhaps all,—are in poetry. They treat generally on very trivial subjects, abound in repetitions, and are often extremely childish. I have seen a geographical work, written some centuries ago, which is more correct than Chinese works of the same kind.

Camboja was very long ruled by its own princes; but lately, disunion induced two brothers to take up arms against each other. Cochinchina and Siam both profited by this discord, and divided the country between themselves, while one of the princes fled to Cochinchina, and three to Siam. I was acquainted with two of the latter, the third having died. They entertain the hope that their country will yet be restored to them, since they did nothing to forfeit it. The younger of the two is a man of genius, and ready to improve his mind, but too childish to take advantage of any opportunity which may offer to him. The Cambojans are a cringing, coarse people, narrow-minded, insolent, and officious, as circumstances require. They are, however, open to conviction, and capable of improvement. The males are many of them well-formed, but the females are very vulgar in their appearance. They are on equality with their neighbors, in regard to

filth and wretchedness, and are by no means inferior to them in laziness. They carry on scarcely any trade except in silk stuffs, which they fabricate themselves, although to do so is contrary to the institutes of Budha, because the life of the silkworm is endangered during the process. To spend hours before their nobles in the posture of crouching dogs, to chew betelnut, and to converse in their harsh language, are the most agreeable amusements of this people.

Camboja is watered by the Meinam kom, a large river, which takes its rise in Tibet. Like the southern part of Siam, the land is low and fertile, and even well-inhabited. The principal emporium is Luknooi (so called by the natives), the Saigon of Europeans. This place has many Chinese settlers within its precincts, and carries on, under the jurisdiction of the Cochinchinese, a very brisk trade, (principally in betelnut and silk), both with Singapore and the northern ports of China. The capital of Camboja is surrounded by a wall, erected in high antiquity. The country itself is highly cultivated, though not to the extent that it might be; for, as the people are satisfied with a little rice and dry fish, they are not anxious to improve their condition by industry.

Hitherto Camboja has been the cause of much hostility between Siam and Cochinchina; each nation being anxious to extend its own jurisdiction over the whole country. Even so late as last year, a Cochinchinese squadron, collected at Luknooi, was about to put out to sea in order to defend the Cambojan coast against an expected descent of the Siamese; while at the same time, the Cambojans are anxious to regain their liberty, and to expel the Cochinchinese, their oppressors.

Cochinchina or Annam, united by the last revolution with Tonking, has always viewed Siam with the greatest distrust. Formerly, the country was divided by civil

contests; but when a French bishop had organized the kingdom, and amplified its resources under the reign of Coung Shung, Annam could defy the prowess of Siam. Even when the French influence had ceased, and the country had relapsed into its former weakness, the Cochinchinese continued to keep a jealous eye on Siam. The Siamese, conscious of their own inferiority, burnt, on one occasion, a large quantity of timber collected for ships of war, which were to have been built in a Cochinchinese harbor; they have also been successful in kidnapping some of the subjects of Annam; and the captives have mostly settled at Bangkok, and are very able tradesmen. If the character of the Cochinchinese was not deteriorated by the government, the people would hold a superior rank in the scale of nations. They are lively, intelligent, inquisitive, and docile, though uncleanly and rather indolent. This indolence, however, results from the tyranny of government, which compels the people to work most of the time for its benefit. The Cochinchinese pay great regard to persons acquainted with Chinese literature. Their written language differs materially from their oral; the latter is like the Cambojan, while the former is similar to the dialect spoken on the island of Hainan.

It remains now to make some remarks on the introduction of Christianity into Siam. When the Portuguese first came to this country, in 1722, they immediately propagated their own religious tenets. The French missionaries came to the country some time afterwards, by land. They had high anticipations of success from the assistance of the Cephalonian Phaulkon; and, as soon as the French embassy arrived, and French influence gained the ascendancy, they increased the number of able laborers. Two of them even shaved their heads, and conformed to the customs of the Siamese talapoys or priests, under pretence of leaning the Pali langnage. But, when the treachery of Phaulkon had been discovered,

he himself killed, and the French expelled, the influence of the priests vanished, the number of their converts, instead of increasing, rapidly diminished; and the two individuals, who went to live with the Siamese priests, were never more heard of. Though the French missionaries have maintained their station here to this day, yet at times they have been driven to great straits, and subject to frequent imprisonments.

It is astonishing that, while in all other countries, where Romanists have entered, their converts have been numerous, there have never been but a few in Siam. At present, only a small number,—mostly the descendants of Portuguese, who speak the Cambojan and Siamese languages,—constitute their flock; they have at Bangkok, four churches; at Chantibon, one; and lately, a small one has been built at Yutiya, the ancient capital. Yet, all this would be of little consequence, if even a few individuals had been converted to the Saviour, by the influence of the Holy Spirit. But, to effect this change of heart and life, seems, alas! never to have been the intention of their spiritual guides, or the endeavor of their followers. I lament the degradation of people, who so disgrace the name of Christians; and would earnestly wish that never any converts of such a description had made.

The labors of the protestant mission have hitherto only been preparatory, and are in their incipient state. However, the attention of all the different races of people who inhabit Siam, has been universally roused; and they predict the approach of the happy time, when even Siam shall stretch forth its hands to the Savior of the world.

A country so rich in productions as Siam, offers a large field for mercantile enterprise. Sugar, sapanwood, beche-de-mar, birdsnests, sharksfins, gamboge, indigo, cotton, ivory, and other articles, attract the notice of a great number of Chinese traders, whose junks eve vear, in February, March, and the beginning of

April, arrive from Hainan, Canton, Soakah, (or Soo-ae-ka, in Chaouchow-foo,) Amoy, Ningpo, Seäng-hae, (or Shanghae hëen, in Keängnan,) and other places. Their principal imports consist of various articles for the consumption of the Chinese, and a considerable amount of bullion. They select their export cargo according to the different places of destination, and leave Siam in the last of May, in June, and July. These vessels are about 80 in number. Those which go up to the Yellow sea, take mostly, sugar, sapanwood, and betelnut. They are called *pak-tow sun* (or *pih-tow chuen*, white-headed vessels), are usually built in Siam, and of about 260 or 300 tons, and are manned by Chaouchow men, from the eastern district of Canton province. The major part of these junks are owned, either by Chinese settlers at Bangkok, or by the Siamese nobles. The former put on board as supercargo, some relative of their own, generally a young man, who has married one of their daughters; the latter take surety of the relatives of the person, whom they appoint supercargo. If any thing happens to the junk, the individuals who secured her are held responsible, and are often, very unjustly, thrown into prison.—Though the trade to the Indian archipelago is not so important, yet about 30 or 40 vessels are annually dispatched thither from Siam.

Chinese vessels have generally a captain, who might more properly be styled supercargo. Whether the owner or not, he has charge of the whole cargo, buys and sells as circumstances require; but has no command whatever over the sailing of the ship. This is the business of the *hochang* or pilot. During the whole voyage, to observe the shores and promontories, are the principal objects, which occupy his attention day and night. He sits steadily on the side of the ship, and sleeps when standing, just as it suits his convenience. Though he has, nominally, the command over the sailors, yet they obey him only when they find it agreeable to their own wishes; and they scold and

brave him, just as if he belonged to their own company. Next to the pilot (or mate) is the to-kung (helmsman), who manages the sailing of the ship; there are a few men under his immediate command. There are, besides, two clerks; one to keep the accounts, and the other to superintend the cargo that is put on board. Also, a comprador to purchase provisions; and a heäng-kung (or priest), who attends to the idols, and burns, every morning, a certain quantity of incense, and of gold and silver paper. The sailors are divided into two classes; a few, called tow-muh (or headmen), have charge of the anchor, sails, &c.; and the rest, called ho-ke (or comrads), perform the menial work, such as pulling ropes, and heaving the anchor. A cook and some barbers make up the remainder of the crew.

All these personages, except the second class of sailors, have cabins, long narrow holes, in which one may stretch himself, but cannot stand erect. If any person wishes to go as a passenger, he must apply to the tow-muh, in order to hire one of their cabins, which they let on such conditions as they please. In fact, the sailors exercise full control over the vessel, and oppose every measure, which they think may prove injurious to their own interest; so that even the captain and pilot are frequently obliged, when wearied out with their insolent behavior, to crave their kind assistance, and to request them to show a better temper.

The several individuals of the crew form one whole, whose principal object in going to sea is trade, the working of the junk being only a secondary object. Every one is a shareholder, having the liberty of putting a certain quantity of goods on board, with which he trades, wheresoever the vessel may touch, caring very little about how soon she may arrive at the port of destination.

The common sailors receive from the captain nothing but dry rice, and have to provide for themselves their other fare, which is usually very slender.

These sailors are not, usually, men who have been trained up to their occupation, but wretches, who were obliged to flee from their homes; and they frequently engage for a voyage, before they have ever been on board a junk. All of them, however stupid, are commanders; and if anything of importance is to be done, they will bawl out their commands to each other, till all is utter confusion. There is no subordination, no cleanliness, no mutual regard or interest.

The navigation of junks is performed without the aid of charts, or any other helps, except the compass; it is mere coasting, and the whole art of the pilot consists in directing the course according to the promontories in sight. In time of danger, the men immediately lose all courage; and their indecision frequently proves the destruction of their vessel. Although they consider our mode of sailing as somewhat better than their own, still they cannot but allow the palm of superiority to the ancient craft of the 'celestial empire.' When any alteration or improvement is proposed, they will readily answer,—if we adopt this measure we shall justly fall under the suspicion of barbarism.

The most disgusting thing on board a junk is idolatry, the rites of which are performed with the greatest punctuality. The goddess of the sea is Ma-tsoo po, called also Teën-how, or 'Queen of heaven.' She is said to have been a virgin, who lived some centuries ago in Fuhkeën, near the district of Fuhchow. On account of having, with great fortitude, and by a kind of miracle, saved her brother who was on the point of drowning, she was deified, and loaded with titles, not dissimilar to those bestowed on the Virgin Mary. Every vessel is furnished with an image of this goddess, before which a lamp is kept burning. Some satellites, in hideous shape, stand round the portly queen, who is always represented in a sitting posture. Cups of tea are placed before her, and some tinsel adorns her shrine.

When a vessel is about to proceed on a voyage, she is taken in procession to a temple, where many offerings are displayed before her. The priest recites some prayers, the mate makes several prostrations, and the captain usually honors her, by appearing in a full dress before her image. Then an entertainment is given, and the food presented to the idol is greedily devoured. Afterwards the good mother, who does not partake of the gross earthly substance, is carried in front of a stage, to behold the minstrels, and to admire the dexterity of the actors; thence she is brought back, with music, to the junk, where the merry peals of the gong receive the venerable old inmate, and the jolly sailors anxiously strive to seize whatever may happen to remain of her banquet.

The care of the goddess is intrusted to the priest, who never dares to appear before her with his face unwashed. Every morning he puts sticks of burning incense into the censer, and repeats his ceremonies in every part of the ship, not excepting even the cook's room. When the junk reaches any promontory, or when contrary winds prevail, the priest makes an offering to the spirits of the mountains, or of the air. On such occasions (and only on such), pigs and fowls are killed. When the offering is duly arranged, the priest adds to it some spirits and fruits, burns gilt paper, makes several prostrations, and then cries out to the sailors,—"follow the spirits,"—who suddenly rise and devour most of the sacrifice. When sailing out of a river, offerings of paper are constantly thrown out near the rudder. But to no part of the junk are so many offerings made as to the compass. Some red cloth, which is also tied to the rudder and cable, is put over it; incense sticks in great quantities are kindled; and gilt paper, made into the shape of a junk, is burnt before it. Near the compass, some tobacco, a pipe, and a burning lamp are placed, the joint property of all; and hither they all crowd to enjoy themselves.

When there is a calm, the sailors generally contribute a certain quantity of gilt paper, which, pasted into the form of a junk, is set adrift. If no wind follows, the goddess is thought to be out of humor, and recourse is had to the demons of the air. When all endeavors prove unsuccessful, the offerings cease, and the sailors wait with indifference.

Such are the idolatrous principles of the Chinese, that they never spread a sail without having conciliated the favor of the demons, nor return from a voyage without showing their gratitude to their tutelar deity. Christians are the servants of the living God, who has created the heavens and the earth ; at whose command the winds and the waves rise or are still ; in whose mercy is salvation, and in whose wrath is destruction: how much more, then, should they endeavor to conciliate the favor of the Almighty, and to be grateful to the Author of all good! If idolaters feel dependent on superior beings ; if they look up to them for protection and success ; if they are punctual in paying their vows ; what should be the conduct of nations, who acknowledge Christ to be their Saviour? Reverence before the name of the Most High ; reliance on his gracious protection ; submission to his just dispensations ; and devout prayers, humble thanksgiving, glorious praise to the Lord of the earth and of the sea, ought to be habitual on board our vessels ; and if this is not the case, the heathen will rise up against us in the judgment, for having paid more attention to their dumb idols, than we have to the worship of the living and true God.

The Chinese sailors are, generally, as intimated above, from the most debase classd of people. The major part of them are opium-smokers, gamblers, thieves, and fornicators. They will indulge in the drug till all their wages are squandered ; they will gamble as long as a farthing remains: they will put off their only jacket and give it to a prostitute. They are poor and in debt ; they cheat, and are cheated by one another,

whenever it is possible; and when they have entered a harbor, they have no wish to depart till all they have is wasted, although their families at home may be in the utmost want and distress. Their curses and imprecations are most horrible, their language most filthy and obscene; yet they never condemn themselves to eternal destruction. A person who has lived among these men would be best qualified to give a description of Sodom and Gomorrah, as well as to appreciate the blessings of Christianity; which, even in its most degenerate state, proves a greater check on human depravity, than the best arranged maxims of men.

The whole coast of China is very well known to the Chinese themselves. As their whole navigation is only coasting, they discover, at a great distance, promontories and islands, and are seldom wrong in their conjectures. They have a directory; which, being the result of centuries of experience, is pretty correct, in pointing out the shoals, the entrances of harbors, rocks, &c. As they keep no dead reckoning, nor take observations, they judge of the distance they have made by the promontories they have passed. They reckon by divisions, ten of which are about equal to a degree. Their compass differs materially from that of Europeans. It has several concentric circles; one is divided into four, and another into eight parts, somewhat similar to our divisions of the compass; a third is divided into twenty-four parts, in conformity to the horary division of twenty-four hours, which are distinguished by the same number of characters or signs; according to these divisions, and with these signs, the courses are marked in their directory, and the vessel steered.

China has, for centuries, presented to the Romanists a great sphere for action. Latterly, the individuals belonging to the mission, have not been so eminent for talents as their predecessors, and their influence

has greatly decreased. Although the tenets of their religion are proscribed, some individuals belonging to their mission, have always found their way into China; at the present time, they enter principally by the way of Fuhkeën. It would have been well, at the time they exercised a great influence over the mind of Kanghe, if,—by representing European character in its true light, and showing the advantages to be derived from an open intercourse with western nations,—they had endeavored to destroy the wall of separation, which has hitherto debarred the Chinese from marching on in the line of national improvement. Their policy did not admit of this; the only thing they were desirous of, was to secure the trade to the faithful children of the mother church, and the possession of Macao to the Portuguese. In the latter, they succeeded; in the former, all their exertions have been baffled by the superior enterprising spirit of Protestant nations; and their own system of narrow policy has tended, not only to exclude themselves from what they once occupied, but to excite the antipathy of the Chinese government against every stranger.

Protestant missionaries, it is to be hoped, will adopt a more liberal policy; while they preach the glorious gospel of Christ, they will have to show that the spread of divine truth opens the door for every useful art and science; that unshackled commercial relations will be of mutual benefit; and that foreigners and Chinese, as inhabitants of the same globe, and children of the same Creator, have an equal claim to an amicable intercourse, and a free reciprocal communication. Great obstacles are in the way, and have hitherto prevented the attainment of these objects; but, nevertheless, some preparatory steps have been taken; such as the completion of a Chinese and English dictionary, by one of the most distinguished members of the Protestant mission; the translation of the Bible; the publication of tracts

on a great variety of subjects; the establishment of the Anglo-Chinese college, and numerous schools; and other different proceedings, all for the same purpose.

One of the greatest inconveniences in our operations has been, that most of our labors, with the exception of those of Drs. Morrison and Milne, were confined to Chinese from the Canton and Fuhkeën provinces, who annually visit the ports of the Indian Archipelago, and many of whom become permanent residents abroad. When the junks arrived in those ports, we were in the habit of supplying them with books, which found their way to most of the emporiums of the Chinese empire. As no place, south of China, is the rendezvous of so many Chinese junks as Siam, that country has been the most important station for the distribution of Christian and scientific books. And, moreover, a missionary residing there, and coming in contact with a great many people from the different provinces, may render himself endeared to them, and so gain an opportunity of entering China, without incurring any great personal risk.

All these advantages had long ago determined the minds of Mr. Tomlin and of myself, to make an attempt to enter China, in this unobtruding way; but indisposition snatched from my side a worthy fellow-laborer, and peculiar circumstances also prolonged my stay in Siam, till a geat loss in the death of a beloved partner, and a severe illness, made me anxious to proceed on my iutended voyage. Although I had been frequently invited to become a passenger, yet my first application to the captain of a junk, destined to Teëntsin, the commercial emporium of the capital, met with a repulse. This junk, afterwards left Siam in company with us, and was never more heard of. The refusal of Jin, the captain, was re-echoed by several others; till, unexpectedly, the Siamese embassador, who had to go to Peking this year, promised to take me gratis to the capital,

in the character of his physician. He had great reason to desire the latter stipulation, because several of his predecessors had died for want of medical assistance. I gladly hailed this opportunity of an immediate entrance into the country, with a desire of doing everything that Providence should put in my way, and enable me to accomplish. But I was sorely disappointed; for by the intervention of a gentleman, who wished to detain me in Siam, the embassador did not fulfill his proposals.

(*To be continued.*)

MISCELLANIES.

A CHRISTIAN.—Since we intend the Chinese Repository to be a decidedly *Christian* publication, it seems but right that we should declare our opinion of the import of that word. "There are few words," says Dr. Wardlaw, "which have, in their ordinary use, differed more widely from their original application than the term Christian. In its original use, it was descriptive of a comparatively small number of men, who were distinguished from the rest of the world, by a singular and striking peculiarity of sentiments and character. In the use generally made of it *now*, it can hardly, with truth, be said that it is descriptive of principles and character at all; for it is applied, indiscriminately, to persons whose principles and characters are diametrically opposite. The appellation, according to its obvious etymology, must signify some relation or other to Christ, sustained by the persons who are called by it; and the simplest and most general idea we can attach to it is, that of a *follower or adherent* of Christ.

"But, what is implied in being a genuine adherent or follower of Christ? I answer:—it implies *being a disciple of Christ, and a believer of His doctrine;—being a lover of Christ;—an obedient subject and imitator of Christ; and one who lookss for his second coming, to judge the world, and to separate for ever between the righteous and the wicked.*"

To be more particular;—(1,) an implicit belief in, and cordial reception of, whatever the Lord Jesus Christ taught;—(2,) an affectionate loyalty to his person, his cause, and his people;—(3.) obedience to his precepts, and imitation of his example;—and (4,) a patient waiting for his second advent;—these we consider to be the marks of a true Christian, in whatever nation, or in connection with whatever church he is found.

We call no man master; neither Calvin, nor Arminius, nor Arius, nor Socinus. We acknowledge the Lord Jesus Christ *alone* as the head of his church, the true members of which are certainly known only to himself. Although the Scriptures are our sole rule of faith and practice; we believe, generally, in points of doctrine with the formularies of the church of England and Scotland, and with the evangelical Congregationalists, both in England and America. We can go far with a Romanist divine, such as Fenelon; join heartily with Episcopalians, such as bishops Horne and Porteus; with Presbyterians, such as Brown and Chalmers; with English Independents, such as Baxter, Henry, and Bogue; with American divines, such as presidents Edwards and Dwight; with Baptists and Methodists also, such as Robert Hall and Whitfield; and with Moravians, such as Zinzendorf, and a host of their modern missionaries.

We are not bigots to any form of church government; but we are not friends to the union of church and state. We can use a liturgical service or dispense with it; but we cannot submit to have it exclusively forced upon us, or to be forbidden to pray without book. To make proselytes from one communion to another is not our object; but to diffuse Scriptural principles, to persuade men to turn from merely human dogmas, to a cordial reception of divinely revealed truth,—to convert from sin to holiness,—and to bring our fellow-sinners of every religion, and of every rank, from the slavery of Satan to the service of God;—these are our objects,—objects for which we would daily pray and labor, spend and be spent. God grant that we may be the means of saving some!

Friendship.—Lord Shaftesbury defines friendship to be, "*the peculiar relation* which is formed by a consent or harmony of minds, by mutual esteem, and reciprocal tenderness and affection."

The Chinese characters for friend 朋友 are made of *flesh* joined to *flesh*, and *hand* to *hand*. *Păng* is the name of the first character, and *yew* of the second. A *păngyew*, or friend, in Chinese, is defined to be "one of the same mind," intention, or disposition. But, as minds are not all virtuous, to be of the same mind with another person, or to like each other and be friends, does not necessarily imply any excellence in either of the two. The friendship, therefore, of minds not virtuous, cannot itself be a virtue. Hence friendship in the abstract is not inculcated, nor regulated by rules in the New Testament. How could Christianity give rules for the friendships of wicked men! Friendship (*raieh*) in Hebrew, denotes, to take pleasure in reciprocally. The Greek words φιλος, and Latin *amicus*, denote loving each other. Now the friendship of the virtuous and pious, or the reciprocal love of such persons, is abundantly enjoined in the Christian code. The noble infidel, therefore, when he imputed

the omission of friendship as a capital defect in Evanglical ethics, does not seem to have thought very clearly on the subject.

The friendship of the virtuous is both inculcated and exemplified in the Holy Scriptures. Not indeed the isolated and selfish attachment of two individuals; but the more generous attachment which even the Chinese pagan, Mencius, desired to attain,—a friendship for all virtuous men—first, of his own village, then of his own nation,—next, of the whole world,—and lastly, of all the pious dead, by studying and praising their works.

We incline to think with Soame Jenyns, that the selfish friendship which has been so much extolled by philosophers, poets and divines, is not very compatible with the genius and spirit of the Gospel. Bishop Porteus is unwilling to go with the elegant defender of Christianity just referred to; and argues, as others had before, that our Savior himself had a peculiar friendship for the beloved disciple John, and for the family of Lazarus. But this was a friendship, says the bishop, the direct opposite of those celebrated instances of pagan friendship, of which we hear so much in ancient story. The characteristics of these commonly were, a haughty and overbearing spirit; a vindictive, implacable, and impetuous temper, regardless of justice, honesty, and humanity in behalf of those partners in iniquity whom they chose to call their friends. Such wild extravagances as these, as well as those confederacies in vice, which young men, even now, sometimes compliment with the name of friendship, are indeed diametrically opposite to the genius of Christianity. Such friendship is strongly forbidden. The friendship of the world—that is of the vicious—is enmity with God. Alas! what can such friends do in the hour of death, and in the day of judgment.

Friendship has a place in the ethics of Confucius; but he takes the term friend, in a loose vague sense, as it is sometimes used in common language now, when Chinese speak of 'flesh and wine friends;'—the friends of good cheer. He said, "There are three sorts of friends who do one good; three that do harm. The plain-spoken, the sincere-hearted, and the well-informed, are useful friends; those of pompous, showy exterior, of easy, soft compliance, and of flattering lips, are hurtful friends." He said again, "Have no friend inferior to yourself (i. e. in knowledge or virtue)." On two occasions, he advised that one friend should not often reiterate his expostulations to another. "If a friend will not listen," says he, "desist; for by perseverance you will create distance, and bring insult on yourself." Tsăngtsze, another worthy of the Confucian school, examined himself daily, whether he had adhered strictly to truth in all his dealings with his friends. Those who are required to adhere to truth with all men, whether friends or foes, as Christians are, can have little occasion for this special self-examination. But friendship, patriotism, and love, to the degree to which they have been

carried, and are daily carried by the selfish or the mistaken, inasmuch as they withdraw from God and the creatures those affections and services which are due, in order to bestow them, with a lavish hand, on the region, or on the individual that has been set up as an idol,—are not only undeserving the name of virtues, but are vices. The "*pro patria*" often heard in the mouths of some Christians of Europe and America, vitiates even their benevolence; because it is evident, the glory of their own nation is a motive which takes precedence of the glory of God, and the good of men. "It was one great object of the Christian religion to introduce into the world a temper of universal benevolence and goodwill. With that view, its business was not to contract, but to expand, our affections as much as possible; to throw down all the little mean fences and partitions made by seas or rivers, literal mountains or artificial hills, within which the human heart is too apt to intrench itself, and to lay it open to nobler views, to a large and more liberal sphere of action."

Voltaire has spoken well on the subject before us. "Friendship," said he, "is a tacit contract between two sensible and virtuous persons. *Sensible*, I say, for a monk or a hermit may not be wicked, and yet may live a stranger to friendship. I add, *virtuous*, for the wicked have only *accomplices*; the voluptuous have *companions*; the designing have *associates*; the men of business have *partners*; the politicians have *factious bands*; idle men have their *lounging* connections; princes have *courtiers*, *flatterers*, *favorites*, &c., but virtuous men alone have friends." Let the followers of Voltaire listen to this testimony of their apostle, who on his death-bed, though surrounded by "accomplices, companions, associates, courtiers, and flatterers,—died friendless," his associates playing at cards, whilst he was in the agonies of death!

In a worldly sense, "every man is (or would be) friend to him that giveth gifts." The rich hath many friends, but the poor man is despised of his neighbor. Wealth maketh many friends. 'Flesh and wine friends' are indeed numerous enough, but a friend that loveth at all times, in adversity as well as prosperity,—a friend that sticketh closer than a brother, is rare; and is not at any man's option. No man can compel the friendship of others, and therefore to have a friend is a happiness, but a not duty. The most friendly feelings and sentiments are, moreover, often rejected by the other party. Therefore it is no man's duty to have friends, any more than it is to be rich, and prosperous. If a good man have them, he must not idolize them, nor "suffer sin" upon them. Trust not in a friend,—that is, to diminish your trust in God your Savior. Woe to the man who trusteth in man, and maketh flesh his arm! Yet on the other hand, the Christian must still love his poor brother,—his virtuous friend, though in the midst of scorn, destitution, and persecution. The Christian must lay down his life for his brother, in cases of extremity; and no greater love hath any man than this that a

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We incline to think with Soame Jenyns, that the selfish friendship which has been so much extolled by philosophers, poets and divines, is not very compatible with the genius and spirit of the Gospel. Bishop Porteus is unwilling to go with the elegant defender of Christianity just referred to; and argues, as others had before, that our Savior himself had a peculiar friendship for the beloved disciple John, and for the family of Lazarus. But this was a friendship, says the bishop, the direct opposite of those celebrated instances of pagan friendship, of which we hear so much in ancient story. The characteristics of these commonly were, a haughty and overbearing spirit; a vindictive, implacable, and impetuous temper, regardless of justice, honesty, and humanity in behalf of those partners in iniquity whom they chose to call their friends. Such wild extravagances as these, as well as those confederacies in vice, which young men, even now, sometimes compliment with the name of friendship, are indeed diametrically opposite to the genius of Christianity. Such friendship is strongly forbidden. The friendship of the world—that is of the vicious—is enmity with God. Alas! what can such friends do in the hour of death, and in the day of judgment.

Friendship has a place in the ethics of Confucius; but he takes the term friend, in a loose vague sense, as it is sometimes used in common language now, when Chinese speak of "flesh and wine friends;"—the friends of good cheer. He said, "There are three sorts of friends who do one good; three that do harm. The plain-spoken, the sincere-hearted, and the well-informed, are useful friends; those of pompous, showy exterior, of easy, soft compliance, and of flattering lips, are hurtful friends." He said again, "Have no friend inferior to yourself (i. e. in knowledge or virtue)." On two occasions, he advised that one friend should not often reiterate his expostulations to another. "If a friend will not listen," says he, "desist; for by pertinacious you will create distance, and bring insult on yourself." Tsăngtsze another worthy of the Confucian school, examined himself daily whether he had adhered strictly to truth in all his dealings with his friends. Those who are required to adhere to this with all men, whether friends or foes, as Christians are, can have little occasion for this special self-examination. But friendship, attachment, and love, to the degree to which they have been

carried, and are daily carried by the selfish or the mistaken, inasmuch as they withdraw from God and the creatures those affections and services which are due, in order to bestow them, with a lavish hand, on the region, or on the individual that has been set up as an idol,—are not only undeserving the name of virtues, but are vices. The "*pro patria*" often heard in the mouths of some Christians of Europe and America, vitiates even their benevolence; because it is evident, the glory of their own nation is a motive which takes precedence of the glory of God, and the good of men. "It was one great object of the Christian religion to introduce into the world a temper of universal benevolence and goodwill. With that view, its business was not to contract, but to expand, our affections as much as possible; to throw down all the little mean fences and partitions made by

rs, literal mountains or artificial hills, within which rt is too apt to intrench itself, and to lay it open a large beral sphere of action." ell before us. "Friend- it co wo sensible and vir- I s a hermit may not live riendship. I add, *lices*; the vo- *ssociates*; the *factious* nces have one have stimony ed by as

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man lay down his life for his friend. Ye are my friends, saith the blessed Jesus to his disciples. I have not called you servants but friends. Abraham, the father of the faithful, was called the friend of God. The men of an apostate world may deny to the Christian the blessings of *their* friendship; but since he has the eternal God, the Almighty Savior as a friend, he can well dispense with the boasted boon.

From the whole, then, of this inquiry, as Porteus says with great simplicity, it appears that whoever cultivates the duties described by the gospel, will be of all others the best qualified for a virtuous friendship. But, what is of far more consequence to the world in general, he will also be the best qualified to live without it. Friendship is a blessing, which, like many others in this world, falls to the lot of few; but to the friendless, it must be no small satisfaction to find, that a connection which they often want the inclination, and oftener still the power, to form, is not enjoined, is not recommended, is not even mentioned, in the gospel, and that they may go to Heaven extremely well without it. A faithful friend is indeed, as the son of Sirach no less justly than elegantly expresses it, *the medicine of life;* but for those who are deprived of it, Christianity has otheir medicines, and other consolations in store. Our earthly friends may deceive, nay desert us, may be separated from us, may be converted into our bitterest enemies; but our heavenly friend, Jesus Christ will never leave us, no, never, never, forsake us!

PEACE. *Salam*, 'peace be to you,' has for many ages been the Asiatic salutation. The term implies a wish for every good, for what is life without peace? "Where envy and strife are,"—where war is, "there is confusion and every evil work." The Chinese *Tsing-gan*, 'I wish you repose,' or peace, is not unlike the Hebrew, Arabic, and Persian, *Salam*.

We shall, as we have opportunity in the progress of our work, plead the cause of peace. War, if justifiable at all under the Christian dispensation, is very rarely so. We are much inclined to go with the Friends, called Quakers, on the subject of peace; and to enlist ourselves as soldiers in the armies of America and Europe, that fight for peace,—viz., the *Peace Societies*. We heartily pray, that the reign of Messiah, whose advent was hailed by a multitude of the heavenly host, saying, "Glory to God in the highest, and on earth *peace*," and whose name is "the mighty God, the everlasting Father, and the *Prince of Peace*," may soon become universal.

IDOLATRY. "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them." Exod. 20: 3—5.

That to us is a god on which we bestow our greatest esteem and warmest affections; that which calls forth the most ardent workings of our minds. Hence covetousness, considering wealth the chief good, is declared to be idolatry. Here is the principle of idolatry without the image-worship. But the image-worship is equally abhorrent to the Divine Being.

President Dwight,—of whose work entitled "Theology explained and defended," we are happy to say, several copies have reached China, and one of them is in the English Factory's Library,—has two able discourses on the "falsehood, injustice, and ingratitude; the pride, rebellion, and blasphemy of idolatry, whether internal or external." These we can cordially recommend to the perusal of our readers in China. The learned deists of Europe, and many sceptical Christians, see no harm in idolatry. It is nothing but a little harmless folly; or even a little well intentioned, and they have no doubt, acceptable worship. Whilst they doubt the declaration of Holy Scripture on this subject, they have no doubt of the certainty of their own antiscriptural surmises. The fact is, that deism and scepticism lead men back to the darkness of mere paganism. Lord Shaftesbury's theory, that a regard to rewards or punishments, destroys the nature of virtue, and makes it mean and mercenary, is only the hundredth edition of what proud and atheistical Chinese pagans had published, centuries before: forgetting that his theory supposes the very principle he denies; because, to do good for the sake of an approving conscience, or to avoid remorse, is admitting a *present* reward and punishment, and, therefore, is just as mercenary, as if the reward or punishment were to come a hundred or a thousand years hence, and to to be awarded by the Judge of all the earth.

The excellent writer, to whom we have alluded above, in a Sermon on the revealed character of the Almighty, as a *Father* to his people, winds up by showing what a poor, miserable view the philosophy of men, both ancient and modern, has given of the Deity. "Whole classes of philosophers," says he, "existing through several ages and several countries, were either sceptics or atheists. Others taught that God was material; that he was fire: mixture of fire and water; a combination of the four elements, &c.—And the efforts of modern philosophers have been equally vain and useless. Hobbes taught that, that which is not matter is nothing; Chubb, that God does not interpose in the affairs of this world at all; Hume, that there are no solid arguments to prove his existence; Bolingbroke, that it is more natural to believe many gods than one. Voltaire, that God is infinite; Toland, that the world is God."

Is it not then true, that the rejection of Christianity is a retrograde march of intellect back to mere paganism? And is it not true also, that the neglect of Christ's salvation, is always accompanied with a complacent regard of that which God hates, the abomination of idolatry? Hear, O Israel, Jehovah, our

Lord, is one God. To what will ye liken me, saith Jehovah? The graven images of their gods are an abomination to the Lord thy God. "In that day (God grant that it may soon come!) every man shall cast away his idols of silver and his idols of gold, which their own hands have made unto them for a sin:—and the gods which have not made the heavens and the earth, shall perish from the earth, and from under these heavens."

BRAHMINS. Have any of the Brahmins become Christians? We often hear this question triumphantly asked by the opposers of missionary efforts in India; and some of the friends of missions seen too anxious to answer in the affirmative,—as we believe in truth they can. But, supposing none of the Brahmins have believed, and that only the ignoble, the poor, and the wretched are among the converts to Christianity, what inference could then be drawn by the enemies of missions? None that suggest themselves to us, which would not as effectually have put down Christianity itself, on its first appearance in the world. The pride of those, who "estimate the goodness of a cause by the external eminence of those who are its abettors," long since triumphantly demanded concerning Jesus; "*Have any of the rulers or any of the Pharisees believed on him?—But this people, who knoweth not the law, are cursed.*" The able Rev. Joseph White, who preached the Bampton Lecture against Mohammedanism, at Oxford, in 1784, thus paraphrases the above quotation.

"Who are His followers and associates? They are such as would of themselves bring discredit on any cause, abstractedly, from the consideration of its own merit. Do any of the rulers of the people, any of the great powers of the Sanhedrim, any persons of distinction, either of depth of learning, or dignity of character;—do any such persons acknowledge this Jesus, who lays claim to the name of the Messiah; or attach themselves to him under that exalted and distinguishing character? No. *The people who know not the law;* who never studied its principles, who have been accursed and excommunicated for want of a due obedience to its institutions, are the only supporters of this novel sect. On their voice, the ignoble founder of it rests his pretensions; and by their patronage only, his presumption is maintained."

For rulers, Pharisees, and accursed people, you have only to substitute mandarins, Brahmins, and Pariah outcasts, and the reasoning now is exactly the same that it was, in the mouths of the enemies of Christ, eighteen hundred years ago. Not many mighty, not many noble, are called. But, because few or none of the rulers and Pharisees believed, the Apostles were not discouraged, did not stop in their work; nor will the missionaries in India be disheartened, and desist from their labors, should but a few, or none even of the Brahmins be found among the followers of the Lord Jesus.

RELIGIOUS INTELLIGENCE.

HINDOOS. A single event, transpiring in the natural world or in science, has rendered null and void the vain speculations of ages. The statement of a single fact often does more for the advancement of truth, than the publication of volumes of mere speculations. All the systems of morals and religion, that contravene the divine Code, must fall; such structures,—the mere work of men's device,—if not abandoned speedily, will plunge these who have taken refuge in them, into the fire that never shall be quenched.

This is not exaggeration, but the plain, philosophical, scriptural statement of a case; many of which exist. We have now in view only a single one, and that is the system of Hindoo mythology. This is one of Satan's masterpieces; and,—inasmuch as *He* who is not mocked, and who cannot lie, has declared (I Cor. 6: 9, 10.) that, "neither fornicators, *nor idolaters*, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God,"—what multitudes of men, women and children must this system have barred for ever from the joys of heaven. By misanthropists, its spells have been calculated on with great certainty; as a system, it has been pronounced perfect, immaculate, immutable, and so potent, that not even the word of God could rescue a single captive from its influence and dominion. True, the Ethiopian cannot change his skin, nor the leopard his spots; but what is impossible with man, is possible with God. Numbers of the Hindoos have been converted;—a sure pledge of what is yet to be seen, when multitudes of those idolaters shall cast away their images of wood and stone, and come and bow down and worship before the Lord their Maker. We subjoin a few instances, selected from the Oriental Christian Spectator.

TRAVANCORE. Here the progress of Christianity has attracted the notice of government, and a proclamation has been issued by her Highness, the Raini of Travancore. We quote two of the most important sections.

"It is further declared," says her Highness, "that all Shanars (agriculturalists), or Christians from that caste, are liable to Oleam service (which is due to government as an acknowledgment for the possession of land), like all other inhabitants; but all Christians, of whatsoever sect, are exempted from labor on Sundays, and from being employed for the Dewasums and Tingle (a service connected with idolatry).

"While I give all my subjects alike the liberty of conscience, permitting them to follow what-

ever religion they may think proper, I never can allow new converts to any faith whatsoever, or any other persons to infringe the customs of the higher castes of the country, as established by ancient usage. Good people, of whatever caste, will never make religion a pretext for disturbance; and Christianity being known to inculcate humility and obedience to superiors, the true converts to that religion, are the least to be expected to act contrary to their duty as peaceable subjects."

The translator of the proclamation, from which we have made these extracts, remarking concerning its importance and value says, that "It is in Travancore the Christians' Bill of Rights,—the Magna Charta of Christianity. I have no desire myself to express any opinion of its character, the few considerations that follow, suggested by it, let me mention.

"It is the *thing* itself I wish to notice. The *fact* is to be observed, that in a heathen country, in India, and under a heathen government, the spread of Christianity has been such as to attract the notice, and demand the intervention of the public authorities. This is not as opinion to be discussed by argument, but an *event* which admits of no contradiction. Reason as you will about the *how* and the *wherefore*, the fact itself cannot be gainsayed.

"Of late, it has been a fashionable doctrine, that whatever Christianity may do for *savages*, it cannot help the Hindoos. The Abbé Dubois has pronounced their conversion impossible; and any attempt at it almost an absurdity. But he never was in South Travancore, else he would have seen something that none of his principles can explain;—a comparatively sudden and speedy diffusion of the Christian religion, so great as to require legal enactments.

"The gospel, in its introduction to the country, has produced effects similar to those related of its primitive propagation. Many persons in arguing concerning the diffusion of Christianity, (Mr. Wilberforce, I think, is among the number,) maintain that in every stage of its progress there will be peace. But it was not so in the beginning. And human nature being unchanged, there is no reason to expect it will be so now. The first preachers of Christianity were stigmatized as men who turned the world upside down,—language intimating, at once, the sentiments of their enemies, and the opposition and hostility they were resolved to make. And so it is here, at the present day. Not that Christianity is, or ever has been, the *cause* of disturbance and violence. But most certainly, is the *occasion* of them. Her enemies have been filled with rage. The populace has been excited to outrageous conduct. And when they could beat and plunder no longer, they accused the Christians of disaffection to the government; of refusing to pay their taxes; and of the most diabolical crimes. In all these things, there is nothing new; no strange thing has befallen Christians of this country. The same charges have been reiterated continually, since the death of Stephen."

Neyoor.—This place is situated in one of the 32 districts into which Travancore is divided; but the labors of the mission are not confined to a single district—they extend to several, and include numerous villages.

We have no personal acquaintance with the laborers at Neyoor; but we heartily rejoice when they tell us of the heathen families which, of late, have publicly renounced their idols. Some, they say, have sunk their idols in the river; others have buried them in the earth; nobles, members of the reigning family, and officers of state, manifest a friendly spirit towards the new converts, and even send their own children to the mission schools; attention to the gospel increases; temples of heathen worship are abandoned; and, in one instance, the ground containing an idol-temple, has been made over to the mission, "for the purpose of erecting a school-room on it."

There are at present, July 1831, in connection with the Neyoor mission, in 50 different villages, upwards of 600 families—consisting of 3000 persons, who have renounced idolatry: and it appears that others are likely, soon to make a public avowal of their conviction of the folly of idolatry, and the excellency of the way of salvation, revealed in the Gospel.

Kaira. Of the effect of the gospel of God at this place, Mr. Fyvie has given the particulars of two individuals. The following are some of the questions which were proposed to them previous to baptism, to which they returned answers in the presence of upwards of 100 natives.

"Do you entirely give up the worship of idols?

"Do you consider yourselves sinners, deserving of hell; and is your dependence for salvation placed on Christ?

"Do you give up your caste?

"Is it your desire to keep holy the Sabbath, by abstaining from secular employments, and spending the day in the service of God?

"Is it your intention to offer up prayer to God daily, morning and evening?

"Do you feel that sin is mixed with all you do?

"Is it your desire to forsake all sin?

"Will you confess Christ, and practice his commands before Mohammedans, the votaries of the false prophet, and before Hindoos, who are devoted to the service of false gods, and to the worship of idols?

"Should you meet with persecution for the name of Christ, is it the determination of your heart, notwithstanding, to remain stedfast?"

To these questions, and others similar to these, answers were given in the affirmative; and then after an appropriate address and prayer, "they kneeled down," says Mr. F., "and I baptized them with water, in the name of the Father, Son, and Holy Ghost, and publicly received them into the Church of Christ, praying, that God the Father might be their father, God the Son their Redeemer, and God the Holy Ghost their sanctifier. The service, especially the questions proposed, seemed to make a deep impression on the people." May the impressions prove lasting.

Both these individuals were born and educated Hindoos.

BOMBAY. Several Hindoos, by the instrumentality of the different laborers in this wide but desolate field, have become converts to the Christian faith, and been enrolled among the members of the church militant. We will mention two or three individuals.

One is a Hindoo merchant, and was a worshiper of the god Vishnu. Christian tracts were the first means used to arrest his attention; he was afterwards invited to listen to the instructions of the gospel; he did so, and would spend almost whole days in searching after truth. Though despised by the people of his caste, he seems stedfast, and is likely to prove a most desirable helper, as a catechist, among numerous classes of his countrymen.

Another is a Hindoo woman; who, on hearing the word of salvation, believed and was baptized.

A third is a Hindoo, who has been employed as a teacher. After having publicly consecrated himself to God, and received the seal of the covenant, he, by virtue of that covenant, came forward and publicly dedicated his only child (a little girl of four years of age,) to Jehovah, Father, Son, and Holy Ghost, in Christian baptism.

MADRAS. In the number of the "Spectator" for the last month (May, 1832), we find, among a great variety of interesting intelligence, an account of the *Hindoo Christians'* religious Book Society for the dissemination of Christian knowledge. For more than two years, this little band of Christians has existed at Madras; Heaven has smiled on them; and now they are calling on '*their own Christian public*' to assist them in their good work. The object of this society is to translate and publish *Christian books.*

CALCUTTA. This is one of the oldest missionary stations in India, and the number of converts is not small. In one case, we find the number of communicants in a single church to be 55, aud the number of candidates, who have renounced caste, 40. Again, and very recently, we find an account of the baptism of 18 Hindoos on one occasion, including men, women, and children. These are a few of the instances in Calcutta, and in other parts of India, where *Hindoos have become Christians.*

We subjoin the declaration of a single individual, who, doubtless, expresses the feelings of many hearts. "If (says he) there be anything under heaven, that either I or my friends look upon with the *greatest abhorrence*, it is Hindooism. If there is anything which we regard as the greatest instrument of evil, it is Hindooism. If there be anything which we behold as the greatest promoter of vice, it is Hindooism; and if there be anything which we consider to be *hurtful* to the *peace*, comfort, and happiness of society, it is *Hindooism.* And neither renunciation nor flattery, neither fear nor persecution, can alter our resolution to destroy that monstrous creed."

LITERARY NOTICES.

A NEW COLLEGE. In Keäng-soo province, a college is being erected in the district of Golden Hill. A local magistrate has taken the lead, and induced the gentry to come forward with donations, to the amount of 31,000 taels. A widow lady has made a present of an estate, for the grounds of the institution. These proceedings have been reported to the Emperor, who has ordered honorary rewards for the principal contributors. It is a charitable institution. A substantial building is raised, in which to lodge the students, and "*fat and fire*" are provided for them; i. e. food to eat and oil for their lamps,—during the term of their residence in college.

OBSERVATIONS *sur quelques points de la doctrine Samaneenne, et en particulier sur les noms de la Triade Supreme chez les differens peuples Bouddhistes.* Par M. Abel-Rémusat. Paris, 1831.

This is a pamphlet by the amiable critic Rémusat, designed chiefly to correct numerous errors of the celebrated De Guignes, author of the *Histoire des Huns.* On the subject of the religion of India, that copious and plausible writer said much that M. Rémusat, by the aid of Sanscrit researches, subsequent to De Guignes' day, shows was entirely without foundation,—the mere imagination of the system-builder. It is lamentable, however, to think how "learned men," who know somewhat more than other people, on a given subject, when without strict principles, can mislead mankind. What are talents and learning without truth! Like strength and power without justice, they are the instruments of evil and not of good.

European scholars are now coming to a better acquaintance with Budhism than many of the nations which profess it; as the Chinese and Japanese, for example. But still the knowledge of that system—if system it may be called—as existing in the original languages of India, would not necessarily give a correct opinion of Budhism, as understood in China or Japan. We fear that M. Remusat, in his notices about the "Triade Supreme" of the Budhists, is not without a little of the "pure imagination" which he attributes to De Guignes. We know he has read the Chinese sentences on page 31, in a wrong order, and given them a very forced sense. The three characters which he reads from left to right, Seng, Fo, Fa, should be read according to the *order of rank*, when Chinese are formally seated,—i. e. the middle place is the first, the left hand the next in order, and the right hand the lowest; so that the word Rémusat has put first should be last. In the second

example which he has translated, instead of beginning at the left hand column, he should have read the middle line first, and the left and right as a parallelism. However, we thank the worthy author for this effort to undeceive the readers of De Guignes, and show up the fantastic religion of Budha, which has long misled the inhabitants of eastern Asia.

The people of Canton call Budha, *Fat*; and the religion of Budha, *Fat moon*, or *Fat kaou*. The various images of Budha, they call *Poo-sat*. and the priests *Woshéung*.—Budhism in China is decried by the learned, laughed at by the profligate, yet followed by all.

FAMILY LIBRARY, *Vol. XXV. The eventful History of the Mutiny of the Bounty*. London, 1832.

This is said to be from the pen of Mr. Barrow, who, about 40 years ago was in China, attached to the embassy of lord Macartney. We always esteemed Mr. Barrow as a bold party writer, rather than an accurate and dispassionate one; and as he is now an old man, we regret his exerting the remnant of his talents, given him by the blessed God, to the prejudice of Christian piety.

According to the Literary Gazette, for Sept. 1831, when noticing the abovenamed work, Mr. Barrow takes part with captains Kotzebue and Beechy, (many of whose statements have been disproved by the best evidence,) against the Christian missionaries at Tahiti. The "able writer," as the Literary Gazette calls Mr. Barrow, the apostle of the North Pole, says the population of Tahiti has greatly diminished of late years; for which he assigns three causes; "praying, psalm-singing and dram-drinking."* Supposing this statement to be correct, we as common-place philosophers, would not admit more causes than are necessary to account for such a result. We can understand how dram-drinking may injure the physical constitution of human beings; but how praying and psalm-singing are to depopulate a nation, we leave to this veteran to explain. He and the two captains, above named, mourn over the good old times at Tahiti, and the Sandwich Islands, when Captain Cook used to cut the ears of the natives for stealing, and at last, got himself murdered by those simple, inoffensive, open-hearted, savages.

This "able writer," and the philosophers of his school, look back with longing hearts to the ancient rites of human sacrifice, infanticide, and nameless crimes, and are indignant that they have now got a 'new religion,' *viz*,. the Christian, and a 'Parlia-

* This reminds us of one of Gibbon's "Five causes" assigned for the progress of Christianity, viz. "The inflexible and intolerant zeal of the first Christians, derived from the Jews, but purified from the unsocial spirit, which had deterred the gentiles from embracing the law of Moses."

Now zeal, which is, at once *intolerant*, and *purified from any unsocial spirit*, is a quality as difficult to be conceived, as it is to perceive, how praying and psalm-singing should depopulate a nation. But "able writers" of the pseudo-christian school may utter any nonsense against the truth, and it will be greedily swallowed by many, whose hearts are hostile to the gospel. The fact is

ment.'—"How laughable!" exclaims Mr. Barrow in satire.—What is there laughable, in rational men's managing their affairs by a general council? The fact is, we fear, that a great deal of the enmity of visitors to the islands of the Pacific, arises from the inhabitants being no longer the silly dupes of the covetous, and the licentious.

Shing-shoo jih-ko, tsoo-heŏ peën-yung.—Scripture Lessons for schools.

A second edition of this most excellent compendium of Sacred Scripture, has recently appeared in Canton. The blocks for this work were cut, and a small number of copies struck off last year; the expenses of which (about $500) were defrayed by the subscriptions of several English and American residents; this second edition has been published at the expense of the British and Foreign School Society.

The work is in 3 volumes octavo; averaging something more than 200 pages, or 100 leaves as the Chinese reckon, per volume; and is executed in the style of the Chinese classics. Several sets of the work have been distributed in and about Canton; some have gone to the north of China; a quantity of them were put into the hands of Mr. Gutzlaff for Japan and that neighborhood; and small parcels of them have, or will soon, be sent to Batavia, Siam, Burmah, and other places, where demands for them have been made.

Heun-neu San-tsze King: Ma-teën neäng-neäng choo;—"A three character classic for girls; by Miss Martin."

We hail with much pleasure, the appearance of this little work;—the first book, so far as we know, ever written by a Christian lady in the Chinese character. Educated Chinese ladies, who appear more few and seldom than even angels' visits, sometimes write ditties and love songs. But "woman is incapable either of evil or good; if she does ill she is not a woman; if she does good she is not a woman: *virtue or vice cannot belong to woman;*" these and other similar dogmas of the ancient *wise men* of China, have blighted and degraded, for a long succession of ages, the fairest half of this empire.

The Scriptures inform us of certain persons, who, because they received the word of God with all readiness of mind, and searched the Scriptures daily, were more noble than those who did not thus obey the gospel. Honorable women which were Greeks, are spoken of in the same connection; and are, no doubt, accounted thus honor-

Mr. Barrow is rather a clever man, and being secretary to the Admiralty, it was a point of honor with him, to defend the two naval Captains against the Missionaries. He is, moreover, one of those "able writers," who abound in the present day, who labor, not from love to facts or principles, but for the love of pay; who supply the great book manufacturers with their material; who must consider as of greatest importance in all they write, what will sell best. The boasted public Press is, we fear, very generally mercenary; and the beverage supplied is more analogous to "drams," than to good water, and the pure blood of the grape.

able, because they too received and obeyed the word of God. But in China, among that part of the community now in question, there is, judging from all we have seen and can learn, very little that is truly noble or honorable. Worthy exceptions there may be, and doubtless are, but they are only exceptions. The evil, which causes such an universal degradation of character, is two-fold; there is an almost entire want of the means and opportunities of education; and then, where these are enjoyed, the instruction given always consists of the fallible, and often very bad, maxims of men, and not of the pure precepts of Infinite Wisdom.

With a view to remove both of these evils, the little book we here notice, has been written and published. In its form and style, the work is on the model of the far-famed Chinese Santsze King; but, in its doctrine, it is in essential points, very different from that work. The one, no child, "unless he is born a sage," can comprehend; the other is so plain and easy, that any child may understand it; and though the first may be superior in point of style, the last is infinitely the better book, and inculcates what the other does not; it teaches, in addition to love and obedience to parents, the commandments of God; that little children, as well as grown people, must love and fear God, believe in Jesus Christ and pray to him, and depart from all wicked ways.

JOURNAL OF OCCURRENCES.

REBELLION. Till within three or four days, nothing of great interest concerning the highland rebels, has transpired. Governor Le, who left Canton early in the present month, reached Leēnchow on the 11th.

During the last two or three weeks, we have heard it confidently rumored, that his Majesty's government would try to divide and conquer the rebels, by offers of peace and place. A native of the highlands, in the service of the Emperor, was called away from a situation on the coast, to go and try to *talk over* his fellow-clansmen. And quite recent accounts from the hills state, that a rebel was "topped" by an Imperial knob of considerable rank, and so sent to persuade Chaou, the 'Grolden Dragon,' to surrender. The traitor carried an *order*, with which he was to *admonish* the chief rebel to submit, and so give himself up to certain death. And, still further, it is rumored, that the traitor had 2000 followers to enforce his exhortation to submission. But the 'Golden Dragon,' who was the Lion couchant on the hills, put the envoy and his 2,000 all to death.

But since the 27th, these rumors have given place to credible and serious intelligence. It is now pretty evident, that there has been some hard fighting. The enemy, which at first seemed to retire before governor Le and his forces, showed themselves, in small numbers, on the 20th, and the fighting began. It continued for five successive days; when the rebel army appeared 30,000 strong, and 2,000 of the Imperial troops, including a large number of officers, were left dead on the field.

RUMORS, though they prove false, still tend to show the character of a people. Chinese rumors often respect the degradation or death of their

governors, and other great men. The governor of Yunnan province, who continues to write to the emperor about copper and various other matters belonging to that region, has, within our memory, been more than once, by false rumors, degraded, his ill-gotten gains seized by the emperor, and himself doomed to death. The governor of Keängnan, about six weeks ago, according to the universal rumor, swallowed gold leaf, and so killed himself. But, in the Peking Gazettes, he is still alive, and writing memorials to his majesty as usual. These rumors are probably got up by the malicious, and propagated by the oppressed, who wish they may be verified.

Since governor Le went in person to the highland war, there is a rumor, that, on his approach to the hills, he lost a good many officers and men, by a stratagem of the enemy. One dark night, they having fastened lights to the horns of sheep and goats, let them loose upon the mountains, and the imperial troops began to fire away at the lights borne by the sheep, whilst the men in arms came down by a defile, attacked the Imperialists in their rear, and made no inconsiderable slaughter.

The effect of lights suddenly exhibited in a dark night, is exemplified by Gideon's three hundred torches, concealed in pitchers; at the sight of which, accompanied by the sound of three hundred trumpets, the armies of the Midianites, which were "like grasshoppers for multitude," were thrown into disorder and completely routed; for "all the host ran, and cried and fled." In all such cases there is a moral effect, which is the cause of the physical one—a panic. Three hundred pieces of cannon under different circumstances might not work so great a defeat as the three hundred pitchers and lamps did. Frederic, called the great, said what was palpably untrue, when he affirmed that the Almighty was always on the strongest side, physically considered. No! "the race is not always to the swift, nor the battle to the strong," either in personal or national affairs. If God blow upon the mightiest army, it withers, and is routed. Who can stand before his cold? Witness Napoleon in Russia.

Man-eaters. In various periods of Chinese history, it is recorded, that "men ate men." Revenge and hunger may induce this horrible act. A report has reached us, by a coasting vessel from the north, that his Imperial Majesty has remarked, that 'the signs of the times this year, indicate a state of things, in which men will eat men.' The empress mother reproved her son for these words, and told him, that such language ought never to come from the lips of an emperor. Further to explain away the idea, she ordered wheaten paste to be fashioned like men, and these *bread men* to be distributed among the people; and that thus 'men might eat men.'

On the eastern frontier of Canton province, the inhabitants are said to delight in wars, and sometimes even to devour their enemies, whom they have slain in battle. At the present time there is, in those regions, a great scarcity of rice, and much distress; business is at a stand, and nothing but robbery and plunder prevail;—human beings are said to be devouring each other;—but this we do not believe.

Thieves and Robbers. The Canton police has, of late, been much harassed by the multiplicity of applications, from all quarters, against thieves and robbers. What vexes the heads of the government is, that in many cases the offenders cannot be caught.

The governor himself, has expressed great displeasure with the officers of the military police, because of their being unable to discover the thieves, who stole from a Shanse trader, three or four thousand dollars, which were taken from under his bed. His excellency's displeasure led to great zeal and severity of search which has occasioned the loss of three lives. A suspected boat on the river was overhauled, a scuffle ensued, and three passengers were either knocked, or fell overboard, and were drowned. The officer who headed the search, in order to screen himself, has sent in a very false statement that he was opposed in his duty by swords and spears; his people wounded, &c., &c.

The executive of the Chinese government, in many cases, acts most fallaciously. The letter of the law

is carried into some sort of effect, but whether upon the innocent or the guilty, is a secondary question. The absurd peremptoriness of authority, that a thing must be done, whether practicable or not, occasions a great deal of injustice, and sometimes the condemnation to capital punishment of persons completely innocent.

DECAPITATION. The Canton court circular of the 18th ult, announced the trial, sentence and execution of seventeen criminals. Their heads, severed from their bodies and put in small cages, were exposed to public view in the market place, near the execution ground, just without one of the southern gates of the city. Here we supposed was an end of the tragedy. Not so; the circular of the 22d, four days after the decapitation, states that their heads, still in the cages, were labelled and sent off to Yingtih;—a town some miles distant from Canton, the native place of the criminals, and the scene of their depredations,—there also to be exposed to the view of the populace.

BANDITTI. Of late, in the district of Heängshan, associated banditti have been excessively troublesome to the farmers on the banks of the rivers. They levy a tax of so much per acre, to be paid every quarter of a year. An opulent farmer named Wan Hotseih, on the 19th of the 3d moon, resisted this unjust levy, and was in consequence carried off by the banditti, who demanded twenty thousand dollars for his restoration.

REPUDIATION. A Mantchou Tartar soldier, named Chang, received his bride the other day, and, for alleged infidelity, heaped upon her every possible personal insult, with public indignity, and sent her away to the house of her parents. The affair came before the Tartar commandant, who would have dismissed both the father and the husband, being men in arms, but for their good archery; on which account, they were retained in his majesty's service.

SUICIDE. A poor cottager, at the late season of sacrificial rites, performed at the tombs of ancestors, having nothing to provide the oblations to be used on the occasion sold a favorite fowl, which constituted all his property. The purchaser gave him bad silver, or rather copper washed with silver, which he received and went his way. But when offered in payment it was rejected. The man's vexation was so great that he went and hanged himself; which, when when his wife ascertained, she also put an end to her mortal existence. But these suicides are ascribed to pressure of deep poverty.

MANTCHOU TARTARY, being by the reigning family always considered as the region of simplicity and honesty, his Majesty is a good deal annoyed at several recent robberies and thefts there. Besides, the local officers have not been able to catch the thieves. He says, this state of things is extremely detestable, and to mend the matter, he has plucked the knob of office from the head of Cha-hing-ah, giving him three months' time to bring to justice certain offenders. In case of failure, Cha-hing-ah may expect something worse.

Postscript. By the Peking Gazettes we learn, that two Mantchou commissioners, one holding high civil as well as military office at Peking, the other governor and general-in-chief of one of the Mantchou provinces, have been sent by the emperor to Hoonan, to superintend the war, and endeavor to put down the rebellion. Their names are He-ngan and Hoo-sung-ih.

Two individuals at Peking have been convicted of using opium; one of whom, an officer, has been degraded, and the other has been sent to the custody of Choo, fooyuen of Canton. A third awaits his trial for traffic in the drug. It is said (not in the Gazettes) that the two commissioners abovenamed, after visiting Hoonan, will come to Canton, to make inquiries concerning the opium trade here.

Accounts from the highlands continue unfavorable; and, by an express from governor Le, more troops are being dispatched for Leënchow.

THE

CHINESE REPOSITORY.

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Journal of a residence in Siam, and of a voyage along the coast of China to Mantchou Tartary, by the Rev. CHARLES GUTZLAFF.

(Continued from page 64.)

DURING this interval of uncertainty, my indisposition had increased to an alarming degree; when I was surprised by the arrival of one of my mercantile Chinese friends, a native of the eastern part of Canton province, who felt himself interested in taking me to China. He used every argument to prevail on me to embark; but, as I was verging so fast to the grave, I was reluctant to comply. Nevertheless Lin-jung (for this was the man's name) succeeded, for his arguments were imperious; and I agreed with captain Sin-shun, the owner of the junk Shun-le, to embark in his vessel for Teëntsin. This junk was of about 250 tons burden, built in Siam, but holding its license from Canton; it was loaded with sapan-wood, sugar, pepper, feathers, calicoes, &c., and was manned by about 50 sailors.

The 3d of June was the day appointed for our departure. Mr. Hunter, Capt. Dawson, and Mr. MacDalnac, had the kindness to accompany me on board the junk. I am under very great obligations to the first of these gentlemen, for his frequent and ready support, to the utmost of his power, of any measures that could tend towards the civilization of the natives. When I got on board, my cabin, in the steerage, was

pointed out to me; it was a hole, only large enough for a person to lie down in, and to receive a small box. I had six fellow-passengers. One of them, a captain 60 years of age, was obliged to become a passenger, because his own junk was unseaworthy, having sprung a leak whilst moored in the Meinam. He was my declared enemy; a master in opium-smoking (using the drug to the amount of about one dollar per day); a man thoroughly versed in all sorts of villainy, and averse to the instruction of his countrymen; though, at the same time, he was well aware of the superiority of Europeans, and knew the value of their arts. His son was an insolent youth, well trained for mercantile transactions, and anxious to amass wealth; he became my friend and neighbor. My mercantile friend, already mentioned, had a cabin beneath mine. He was remarkable for deceitfulness, loquacity, childish pride, and unnatural crime. His companion in trade was wealthy, self-sufficient, and debauched, but polite. In the practice of wickedness and deceit, no one was superior to captain Fo, another of my fellow-passengers. This man had formerly been in command of a Siamese junk, bearing tribute to China, and was shipwrecked on the coast of Pulo Way. On his release from that island, he returned to Bankok. Being skillful in various sorts of workmanship, especially in painting and mechanics, he at length gained so much property, that he was able, this year, to put some hundred peculs of goods on board a junk, and to proceed to China, where he had two wives still living. He was devoted to opium, and prone to lying; but, according to his own declaration, my best friend.

Our captain, Sin-shun, was a friendly man, well versed in the art of Chinese navigation; but, unhappily, long habituated to opium-smoking. His younger brother showed himself to be a man of truth; he was my private friend and associate in every sort of trouble. One of the captain's brothers-in-law was

the clerk; he denominated himself (from the moment I stepped on board) my younger brother; paid attention to the instructions of the Gospel, and abstained from every sort of idolatry. The pilot claimed cousinship with me, being (as he said) of the same clan. He was little versed in the art of navigation, but had never been so unlucky as to sail his junk on shore. He was a man of a peaceful temper, a yielding disposition, and a constant object of raillery to the sailors. To all his good qualities, he added that of opium-smoking, in which art he had made considerable proficiency. His assistant was quarrelsome, but more attentive to the navigation than any other individual on board; and he, also as is the case with almost all the pilots, was trained up to the use of the drug; after having inspired the delicious fumes, he would often, against his inclination, sleep at his watch. All the principal persons on whom depended the management of the vessel, partook freely of this intoxicating luxury; by which they were alternately, and sometimes simultaneously, rendered unfit for service.

When I embarked, though in a very feeble state of body, I cherished the hope, that God, in his mercy, would restore me again to health, if it were his good pleasure to employ in his service a being so unworthy as myself—the least, doubtless, of all my fellow-laborers in the Chinese mission. I took with me a large quantity of Christian books, and a small stock of medicines,—the remnant of a large remittance, made, not long before, by some kind English friends. I was also provided with some charts, a quadrant, and other instruments to be used in case of emergency. Long before leaving Siam, I became a naturalized subject of the celestial empire, by adoption into the clan or family of Kwŏ, from the Tung-an district in Fuhkeën. I took, also, the name Shih-lae,—wore, occasionally, the Chinese dress,—and was recognized (by those among whom I lived), as a member of the great nation.

Now, I had to conform entirely to the customs of the Chinese, and even to dispense with the use of European books. I gladly met all their propositions, being only anxious to prepare myself for death; and was joyful in the hope of acceptance before God, by the mediatorial office of Jesus Christ. My wish to depart from this life was very fervent, yet I had a sincere desire of becoming subservient to the cause of the Redeemer, among the Chinese; and only on this account I prayed to God for the prolongation of my life.

In three days after embarking, we passed down the serpentine Meinam, suffering greatly from the swarms of musquitoes, which are a better defence to the country than the miserable forts built at the mouth of the river. Such was my debility that I could scarcely walk; I could swallow no food; and for some time, river water alone served to keep me alive. During the night of the 8th of June, I seemed to be near my end; my breath almost failed, and I lay stretched out in my berth, without the assistance of a single individual; for my servant Yu, a Fuhkeën man, thought and acted like all his countrymen, who give a man up and leave him to his fate, as soon as he is unable to eat rice. While in this exceedingly depressed state, so much consciousness remained, that I was able, at length, to rally a little strength, and leave my cabin; scarcely had I reached the steerage, when a stong vomiting fit freed me from the danger of suffocation.

On the 9th day of June, we reached the bar, where there is very little depth of water: here we were detained for some time. Every vessel built in Siam has a Siamese noble for its patron; the patron of our's was the highest officer in the kingdom, who sent one of his clerks on board, to see us safe out to sea. This man was greatly astonished at seeing me on board a Chinese junk, and expressed some doubts in regard to my safety. In fact all my friends expressed their fears for my life, which might fall a

prey, either to the rapacity of the sailors, or to the villainy of the mandarins. Many fearful dangers were predicted concerning me; there was not one individual who approved of my course; and I had no other consolation than looking up to God, under the consideration that I was in the path of duty.

In three days we were able to pass the bar, but it was effected with much difficulty. When the tide was in our favor, a cable was thrown out, by means of which the vessel was moved forward, in a manner which did high credit to the sailors.

The people treated me with great kindness; regretted the loss of my wife, whom most of them had seen and knew; and endeavored to alleviate my sufferings, in a way which was very irksome. The poor fellows, notwithstanding their scanty fare of salt vegetables and dried rice, and rags hardly sufficient to cover their nakedness, were healthy and cheerful, and some of them even strong. They highly congratulated me, that at length I had left the regions of barbarians, to enter the celestial empire. Though most of them were of mean birth, the major part could read, and took pleasure in perusing such books as they possessed. In the libraries of some of them, I was delighted to find our tracts. It has always afforded me the greatest pleasure, to observe the extensive circulation of Christian books; this gives me the confident hope, that God, in his great mercy, will make the written word the means of bringing multitudes of those who read it to the knowledge and enjoyment of eternal life.

On the 14th of June, some Siamese came on board to search for me; not knowing their intentions, I withdrew. If, at this moment, the message they brought had been delivered to me, my feeble frame would perhaps have fallen; but it was not till long afterwards that I heard, that my dearest infant daughter had died soon after I embarked. The mournful tidings excited the deepest grief. After this, I passed several days alone in my cabin, which

was constantly filled with the vile smell of opium fumigation. As soon as the men laid down their pipes, they would indulge in the most obscene and abominable language; thus adding offence to offence. All this I had to bear patiently, till I acquired sufficient strength to talk with them; I then admonished them, in the plainest terms; and, contrary to my expectations, received, from some, apologies for their ill conduct towards me.

At length our passengers had all come on board, and the men were beginning to heave the anchor, when it was discovered that the junk was overloaded; a circumstance which very frequently occurs, as every individual takes as many goods on board as he pleases. The captain had now to go back to Bankok; immediately on his return, some of the cargo was discharged; and on June the 18th, we finally got under weigh. But we moved very slowly along the coast of the Siamese territory, attempting to sail only when the tide was in our favor. Proceeding eastward, we anchored near the promontory and city of Bamplasoi, which is principally inhabited by Chinese, and is celebrated for its fisheries and salt works. Here the Siamese have some salt inspectors, and keep the country in complete subjection. On the 19th, we espied Kokram,—formerly the resort of pirates,—it is an island with a temple on its summit, in which is a representation of Budha in a sleeping posture. On arriving at this place, the Chinese, generally make an offering to this indolent idol. Those on board the richly laden junks make an offering of a pig; poor people are satisfied with a fowl or duck; both which offerings, are duly consumed by the sailors, after having been exposed a short time to the air. Concerning this practice, so repugnant to common sense, I made some satirical remarks, which met with the approbation of the sailors, who, however, were not very anxious to part with the offerings.

I now began to cherish the hope that my health

was recovering, and turned my attention to Chinese books; but great weakness soon compelled me to abandon the pursuit, and to pass my time in idleness. My fellow-passengers, meantime, endeavored, by various means, to keep up my spirits, and to amuse me with sundry tales about the beauty of the celestial empire. My thoughts were now more than ever directed to my heavenly abode; I longed to be with Christ, while I felt strong compassion for these poor beings, who have no other home to hope for than an earthly one.

After having passed cape Liant, which in most charts is placed too far west by two degrees, we approached Chantibun, a place of considerable trade, and inhabited by Siamese, Chinese, und Cochinchinese. Pepper, rice, and betelnut, are found here in great abundance; and several junks, principally from Canton, are annually loaded with these articles. Ships proceeding to China, might occasionally touch here, and trade to advantage.

When my strength was somewhat regained, I took observations regularly, and was requested, by the captain and others, to explain the method of finding the latitude and longitude. When I had fully explained the theory, the captain wondered that I brought the sun upon a level with the horizon of the sea, and remarked, "if you can do this you can also tell the depth of the water." But as I was unable to give him the soundings, he told me plainly, that observations were entirely useless, and truly barbarian. So I lost his confidence; which, however, was soon recovered, when I told hin that in a few hours we should see Pulo Way. On this island 100 years ago, a British fort was erected; but it was afterwards abandoned, on account of the treachery of some Bugis troops, who murdered the English garrison. During the civil wars in Cochinchina, near the close of the last century, Kaungchung, the late king, took refuge here, where he lived, for several years, in a most wretched condition. In the year

1790, he made a descent upon his own territory, gained over a party, expelled the usurper, conquered Tungking, and by the assistance of Adrian, a French missionary, improved the condition of his whole empire. Some time back, the island was the retreat of Malay pirates; but at present, it is the resort only of a few fishermen, and is wholly covered with jungle.

With the utmost difficulty we arrived at the mouth of the Kang-kau river, in Camboja, where there is a city, which carries on considerable trade with Singapore, principally, in rice and mats. The Cochinchinese, pursuing a very narrow policy, shut the door against improvement, and hinder, as far as they can, the trade of the Chinese. They think it their highest policy to keep the Cambojans in utter poverty, that they may remain their slaves for ever. Among the several junks at this place, we saw the "tribute bearer," having on board the Siamese embassador. Though the Siamese acknowledge, nominally, the sovereignty of China, and show their vassalage, by sending to Peking, tribute of all the productions of their own country, yet the reason of their paying homage so regularly, is gain. The vessels sent on these expeditions are exempt from duty, and being very large, are consequently very profitable; but, the management of them is intrusted to Chinese, who take care to secure to themselves a good share of the gains. Within a few years, several of these junks have been wrecked.

On July 4th, we reached Pulo Condore, called by the Chinese Kwun-lun. This island is inhabited by Cochinchinese fishermen. The low coast of Camboja presents nothing to attract attention; but the country seems well adapted for the cultivation of rice. When we passed this place, the Cochinchinese squadron, fearful of a descent of the Siamese on Luknooi, were ready to repel any attack. Of eight junks loaded with betelnut this year at Luknooi, and destined to Teëntsin, only four reached that harbor, and of these, one was wrecked on her return voyage.

At this time, though I was suffering much from fear and sickness, I found rich consolation in the firm belief, that the gospel of God would be carried into China, whatever might be the result of the first attempts. The perusal of John's gospel, which details the Savior's transcendent love, was encouraging and consoling, though as yet I could not see that peculiar love extended to China; but God will send the word of eternal life to a nation hitherto unvisited by the life-giving influences of the Holy Ghost.—In these meditations, I tasted the powers of the world to come, and lost myself in the adoration of that glorious Name, the only one given under heaven whereby we must be saved. Under such circumstances, it was easy to bear all the contempt that was heaped on me; neither did the kindness of some individuals make me forget, that there were dishonest men around me, and that I owed my preservation solely to the Divine protection.

The coast of Tsiompa is picturesque, the country itself closely overgrown with jungle and thinly inhabited by the aborigines, and by Cochinchinese and Malays. I could gain very little information of this region; even the Chinese do not often trade thither; but it appears, that the natives are in the habit of sending their articles to some of the neighboring harbors, visited by the Chinese.

Here we saw large quantities of fish in every direction, and good supplies of them were readily caught. By chance, some very large ones were taken; and a person who had always much influence in the deliberations of the company advised, that such should be offered to the Mother of Heaven, Ma-tsoo po. The propriety of this measure I disputed strongly, and prevailed on the sailors not to enhance their guilt, by consecrating the creatures of God to idols. From Pulo Condore the wind was in our favor, and in five days we passed the coast of Cochinchina. The islands and promontories of this coast have a

very romantic appearance; particularly Padaran, Varela, and San-ho. Many rivers and rivulets disembogue themselves aloug the coast; and the sea abounds with fish, which seem to be a principal article of food with the natives. Hundreds of boats are seen cruising in every direction. The Cochin-chinese are a very poor people, and their condition has been made more abject by the late revolution. Hence they are very enconomical in their diet, and sparing in their apparel. The king is well aware of his own poverty and that of his subjects, but is averse to opening a trade with Europeans, which might remedy this evil. The natives themselves are open and frank, and anxious to conciliate the favor of strangers.

On the 10th of July, we saw Teënfung, a high and rugged rock. The joy of the sailors was extreme, this being the first object of their native country which they espied. Teënfung is about three or four leagues from Hainan. This island is wholly surrounded by mountains, while the interior has many level districts, where rice and sugar are cultivated. There are aborigines, not unlike the inhabitants of Manila, who live in the forests and mountains; but the principal inhabitants are the descendants of people, who, some centuries back, came from Fuhkeën; and who, though they have changed in their external appearance, still bear traces of their origin, preserved in their language. They are a most friendly people, always cheerful, always kind. In their habits they are industrious, clean, and very persevering. To a naturally inquisitive mind, they join love of truth, which, however, they are slow in accepting. The Roman catholic missionaries very early perceived the amiableness of this people, and were successful in their endeavors to convert them; and to this day, many of the people profess to be Christians, and seem anxious to prove themselves such.

Hainan is, on the whole, a barren country; and,

with the exception of timber, rice, and sugar (the latter of which is principally carried to the north of China), there are no articles of export. The inhabitants carry on some trade abroad; they visit Tungking, Cochinchina, Siam, and also Singapore. On their voyages to Siam, they cut timber along the coasts of Tsiompa and Camboja; and when they arrive at Bankok buy an additional quantity, with which they build junks. In two months a junk is finished,—the sails, ropes, anchor, and all the other work, being done by their own hands. These junks are then loaded with cargoes, saleable at Canton or on their native island, and both junk and cargo being sold, the profits are divided among the builders. Other junks, loaded with rice, and bones for manure, are usually dispatched for Hainan.

During my residence in Siam, I had an extensive intercourse with this people. They took a particular delight in perusing Christian books, and conversing on the precepts of the gospel. And almost all of those, who came annually to Bankok, took away books, as valuable presents to their friends at home. Others spoke of the good effects produced by the books, and invited me to visit their country. Humbly trusting in the mercies of our God and Redeemer, that he will accomplish, in his own time, the good work which has been commenced, I would invite some of my brethren to make this island the sphere of their exertions, and to bring the joyful tidings of the gospel to a people anxious to receive its precious contents.

As soon as the first promontory of the Chinese continent was in sight, the captain was prompt and liberal in making sacrifices, and the sailors were not backward in feasting upon them. Great numbers of boats appeared in all directions, and made the scene very lively. We were becalmed in sight of the Lema islands, and suffered much from the intense heat While there was not wind enough to

ruffle the dazzling surface of the sea, we were driven on by the current to the place of our destination. Soakah,* in Chaouchow foo, the most eastern department of Canton province, bordering on Fuhkeën, This district is extensive, and closely peopled. The inhabitants occupy every portion of it; and must amount, at a moderate calculation, to three or four millions. Its principal ports, are Tinghae (the chief emporium), Ampeh, Hae-eo, Kit-eo and Jeao-ping. The people are, in general, mean, uncleanly, avaricious, but affable and fond of strangers. Necessity urges them to leave their native soil, and more than 5000 of them, go, every, year, to the various settlements of the Indian Archipelago, to Cochinchina, and to Hainan, or gain their livelihood as sailors. Being neighbors to the inhabitants of Fuhkeën, the dialects of the two people are very similar, but in their manners there is a great difference. This dissimilarity in their customs, joined to the similarity of their pursuits, has given rise to considerable rivalry, which, frequently, results in open hostility. But the Fuhkeën men have gained the ascendency, and use all their influence to destroy the trade of their competitors.

Our sailors were natives of this district, and anxious to see their families after a year's absence. As, however, our junk had no permit, we could not enter the river of Soakah, but had to anchor in the harbor of Nan-aou (or Namoh), whilst passage-boats came in all directions to carry the men to their homes. Rice being very cheap in Siam, every sailor had provided a bag or two, as a present to his family. In fact, the chief thing they wish and work for, is rice; their domestic accounts are regulated by the quantity of rice consumed; their meals, according to the

* On page 56, in our last number, Soo-ae-keä has been given as the mandarin pronunciation of this name. This, it appears, is incorrect; but the Chinese characters, and consequently, the mandarin pronunciation, of this and several other names in the following pages, we are unable to ascertain; Mr. G. having only inserted, in the MS. he left with us, the names of the places, according to their Fuhkeën pronunciation. *Ting-hae* is Chinghae heën, and *Jeao-ping* is Jeaouping heën. *Hae-eo*, and *Kit-eo*, we believe to be Haeyang heën. and Keëyang heën. *Soakah* is a small port near the mouth of the Jeaouping river.

number of bowls of it boiled; and their exertions, according to the quantity wanted. Every substitute for this delicious food is considered meagre, and indicative of the greatest wretchedness. When they cannot obtain a sufficient quantity to satisfy their appetites, they supply the deficiency of rice with an equal weight of water. Inquiring whether the western barbarians eat rice, and finding me slow to give them an answer, they exclaimed, "O, the sterile regions of barbarians, which produce not the necessaries of life! Strange, that the inhabitants have not, long ago, died of hunger!" I endeavored to show them that we had substitutes for rice, which were equal if not superior to it. But all to no purpose; and they still maintained, that it is only rice which can properly sustain the life of a human being.

When most of the sailors had left the junk, I was led to reflect on their miserable condition. Almost entirely destitute of clothes and money, they return home, and in a few days hurry away again to encounter new dangers, and new perils. But, however wretched their present condition may be, their prospects for eternity are far more deplorable. Reprobates in this life; they tremble to enter into eternity, of which they have very confused ideas. They defy God, who rules over the seas; they curse their parents who gave them life; they are enemies to each other, and seem entirely regardless of the future; they glory in their shame; and do not startle when convicted of being the servants of Satan.

It was the 17th of July, when we anchored in the harbor of Namoh. The island, from which this harbor takes its name, is mostly barren rock, consisting of two mountains connected by a narrow isthmus, in lat. 36° 28′ N.; long. 116° 39′ E. It is a military station; it has a fort; and is a place of considerable trade, which is carried on between the people of Fuhkeën and Canton. The harbor is spacious and deep, but the entrance is difficult and dangerous.

The entrance of the Soakah river is very shallow; but numerous small craft, principally from Tinghae, are seen here. The duties, as well as the permit to enter the river, are very high; but the people know how to elude the mandarins; as the mandarins do the emperor. Tinghae is a large place, tolerably well built, and inhabited, principally, by merchants, fishermen, and sailors. The productions of the surrounding country are not sufficient to maintain the inhabitants, who contrive various ways and means to gain a livelihood. There is no want of capital or merchants, but a great lack of honesty and upright dealing.

As soon as we had anchored, numerous boats surrounded us, with females on board. I addressed the sailors who remained in the junk, and hoped that I had prevailed on them, in some degree, to curb their evil passions. But, alas! no sooner had I left the deck, than they threw off all restraint; and the disgusting scene which ensued, might well have entitled our vessel to the name of Sodom. Parents prostituted their daughters; husbands, their wives; brothers, their sisters;—and this they did, not only without remorse, but with diabolical joy. The sailors, unmindful of their starving families at home, and distracted, blinded, stupified by sensuality, seemed willing to give up aught and everything they possessed, rather than abstain from that crime, which entails misery, disease, and death. Having exhausted all their previous earnings, they became a prey to reckless remorse, and gloomy despair. As their vicious partners were opium-smokers by habit, and drunkards by custom, it was necessary that strong drink and opium should be provided; and the retailers of these articles were soon present to lend a helping hand. Thus, all these circumstances conspired to nourish vice, to squander property, and to render the votaries of crime most unhappy. When all their resources failed, the men became furious, and watched for an opportunity to reimburse their loss, either

by deceit or force. Observing my trunks well secured, it was surmised by the sailors, that they contained silver and gold; and a conspiracy was formed to cleave my head with a hatchet, and to seize the trunks, and divide the money among themselves. In favor of this scheme it was stated, that I did not understand the use of money, and that they themselves could appropriate it to the very best advantage. All the persons who formed this plot were *opium smokers;* the leader was an old sailor, and, nominally, my friend. Just as they were about to execute their plan, an old man came forward and declared to them, that a few days before he had seen the trunks opened, and that they contained nothing but books, which they might obtain without cleaving my head. Witnesses were then called, and it being satisfactorily ascertained that such was the fact, in regard to the trunks, they all agreed to desist from the execution of their plot.

In the midst of such abominations, the feeble voice of exhortation was not entirely disregarded. Some individuals willingly followed my advice. A young man, who had repeatedly heard the gospel, and anxiously inquired about his eternal destinies, was reclaimed; and, covered with shame and penetrated with a sense of guilt, he acknowledged the insufficiency of all moral precepts, if no heavenly principle influenced the heart.

My visitors were very nnmerous; they generally thought me to be a pilot or mate, and behaved very politely. In the long on versations I held with them, they seemed attentive, and not entirely ignorant of the doctrines of Christianity; and they frequently noticed as a proof of its power, the mere circumstance, that one of its votaries stood unmoved, while the stream of vice carried away everything around him. To these visitors I distributed the Word of life; expressing my earnest wish, that it might prove the means of their salvation. There was one old man, who stated, that he had two sons, literary graduates,

whom, as he himself was hasting to the grave, he wished to see reading the exhortations to the world (so they call our Christian books). I enjoyed myself in the company of some other individuals, to whom it was intimated, that we should endeavor to establish a mission at this place, since so many millions of their countrymen were without any means of knowing the way of salvation.

The return of the captain, who had been on shore, checked the progress of vice. Being a man of firm principle, he drove out the prostitutes, and brought the men to order;—his vigilance, however, was in some instances eluded; but when those wretched beings had obtained their money (their great object), they, generally, of their own accord, abandoned the junk. I had now full scope to speak to those around me of the folly and misery of such conduct; and I was successful in applying the discourse to them selves. The Chinese, generally, will bear with just reproof, and even heap eulogiums on those who administer it.

Here I saw many natives famishing for want of food; they would greedily seize, and were very thankful for the smallest quantities of rice thrown out to them. Though healthy and strong, and able to work, they complained of want of employment, and the scarcity of the means of subsistence.* Urged on by poverty, some of them become pirates, and in the night time surprise and plunder the junks in the harbor. When fourteen days had elapsed, all were anxious to depart, because their treasure was exhausted, and the opportunities for further expenditures were only the means of tantalizing and annoying them. As we were getting under weigh, an old man predicted, that we should have to encounter storms;

* In the department of Chaouchow foo, to which these remarks apply, as also in the neighboring province of Fuhkeen, and in the adjoining department of Hwuychow foo in this province, famine has very generally prevailed during the last few months. Pirates, consequently, abound, and insurrections have in several cases occurred: numbers of peasants also are induced, by hunger and want of employment, to join the secret associations of banditti which infest China, particularly its southern provinces.

but this did not deter us from proceeding. Many junks, loaded with sugar for the north of China, left the harbor in company with us.

On July 30th, we passed Amoy, the principal emporium of Fuhkeën province, and the residence of numerous merchants, who are the owners of more than 300 large junks, and who carry on an extensive commerce, not only to all the ports of China, but to many also in the Indian Archipelago. Notwithstanding the heavy duties levied on exports and imports, these merchants maintain their trade, and baffle the efforts of the mandarins. They would hail with joy, any opportunity of opening a trade with Europeans, and would, doubtless, improve upon that of Canton.

On the following day, favorable winds continued till we reached the channel of Formosa (or Taewan). This island has flourished greatly since it has been in the possession of the Chinese, who go thither, generally, from Tung-an in Fuhkeën, as colonists, and who gain a livelihood by trade, and the cultivation of rice, sugar, and camphor. Formosa has several deep and spacious harbors, but all the entrances are extremely shallow. The trade is carried on in small junks belonging to Amoy; they go to all the western ports of the island, and either return loaded with rice, or go up to the north of China with sugar. The rapidity with which this island has been colonized, and the advantages it affords for the colonists to throw off their allegiance, have induced the Chinese government to adopt restrictive measures; and no person can now emigrate without a permit. The colonists are wealthy and unruly; and hence there are numerous revolts, which are repressed with great difficulty, because the leaders, withdrawing to the mountains, stand out against the government to the very uttermost. In no part of China are executions so frequent as they are here; and in no place do they produce a less salutary influence. The literati are very successful; and people in Fuhkeën sometimes send their sons to Formosa to obtain literary degrees.

Northerly winds, with a high sea, are very frequent in the channel of Formosa. When we had reached Tinghae, in the department of Fuhchow foo, the wind, becoming more and more adverse, compelled us to change our course; and fearing that stormy weather would overtake us, we came to anchor near the island of Ma-oh (or Ma-aou), on which the goddess Ma-tsoo po is said to have lived. Here we were detained some time. The houses on the coast are well built; the people seemed poor, but honest; and are principally employed in fishing, and in rearing gourds. Their country is very rocky.

A few miles in the interior are the tea hills, where thousands of people find employment. The city of Fuhchow foo, the residence of the governor of Fuhkeën and Chekeäng, is large and well built. Small vessels can enter the river; the harbor of Tinghae is deep, and very spacious. We saw there numerous junks laden with salt, also some fishing craft.

When we were preparing to leave the harbor, another gale came on, and forced us to anchor; but instead of choosing an excellent anchorage which was near to us, a station was selected in the neighborhood of rocks, where our lives were placed in great danger. The next day the storm increased, and the gale became a tornado, which threatened to whelm us in the foaming billows. The junk was exposed to the united fury of the winds and waves, and we expected every moment that she would be dashed in pieces. The rain soon began to descend in torrents, and every part of the vessel was thoroughly drenched.

For several days Egyptian darkness hung over us; with composure I could look up to God our Saviour, could rejoice in his promises, and was fully confident, that he would neither leave nor forsake us. I was almost the only person who ventured on deck; for it is customary with the Chinese, in bad weather, to take shelter and repose in their cabins, till the tempest is over. At the present juncture, they were dispelling their cares by sleeping and opium-smoking

Notwithstanding all this, they formed a plot, principally on account of the riches which they supposed me to possess, to sink the junk, to seize on the money, and then to flee in a small boat to the neighboring shore. Having gained some information of their designs, I left my cabin and walked near them with wonted cheerfulness. The ringleaders seeing this, and observing the approach of a Canton junk at the same time, desisted from their treacherous scheme.

It was most evident that these heroes in wickedness were cowards; they trembled, and their courage failed them, in the hour of approaching death. For ten days we were in suspense between life and death; when at length, God in his mercy sent again his sun to shine, and clothed the firmament with brightness. I could now feel with Noah, and render praise to God our great benefactor. While I was thus engaged, some of our fellow passengers went on shore. Unconscious of the object of their visit, I was rather puzzled when I saw them returning in their state dresses; but soon suspected, (what was true,) that they had been to the temple of Ma-tsoo po, to render homage to their protectress. At such an act of defiance, after such a signal deliverance, I was highly indignant, and rebuked them sharply. One of them held his peace; the other acknowledged his guilt, and promised, in future, to be more thankful to the Supreme Ruler of all things. He remarked, that it was only a pilgrimage to the birthplace of the goddess, and that he had only thrice prostrated himself before her image. I told him, that on account of such conduct he had great reason to fear the wrath of God would overtake him; when he heard that, he kept a solemn silence.

(To be continued)

MISCELLANIES.

PERSECUTION.—According to the New Testament, a church is a voluntary association of the disciples of Jesus Christ, to observe all that he has commanded them. But to the discipline or laws of such a church, only the voluntary members are subject. The laws of Christ's church are not designed for those, who, neglecting the commands and invitations of a merciful Redeemer with the greatest injury to themselves, choose to remain "without." Religious men, however, mixing themselves up with civil governments, have often abandoned the simple and just principle of a voluntary church, and have had recourse to pains and penalties, either to force the citizens of a state into a church, or to enforce its discipline on those who were not members. And on the other hand, there have been persons of power in nations, who have insisted on being considered members of Christian churches, without possessing the requisite qualifications. No man, who will not submit to the holy laws of the Lord Jesus Christ, has any right to consider himself a member of any of his churches.

We have been led to these reflections, by various reports concerning the missionaries in the South Sea islands. If the missionaries do not protest against the chiefs' persecuting their subjects, or strangers, they will do exceedingly wrong. They should know, and teach the chiefs, who profess Christianity, that the discipline of a voluntary society of Christians, i. e. a Christian church, ought not to be enforced as laws for the regulation of their subjects generally.

"Those who colonized New England, removed from Holland to America, *as a church;* and, little versed in the science of legislation, or politial economy, they formed state laws, on the principles of the New Testament, and the discipline of the Church of Christ. They did not perceive the impossibility of managing a growing population, in a new country, by such means, without sacrificing either the liberty of the subjects, or the purity of the church. At first, the body of the people were real Christians, *and of one mind*, and it was some time before the erroneous principle on which their legislative code was founded, showed itself;"*—but afterwards, in their oppressive and persecuting measures towards Baptists and Quakers, the antichristian character of their church and state legislation manifested itself. Should these remarks reach the missionaries in the South Sea islands, we hope they will consider the subject deeply and dispassionately, and take these hints in

* Orme's Life of Dr. Owen, p. 256

good part. Perfect liberty of conscience, and liberty of religious profession, are alone compatible with the gospel rule, to do to others as you would have others do to you. A forced or hypocritical profession of Christianity, neither does honor to the Saviour, nor good to his church, or to the individual, who is menaced or bribed by people in authority, to become a nominal Christian. "Sincerity and truth" are indispensable requisites for the servants of Him, who can and does search the hearts of the children of men.

THE BIBLE.—Our opinions and judgment of the Bible will vary according to the state of our minds. When prosperity is enjoyed, and impiety fills the soul, then the Bible, with all the invaluable knowledge it reveals, will be lightly esteemed; but in adversity, with the religious principle predominating in the mind, the Bible will be viewed as a pearl of great price. Compared with all the books, deemed sacred of the western world, the superiority of the Bible is infinite. And since the sacred books of the eastern world—of India and China,—have been investigated, the Bible still holds a pre-eminence that no words can express. There is an effulgence of light and glory, a degree of majesty and mercy, shining forth in the pages of the Bible towards sinful creatures of the family of man, that indicates, to every serious and pious mind, its divine origin.

When contrasted with the sacred books of China, how poor in conception, how mean in execution, do the latter appear! The sage of China, who has been honored and idolized more than twenty centuries, is utterly insignificant, when put in competition with the herdmen and fishermen of Galilee. But a sound eye alone can truly discern colors; a healthy palate only can distinguish tastes; a virtuous mind alone will believe the truth; and only a pious one will love and value the Bible. We maintain that *man is accountable for his moral tastes and his belief.** We feel assured that many of our readers, who have gone to their Bibles to obtain saving knowledge, who have gone thither to obtain consolation in the hour of distress, will join with us in adopting the language of the following lines.

This little book I'd rather own,
'Than all the gold and gems
That e'er in monarchs' coffers shone,—
'Than all their diadems.

Nay, were the seas one chrysolite,
The earth one golden ball,

* The lord chancellor of England said, at the university of Glasgow (from whence also the accompanying verses emanated), that if had "*gone forth into all the world, that man was not accountable for his belief.*" This erroneous sentiment has 'gone forth,' we fear, even to China;—but in this farther east, there are, we hope, not a few, who on very substantial grounds, are of the contrary opinion.

And diamonds all the stars of night,—
This book were worth them all.

Ah, no!—the soul ne'er found relief
In glittering hoards of wealth;
Gems dazzle not the eye of grief,
Gold cannot purchase health.

But here a blessed balm appears,
To heal the deepest woe;
And those who seek in tears,
Their tears shall cease to flow.

(From the Glasgow Courier.)

OBEDIENCE TO THE WORD OF GOD,—"Speak unto the children of Israel, that they go forward." Exod. XIV. 15. The circumstances under which this commaad was given, were very extraordinary. With the waters of the Red sea at a short distance off, in the line of their route, how could they go forward many steps, without rushing into the sea to be drowned. However, since the order was issued by the Almighty, they thought it right to obey, and the result proved it to be so.

This may be applied to the command of Him, who has "all power in heaven and in earth," to his church;—"Go into all the world and preach the Gospel to every creature." The difficulties in many places seem insurmountable,—as in China, Japan, Corea, for example. Human prudence may say the attempt is absurd. But the power and authority, possessed by the divine Saviour, remove all idea of absurdity, from the act of obedience in the humble Christian. The voice from on high is—Speak unto all the servants of Christ, that they *go forward.*

METEMPSYCHOSIS.—In a note to his European master, a native servant, afflicted with sickness, thus writes;—"I send respectful acknowledgments for the money you bestowed on me. I am but little better. If it be my fate to die, I shall in the next life as a horse or a dog, render a recompense to you."

The notion entertained by the poor man is that of metempsychosis, or return of souls to this world; some as human beings, and others animating brute beasts. The young man possesses good natural talents, and has had a tolerable education, very superior to most of those who enter the service of foreigners. He has, moreover, often heard the doctrines of the Gospel, but rejected them with the proud feelings of a Confucianist, and a Chinese.

Judging from the language of his note, his mind is humbled; but instead of fleeing for refuge to the Saviour of mankind, he clings to the miserable hopes to which his note alludes. The reader may here see a specimen of what natural reason has

done for the millions of China, during thousands of years; and the deist of Christendom may see what his own attainments would have been under a different hemisphere.

Heterodoxy.—Something like this is denoted by the Chinese phrase *seay keaou*, "deflected (or depraved) doctrines." Heterodox sects are, from time to time, rising up in China; but we have never been able to discover anything which might be called the standard faith; nor yet that those who embrace the "seay keaou" hold any speculative opinions which distinguish them from those who receive the ching keaou,—"the correct or orthodox doctrines." At Peking, recently, a new sect has arisen, called the *Hung-yang keaou*. The word *yang* is the superior of the much-talked-about dual powers, *yin* and *yang*. The word *hung* denotes red; but what the "red yang doctrine" means, we cannot even guess. The leader healed the sick, and drew away disciples after him. He is now dead, and his followers burn incense to his manes, as a sort of divinity. The emperor has been rather severe in punishing these people, and many of them have been thrown into prison, scourged, and transported.

In the spring of this year, the cold was of long duration, and indicated an unfavorable season; on account of which one of those persons, called *yushe*, who are permitted to address the emperor on all occasions, wrote to his majesty, suggesting that Heaven was displeased at the imprisonment and banishment of so many of these sectaries, many of whom were, probably innocent. To this suggestion the emperor has given a reply, sharply reproving the yushe for his presumptuously and rashly referring to Heaven's ways, in matters which come under the ordinary routine of government. He, moreover, denies the allegations of his adviser concerning the signs of the weather, and innocent people being involved. He insists on the propriety of punishing those who set up for heads of sects, medical or otherwise, and attach disciples to themselves. He disapproves of all associations of the people. It is impossible, he says, to tell what they may grow to. And he has, finally, increased the severity of the law against them; deciding that whoever is transported, as a punishment for heading or belonging to these *seay keaou*, shall never be forgiven, nor included in any general or special pardon granted on extraordinary occasions.

In the documents, of which we have above given the substance, though several of the heterodox sects are named, the *Teën choo keaou* (or the Roman Catholic religion), is not especially noticed. It, however, in Chinese, is often called by the general epithet *seay keaou*. For several years past nothing has appeared in the Peking gazette against the Christians; from which it may be inferred, that his majesty does not encourage reports sent to him on the subject.

RELIGIOUS INTELLIGENCE.

MALACCA.—It is generally known, that the laws of China forbid emigration; and it is equally well known, that thousands of the sons of Han have become the inhabitants of the Eastern archipelago, and of that vast extent of country situated between China and Hindostan, —comprehending the Burman empire, the kingdoms of Tonking, Cochinchina, Camboja, Siam, Laos, and the peninsula of Malacca. In several of these countries, during the last twenty years, interesting establishments have been formed, with a view to meliorate the condition of the ignorant, by increasing and extending the knowledge of the word of God. All these undertakings are in their incipient state, yet few persons are fully aware of the amount of work which has been accomplished; and fewer still know what anxieties and trials have already been experienced. The best and the last energies of the Milnes and Mrs. Judson, and others alike worthy and self-devoted, have not been spent in vain; their works live after them.

Within the time and the regions above specified, the Scriptures have been translated into several different languages and dialects, and have been circulated to the amount, probably, of some ten thousands of copies. More than 140,000 tracts had been published 12 years ago; since that date, many times that number have been put in circulation; and thousands of children and adults have been instructed in the several schools now in successful operation. In the future numbers of this work, we will endeavor to present, from time to time, accurate statistical and detailed accounts of all these several establishments; the oldest of which, we believe was commenced in 1815, at Malacca. We will here give a succinct account of the several departments of this mission, according to the reports published in June, 1831. We have letters, however, down to June 1832, from which we are happy to learn, that the mission continues to enjoy prosperity, though the laborers are exceedingly few. From the letters we may make some short extracts.

Chinese Schools.—The number of boys in these is, on an average, 200; the number of girls is 120. The Chinese of Malacca are, principally, the descendants of persons who emigrated from China some centuries ago; and, until the mission schools were established, their children were very generally without instruction. From "necessity," native masters and native books have been introduced into several

of the schools, though Christian books are used in all of them; and it is to be devoutly hoped that, at no very distant period, Christian books alone will be employed by the natives for religious purposes, whether they continue to use their own for literary objects or not. More children are under instruction now than at any previous period, and the mission is evidently gaining strength from year to year.

Malay Schools—Three of these are now connected with the mission; including a small girls' school, supported by private subscription; the whole number of children is 107,—60 girls and 47 boys. "When the present aspect of this department of the mission is contrasted with its unpromising appearance for some considerable time previously, we cannot but rejoice in the gratifying decline of prejudice evinced by the Malays, and the pleasing prospect of usefulness which is hereby presented among them."

Kling Schools.—These are two in number, containing together about 32 children, boys and girls; they are supported, we believe, by private subscriptions.

Indo-Portuguese Schools.—At these the aggregate attendance of children, both male and female, is about 100.

Anglo-Chinese College.—This institution was commenced in 1818, and is the only Protestant college this side of the Ganges. The following is the general plan of the institution.

I. "*Name,—The Anglo-Chinese College.*

II. "*Object.—The reciprocal cultivation of Chinese and European literature.*—On the one hand, the Chinese language and literature will be made accessible to Europeans; and on the other hand, the English language, with European literature and science, will be made accessible to the Ultra Ganges nations, who read Chinese. These nations are, China, Cochinchina, the Chinese colonies in the eastern Archipelago, Lewchew, Corea, and Japan. The Malay language, and Ultra-Ganges literature, generally, are included as subordinate objects.

III. "*What advantages, the College proposes to afford to students.*—1. The College will be furnished with an extensive library of Chinese, Malay, and European books.—2. The assistance of European professors of the Chinese language, and of native Chinese tutors. The European professors will be Protestants.—3. A fund will be formed for the maintenance of poor students.—4. To European students, the Chinese language will be taught, for such purposes as the students choose to apply it—to religion; to literature; or to commerce.—5. To native students, the English language will be taught, geography, history, moral philosophy, and Christian theology, and such other branches of learning or science, as time and circumstances may allow.—6. There is at the station an English, Chinese, and Malay press, which literary students may avail themselves of. And it is intended, ultimately, to form

a botanical garden in connection with the College, to collect under one view the tropical plants of the eastern Archipelago.

IV. "*Students to be admitted.* Persons from any nation in Europe, or from America; persons of any Christian communion, bringing with them proper testimonials of their moral habits, and of the objects they have in view; persons from European or other universities, having traveling fellowships; persons belonging to commercial companies; and persons attached to the establishments of the official representatives of foreign nations, who wish to become acquainted with the Chinese language, will be admitted.—Also native youths, belonging to China and its tributary kingdoms, or to any of the islands and countries around, who either support themselves, or are supported by Christian societies, or by private gentlemen, who wish to serve them, by giving them the means of obtaining a knowledge of the elements of English literature, will be admitted."

For fourteen years, amidst many difficulties and discouragements, this institution has continued in successful operation. Its influence not only over the Chinese, but over the Malays and other inhabitants of Malacca, is far from inconsiderable. It must be highly gratifying to the friends of Christian education, to know that the College has enjoyed so much prosperity. We believe with others, who understand well its history and its design, "that it is an institution which requires only to be more generally known, to have its important objects universally appreciated." It has already been the means, under God, of great good; divine truth has been communicated, ignorance and prejudice, with many of their accompaniments, have been removed, and a change wrought over which holy angels have rejoiced.

Several students left the College last year; and nine others were admitted; making the number then "on the fund" twenty-four. Some of the members of the senior class assist in teaching the juniors; and there are others now in the seminary, who promise to be useful in the same way.

Preaching.—From the commencement of this mission, the gospel has been preached with various success, and often in four different languages. By private munificence, a chapel has been built, in which, on Sundays, at 10 o'clock A. M., a Chinese service is held; at 2 P. M., the scholars and teachers from the Chinese boys' schools are assembled for the purpose of catechetical instruction; immediately after this, the Portuguese service is commenced; and a Malay service has formerly been, and will soon be again established in the evening. There is also an English service in the chapel; some of the senior students of the College cheerfully attend at this service, as they do also "at the two week day evening services at the schools."

The press, is a very efficient part of the mission at Malacca

In *Chinese*, the blocks for a new octavo edition of the Sacred Scriptures have been completed, and nearly the whole of an edition struck off; "the Domestic Christian Instructor" in 4 vols. octavo, by Dr. Morrison; a new edition of Dr. Milne's most popular tract—"Conversation between Two Friends"—"and some smaller tracts," have been completed. In *Anglo-Chinese*, the "Notitia Linguæ Sinicæ," which we intend noticing hereafter, has been published. Also in *English*, *Malay*, and *Indo-Portuguese*, some small works have been printed.

Books distributed.—The report before us includes a period of eighteen months; during which time 4,062 portions of the New Testament, and 26,209 religious tracts were distributed.

Singapore.—Our letters from Singapore are up to the 17th ult. We are happy to learn that "a cheerful and industrious spirit is apparent among almost all classes, and especially among the Chinese." In going among the Chinese, says a missionary, they "recognise and hail me gladly, and receive the books as cheerfully as ever. That a portion of true knowledge is widely entertained, is manifest by these two simple facts; *first*, the people frequently say, the moment they see us and the books, that our religion denounces all idols and false gods; and, *secondly*, they repeat, that Jesus is the only Saviour. A brighter day, I think, is fast dawning on these benighted lands. May the Lord, the Sun of righteousness, soon arise upon them in all his glory and strength."

LITERARY NOTICES.

Chinese Biography.—In the larger histories of China, biographical notices of eminent persons are introduced; but they are, generally, mere skeletons. Like a great deal of Chinese history, there is nothing but bone,—no flesh and skin to fill up and beautify the body. The name of a person,—when born, where he lived,—what offices he held,—and when he died,—make up a biography; and these facts are told, generally, in a stiff, dry style, or ill-connected patch-work; *done* by some copyist, who is hired to make quotations, at so many taels per month.

The large biographical work called *Sing Poo*, was compiled on the singular principle of excluding all bad men. The author has accordingly left out Tsaou Tsaou, who was the Napoleon of his age and country.

The Chinese biographers do not exclude ladies from their pages. Queens or empresses are noticed in sections by themselves. In the 21st volume of the Suh-tung Che, there are biographical accounts of the queens of the Eastern Tartars,

in the 10th century, when the tribes of that region went by the name of Leaou. The wife of the founder of that name was like many Chinese ladies in olden times, a great military genius, and greatly assisted her husband, in his stratagems of war. Her name produced an effect on all the surrounding barbarians, like the shock of an earthquake. To intimate that she was second only to the Queen of Heaven, she was called 'Queen of Earth.'

As the Tartar family now on the throne of China, consider these ancient Leaou as their ancestors in the work named above, they have given notices, in the Chinese language, of the legends of former days, and of the attacks made upon the Chinese of that period. According to this authority, the Queen of Earth, who had so materially assisted her husband in life, wished to be interred with him at his death; but her kindred and all the officers of state remonstrated with her and dissuaded her from doing so. Being prevented dying with her lord, she cut off her arm and placed it in his coffin, to accompany him to the grave.

The Chinese historians, however, give a different version of the affair. The Queen of Earth compelled a hundred of her military officers, who were offensive to her, to descend to the grave with their master. When it came to the turn of general Chaou Szewan to go and be put to death, he refused to march. The queen then said to him, "What! will you not go and see your sovereign, to whom you were so intimately related?" "No,"—replied the general, "none is so nearly related as your majesty. Why do you not go?" She then said, I will cut off my arm, and send it to accompany him: which was forthwith done, and the general allowed to escape con-humation with his deceased master.

The Queen of Earth lived to the age of seventy-five, taking an active part in war and politics. Her son Taetsung changed her title to a still more honorable one, and added a great many magnificent epithets. It runs something like "the Celestial Empress, abundant in virtue, most beneficent, flamingly illustrious, superlative in simplicity."

PERIODICALS. The American Quarterly for September 1831, and the British Critic for Jan. 1832, are both in China. In these publications there is a great deal of good writing, and a considerable amount of good religious principle. The Quarterly has taken charge of two topics in unison with our Repository; *viz*, The Am. Religious Tract Society, and the "Missionary Question." The articles are, we presume, by different hands; but of that we are not sure. They are both of them about eight tenths, as the Chinese say, of what we should like to see, so far as religion is concerned. We never much like a Christian, when Christianity is the theme, putting himself in the position of a mere *Observer*. Frigid observers, who care not which argument prevails, whether the Saviour or his enemies seem to gain the day—*He* will assuredly gain it—are not much to our

mind. Captain Otto von Kotzebue the Russian, is set against the American naval chaplain C. S. Stewart, with an evident leaning in favor of the latter, in consideration of the justice of his cause. The two witnesses are examined acutely and dispassionately, on the subject of South Sea missions. The arguments are taken chiefly from Tahiti where the English, and not the American missionaries were the actors. This selection of witnesses seems very fair in the reviewer, although eventually it amounts only to this, if so much may be said for English missionaries at Tahiti, how much more may be said for the American misionaries at the Sandwich Islands; who, it is affirmed, are generally superior to the former. This savors a little of national partiality to which many good people are,—very erroneously we think —subject. However, we consider the article headed "Missionary Question" in the Quarterly, a very faithful portraiture of the subject.

In the British Critic, which is considered the organ of the "High Church Party," as the phrase is in that country—there is an interesting and well-written paper on "Church Reform." Here no fundamental principle is abandoned, but it is fully admitted that there is much room for *improvement*,—not in doctrine, but in the quantity of liturgical service, and in discipline. The Critic proposes dividing the usual morning service into two parts, i. e. the morning prayers to be one part, and the litany with the communion service the other part. Let the one and the other be read two Sundays alternately every month, in order to shorten the devotional reading, which, by its length, wearies the spirit of devotion, even in the most devout. Another modification, (which the American Episcopal Church has already adopted,) is to change the words in the burial service, which give unqualified thanks to the Almighty for removing all sorts of brothers and sisters from the land of the living. There is reason and religion in this;—for we hold it to be pernicious to the ignorant and vicious, to have it appear on the face of the service, that all persons indiscriminately are sent to the *rewards of virtue*. We will not enter into the subject, but only say that we most cordially agree with the British Critic in this matter. We have in some strong cases, when using the burial service, felt ourselves under a neccessity of qualifying the sentence alluded to, in order to read it with sincerity, which we consider essential to a good conscience.

The second article is a defence of Episcopacy against the Congregationalists of England. As forms of ecclesiastical polity are not by us deemed essential to vital Christianity, we waive the subject. Of much on the first topic—"An Introduction to the Christian religion"—we most heartily approve, and in its publication we sincerely rejoice.

An English and Japanese, and Japanese and English Vocabulary; by W. H. Medhurst, Batavia.

The day may not be far distant when the rulers of Japan shall change their policy, and admit to their coasts, foreigners of every nation, who may wish to visit "the country of the rising sun." In situation, size, and local advantages, Japan is not very unlike Great Britain; and if she speedily receives those precepts of righteousness which alone can exalt a nation, she may, ere many generations have passed away, prove no mean rival of that western "Queen of Isles." The deadly hostility, which the inhabitants of Japan once manifested towards foreigners, has, we apprehend, abated, —not entirely, but in a great degree. And if we have been rightly informed, the heir-apparent,—a young man,—is remarkably, enterprising, intelligent, liberal-minded, fond of foreigners, and anxious to improve the condition, and elevate the character of the nation. We are anxiously waiting for the return of the "Lord Amherst," by whose voyage to the eastward, we hope much information will be obtained on these matters.

But to the Vocabulary,—which, considering the circumstances of its publication, is an exraordinary book, and by no means a bad one, estimating only its intrinsic value.—"The author has never been in Japan, and has never had an opportunity of conversing with the natives."—And "it must be remembered that the work has been executed at a lithographic press, by a self-taught artist, and in a warm climate, where the lithography often fails; also that the whole has been written by a Chinese, who understands neither English nor Japanese." The execution of the work seems to have been an experiment; and we think, a very satisfactory and successful one. This "first attempt" shows what can be done; while the book itself will be a great help to those who wish to acquire a knowledge of the Japanese language.

The work is an octavo, of 344 pages, in two parts. "The title of Vocabulary has been preferred to that of Dictionary, as the work does not profess to include every word in either language; the second part, however, contains nearly seven thousand words, and might have been increased to double that number, had many words of Chinese origin been introduced, or others about which some doubt existed."

"Thus," we are informed, "a mere vocabulary has been produced, and one too of few pretensions and many defects; but such as it is, the compiler casts it upon the indulgence of the public, hoping that it will not be hardly dealt with."

The Japanese alphabet consists of forty-eight letters; and with but few exceptions, the letters are all distinct syllables, and are to be pronounced just as they stand in the alphabet, without mutilation or change. We cannot extend this notice; but shall endeavor, at another time, to give a more complete account of that language, together with some statistics respecting that people, so long shut out, or rather who have so long excluded themselves,—from the great society of nations.

JOURNAL OF OCCURRENCES.

REBELLION.—A Peking gazette of the 29th May, contains an account of a great victory gained over the mountaineers in Hoonan, a few days previously.—"The rebels having invaded a district in the level country, and taken a small town named Ping-tseuen, our troops (says governor Loo Kwan in his dispatches to the emperor) attacked them on all sides, and prevented their escape into Canton province. The rebels, however, still kept possession of the town, from the walls of which they fired on and greatly harassed our troops; till about forty of the latter advanced, under cover of their shields, and leaped on the walls. At the first onset they were thrown back and several wounded; but they rallied—and more troops coming forward to support them,—again mounted the walls, and cut down above a thousand of the enemy. The rest of the rebels then feigned to offer submission. But Lo Szekeu (the commander-in-chief) refused it; and placing two divisions, under lieut-general Ho Lungwoo, on the north and west sides of the town, to prevent any escape, he himself advanced on the south and east sides. A cannonade was then opened on the town, and 'fire balls' thrown in among the rebels, by which means large numbers of them were killed and burnt. But they still obstinately continued to return our fire; our troops, therefore, made a sudden rush among them, killed about a thousand of them; and took prisoners several of their chiefs. They, however, succeeded in again closing the gates on us. But Lo-Szekeu urged and excited a more vigorous attack; our men rushed forward, fearless of danger; and the rebels were routed, but maintained a running fight, till coming between two bodies of our troops, they were slain to the number of two or three thousand. Among the prisoners taken were two sons of Chaou Kin-lung,—two chiefs, Chaou-Wan-fung and Le Tihming,*—besides 50 inferior persons. Ten cannon and above 3000 small arms also were taken. The fighting lasted ten days, from the 5th to 15th of May, and about six thousand of the rebels were killed or taken prisoners. The remnant do not amount to one tenth of their original number. It is hoped that in a few days the chief rebel himself will fall into our hands."

The emperor expresses himself highly gratified with the news of this victory, and with the conduct of his officers. He directs the Board of Office to deliberate what honors shall be conferred on the the three principal officers, governor Loo Kwan, and the two generals Lo Szekeu and Yu Pooyun. The list of presents bestowed on the meritorious officers is curious;—"To Loo Kwan, one feather-case of white jade, (this is a small tube, into which are inserted the peacock's, and other feathers sometimes bestowed by the emperor),—a finger ring of white jade,—a small knife (this is for cutting meat, and is coupled with a pair of chopsticks),—a pair of large pockets, with yellow strings and coral ornaments, (these are for mere ornament, not use, and are worn behind),—and four small pockets.—To Lo Szekeu," &c., similar presents are bestowed.

While victory has thus crowned the imperial arms in the adjoining province, the rebels have given up the contest in that quarter, and have turned round to defeat the army of this province, which is acting under the immediate directions of governor Le. It was stated in our last number, that there had been some "hard fighting." A dispatch to the emperor from gov. Le contains some interest-

* The same who was formerly stated by the Chinese, and in this work (page 41.), to be their king.

ing particulars; which, with credible reports now current here, give the war a very unfavorable aspect,—so far at least, as the "Great Pure dynasty," is concerned.

The governer, it appears, on arriving at the seat of war, was determined to pursue the rebels speedily and without mercy. Fifteen of the Yaou-jin, who fell into his hands, were accused of being spies, and instantly put to the sword.

By the help of maps, spies, counsels, &c., arrangements were made for a desperate onset; and about 2 o'clock, June 20th, the imperial troops were in motion. In five divisions, and by five different passes, they attempted to enter the territory of the "Golden Dragon;" but were repulsed, with considerable loss, at every point. About *eighty officers fell;* the number of *privates*, who perished, is not stated. For an event so untoward, his excellency betrays not a little solicitude, and makes some statements in extenuation. The ruggedness of the hills, the narrowness of the passes, and the mode of warfare adopted by the rebels, &c., are carefully mentioned. The explosion of a magazine of gunpowder, fired by the Dragon's men, did great damage.

The courage and exploits of several of his majesty's officers are noticed with approbation, by governor Le; the conduct of others is severely censured.

The imperial commissioners, Hengăn and Hoo-sung-ih, accompanied by a body of troops, arrived at Leĕn-chow from Hoonan, on the 26th inst.

The latest accounts from the hills state, that the military are exceedingly displeased, because the governor, in his dispatches to the emperor, has *concealed the loss of privates and non-commissioned officers.* The survivors say, "there is no use in our sacrificing our lives in secret: if our toils are concealed from the emperor, neither we, nor our posterity will be rewarded." The mutiny rose to such a height, as to induce his excellency to send a courier after the original dispatches, in the hope of overtaking them, and of making such additions as would satisfy the soldiery. Under these circumstances, the mountaineers are said to have sent out a challenge to meet the governor in a pitched battle.

A GOD PROMOTED BY THE EMPEROR. Changling, the great hero of Cashgar, has memorialized his majesty, to inform him that, during the late attack of the rebels on that city, they endeavored to inundate it by cutting a channel and turning the course of the adjoining river. But the Lung shin (Dragon god), who presides over rivers and seas, prevented the design being effected. For this "divine manifestation" in favor of the imperial cause, the emperor has ordered a *new title* to be given to the god, a *new temple* to be built, and a *new tablet* to adorn it.

BEGGARS. Sturdy beggars in Canton have attracted the attention of government. They go about in companies,—men, women and children; representing themselves as distressed by inundation, drought or famine, and insist on being supported by the forced contributions of the industrious inhabitants. Government disallows them; but they continue their annoying excursions notwithstanding. They are called san nin, "scattered or dispersed people."

Postscript. A rumor is abroad here, that Kin-lung, the leader of the rebel mountaineers, has changed the scene of action, and made a descent on the borders of Kwangse province.

A small detachment of troops passed this city, on the 23d inst, and another on the 28th, on their way to join the imperial army under command of governor Le; and 2000 more are ordered from Canton.

The weather has, thus far during the present season been remarkably cool; and much rain has fallen. The first crop of rice, in the immediate vicinity of Canton, is said to be very good; but in the eastern parts of the province the people are suffering much by famine; and the villagers, as in several other places, are harassed by banditti.

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REVIEW.

Ta Tsing wan-neën yih-tung King-wei Yu-too,—"A general geographical map, with degrees of latitude and longitude, of the Empire of the Ta Tsing Dynasty—may it last for ever." By LE MINGCHE TSINGLAE.*

WHEN particularizing, in our second number, the several parts of the Mantchou-Chinese empire, we considered the whole as consisting of *three* principal divisions, viz. *China Proper*, *Mantchouria*, and the *Colonial possessions*. The first of these we have already briefly described. It remains to sketch the extent, boundaries, and characteristics of the other two.

MANTCHOURIA, or MANTCHOU, has generally been classed by geographers, with the other countries of central Asia, under the general name of Tartary,—a name which is used to include a great variety of countries, speaking very different languages; and which is almost as erroneously, as it is exteusively, applied. The Mantchous, who now govern the whole Chinese empire, are in fact of Toungouse origin; and have scarcely existed for more than three centuries, as a distinct and independent nation. Their country is mountainous, barren, little cultivated, and very thinly peopled. It was formerly divided among a number of petty chieftains, who seldom remained for any long period at peace with each other. Hence the people, habituated to the exercises of the field, and always leading a wandering and predatory life, became a much more hardy and vigorous race than their neighbors, the Chinese; who were enervated by the consequences of long-continued peace, and oppressed by the tyrannical representatives of their indolent and unprincipled monarchs. It was at such a period, when the empire was torn by dissensions between the imperial princes, and by revolts among the people,

Continued from page 42.

—that an enterprising Mantchou chieftain, encouraged by success over the chieftains of his own country,—began to attack China, in revenge for acts of aggression committed on his predecessors. After about thirty years warfare, the Mantchous obtained dominion over the whole of China, and great part of Mongolia. They made Peking the seat of a new dynasty, which they established under the name of Ta Tsing.

The Mantchou territory is divided into three provinces,—1. Shingking or Moukden (the ancient Leaoutung),—2. Kirin,—and 3. Hihlung keäng or Tsitsihar. The first of these borders on China, Mongolia, and the gulf of Pechelee or of Leaoutung; the second on Corea, and the sea of Japan; and the third on Siberia and Mongolia. The Mantchou boundaries are,—on the north, the Daourian mountains, which separate Mantchou from Siberia; on the east, the channel of Tartary; on the southeast, the sea of Japan; on the south, Corea, the gulf of Pechelee, and the Great Wall; and on the west, Mongolia. The line of demarkation between Mantchou and Mongolia commences from the Great Wall of China,—whence a wooden palisade, running northeast, for two or three degrees, marks the limits of Leaoutung. The boundary then takes a northwest direction, along the Songari, and other rivers, to the inner Hing-an ling or Daourian mountains. Thence it is continued, in the same direction, to the outer Daourians on the south of Siberia. Thus the average extent of Mantchouria, from north to south, is about 12 degrees; and from east to west, about 16 degrees.

Mantchou, as well as Mongolia, is under a government more strictly military than any other portion of the Chinese empire. All males above sixteen years of age are liable to be called on for military service; and, in general, as soon as they have attained that age, they are immediately enrolled under the standards to which they, by birth, belong. Among the Mantchous, these standards are eight in number, distinguished by differently colored flags. The Mongol standards are more numerous, and are designated by the names of the tribes to which they appertain. The governors and magistrates of Mantchou are all military men, excepting in the province of Shingking or Leaoutung, where several districts have been formed, under the government of civil authorities, on the same plan as in China. Of these Moukden is the chief; it is called, in Chinese, Fungteën foo. As the metropolis of Mantchouria, this city is regarded by the natives with peculiar reverence; and is denominated by the present reigning dynasty, 'the affluent capital.' In trade, however, it is inferior to Funghwang ching, on the borders of Corea, which is the only city of much commercial consequence in the country. The seaports, frequented occasionally by junks from China, are Kinchow, on the north of the gulf of Leaoutung; and Kaechow, on the narrow peninsula named by the Alceste the Prince Regent's Sword. Most of the

other cities of Mantchou have no claim to any higher appellation than that of villages, except by the existence of some weak fortifications, garrisoned by small bodies of soldiery.

Dependencies.—Subject to the province of Kirin are several barbarous tribes, called *Keyakur*, *Feyak*, &c., who acknowledge their submission to the Mantchous, by the annual payment of tribute, in skins and furs; but who have no officers of government placed over them. From the French writers, Grosier, Du Halde, and others, these people have received the names of Ketching Tătse, and Yupee Tătse,—which seem indeed to have been their ancient designations, contemptuously given to them by their less barbarous neighbors; but which no longer appear in good Chinese maps. Under the government of Tsitsihar are included the Solons, and several Mongol tribes of wandering herdsmen and shepherds.—The island of Segalien is reckoned, also, as a dependency of Mantchou; though, as far as we can learn, no kind of tribute is paid by it. The extent of this island was, for a long period, matter of erroneous suppositions, till La Peyrouse discovered it, in 1797, to be a very large island, about eight degrees in length, and separated from the island of Jesso, only by a narrow strait. The inhabitants are denominated by the Chinese *Orunchun*, *Kooyek*, and *Feyak*. They carry on a trade with Mantchou, as well as with Russia and Japan. From the proximity of Segalien to the Mantchou coast, it appears probable that, before long, the frequent deposits of sand and mud at the mouth of the Amour, will render Segalien a peninsula, attached on the northwest, to Mantchouria.

The principal *Rivers* of Mantchou are the Amour or Sègalien, the Songari, the Noun or Nonni, and the Ousouri. The Segalien rises in Mongolia, where it bears the name of Onon; it then runs for some time between Mongolia and the Siberian province of Nertchinsk; and afterwards, entering the province of Hihlung keäng or Tsitsihar, between the outer and inner Daourian chains, it takes a southeastern direction towards Kirin. The Songari rises in the Chang-pih shan, or 'Long white mountains,' near the northern confines of Corea; it flows, for about 200 miles, in a direction a little to the eastward of north; then it receives the name of Kwentung, and takes a northeastward course, toward the sea. On the borders of Kirin, the Kwentung and the Segalien (or Hihlung keäng*) meet, and continue, in a united stream, to approach the sea on the northeast;—a shorter approach being prevented by the Seih-hih-tih hills, which bound the whole line of coast, from Corea to the northern part of the channel of Tartary. This united stream bears the name sometimes of one, and sometimes of the other of its branches.

* Segalien Oula, in Mantchou, denotes Black river; and Hihlung keäng, in Chinese, signifies the Black Dragon river.

The Chinese usually call it Kwentung, Europeans generally denominate it Segalien, and Russians always give it the name of Amour,—'The Noun or Nonni rises in the large plateau formed by the inner Daourian mountains, and, receiving several minor streams in its southern course, falls into the Songari, at the point where that river changes its name to Kwentung,—The Ousouri rises in the south, among the Seih-hih-tih mountains, passes through the lake Hin-kai, and continuing to flow in a northern direction, falls into the Amour, about 180 miles above the junction of that river with the Kwentung or Songari. Several of these rivers afford pearls; but the principal pearl fishery is along the east coast, in the channel of Tartary. This fishery is a governmental monopoly, and is carried on by soldiers, sent from each of the Mantchou standards. They are required to deliver annually into the imperial coffers a fixed number of pearls.

The chief *Lakes* in Mantchouria are the Hinka or Hinkai nor, in the province of Kirin, and the Hoorun and Pir in Tistsihar, which give their names to the most western district of that province, *viz.* Hoorun-pir. There are few other inferior lakes, in various parts of the country;—one on the Chang-pih shan is connected with the fabulous legend, concerning the origin of the present imperial race:—three divine females were bathing in this lake, when a magpie brought the youngest one a fruit, which she ate, and immediately became the mother of a son, who was the ancestor of the Mantchou monarchs.

The *Mountains* of Mantchouria form three principal chains. —1. On the east, is a long chain of mountains, covered with extensive forests, which reaches from the northeast boundary of Corea, almost to the mouth of the river Amour, stretching along the whole line of seacoast. This chain is inhabited by the Keyakur and Feyak tribes of the province of Kirin. It bears the name of Seih-hih-tih.—2. The Daourian mountains, on the north, consist of irregular branches of the great Yablonoi or Stanovoi chain. They form the entire northern boundary of Mantchouria; and extend southward, in two principal and several minor ranges, over the province of Hihlung keäng or Tsitsihar. These mountains, are denominated, by the Chinese, the outer Hing-an ling.—3. The inner Hing-an ling, or Sialkoi mountains, which appear to be a continuation of the mountains of Shanse, extend over great part of Mongolia, in a regular and unbroken chain; and form, in the north of Mantchouria, three sides of an extensive plateau, watered by the Nonni oula and other rivers.—Besides these three principal chains, there are, to the north of Corea, some inferior ranges of mountains, bearing several different names. Among these is the celebrated Chang-pih shan, or Kolmin shanguin alin,—'the Long white mountain.'

The nature of the Mantchou soil, and its mineral productions are but little known. Its chief vegetable productions are two, —ginseng and rhubarb; the former is an exclusive governmental monopoly. The province of Shingking is also a very productive of millet, and of several kinds of peas, of which large quantities are brought annually to the southern provinces, by Chinese junks.

The Colonial Possessions of China are Mongolia, Soungaria, Eastern Turkestan or Little Bukharia, and Tibet. Corea and the Lewchew islands, although their sovereigns do not reign but by the imperial permission of China, can be regarded only as tributary nations.

Mongolia is for the most part subject to a military and feudal government. It is partitioned among a number of native princes, who are kept in close dependence upon the Mantchou dynasty, to which they voluntarily submitted, by frequent alliances with the princesses of the imperial family. At the same time, the followers of these princesses being Mantchous, they are subjected to a system of strict and constant espionage; and their submission is further purchased by giving their tribute-bearers presents of ten times the value of the tribute they are required to pay.—Soungaria, the ancient country of the Soungar* Kalmucks or Eluths, is also under military rule, the former inhabitants having been entirely driven out and the province re-peopled by Mantchou, Chinese, and Mongol troops and convicts. It includes all the cantons on the north of the Celestial mountains, except Barkoul and Oroumtchi, which are attached to the Chinese province Kansuh.—Eastern Turkestan is regulated by native Mohammedan nobles and officers, under the direction of military residents, who are subordinate to the tseängkeun or general of Ele. It includes seven Mohammedan cantons, and is comprised with Soungaria in the government of Ele.—Tibet is governed by the Dalai lama, the Banjin lama (or Bantchen Erdeni), and other ecclesiastics, under the direction of two residents, selected from among the secondary officers of the imperial cabinet, called *Nuy-kŏ Heŏ-sze.* The administration of all these territories is directed by the *Le-fan Yuen*, or Tribunal for the Colonies, at Peking, which is always superintended by one of the chief ministers of the cabinet.

Mongolia is the first in order of the colonies. It is an elevated tract of country, siuated on the north of China proper, the northeast of Tibet, and the south of the Altai mountains, which separate it from Siberia. Its eastern boundary is Mantchouria, and its western the government of Ele, and part of the province Kansuh. The limits of what may be properly

* In Chinese *Chun-ko-urh*;—see Morrison's View of China, pp. 5 & 74.

denominated Mongolia, are not very accurately defined; and the division adopted in the following sketch may not perhaps be considered the best;—but it is here preferred, because it approximates most nearly to the arrangement made by the Chinese; and because any *precise* division is calculated to clear up much of the confusion which attaches to all published descriptions of the Chinese colonies, Much seeming inconsisteney may be removed, by always bearing in mind the distinction between ***Mongolia*** and the ***Mongols***. The natural and artificial divisions of the former it is now our object to point out. The latter, always of a wandering and unsettled character, have been widely dispersed,—in the first place, by the wars of their great leader Genghis khan,—afterwards by the expulsion of his descendants from their conquests in China,—and lastly by their subjection to the reigning Mantchou dynasty. They are now scattered over all parts of the Chinese empire. In China proper they are divided into eight standards, being the descendants of those Mongols, who assisted in the Mantchou conquest of China; these enjoy almost the same privileges as the Mantchous. In Mantchouria, they are mostly wandering shepherds and feeders of the imperial studs of horses and camels, under the jurisdiction of the tseängkeun of Hihlung keäng or Tsitsihar. In their own country they are divided into tribes and standards, ruled by a great number of khans, princes, and nobles; or subjected to generals and military residents. And in the government of Ele and the country of Tibet, the old Mongol tribes appear almost as strangers, settled down in those parts by force of arms rather than of free will.

The principal divisions of Mongolia are four.—1. Inner or southern Mongolia, situated to the south-east of the great desert of Cobi—on the north of China and west of Mantchouria. —2. Outer Mongolia or the Kalkas, on the north of Cobi and the south of the Altai mountains,—extending from the Khingan chain, on the frontiers of Mantchouria, to the foot of the Celestial mountains.—3. The country about Tsing hae or Koko nor, between Kansuh, Szechuen, and Tibet.—And 4. The dependencies of Ouliasoutai, situated on the north of the westward Kalkas and of the Chamar* branch of the Altai mountains, and watered by the river Irtish.

Inner Mongolia comprises twenty-four *Aimaks*† or tribes, *viz*,—on the east near Mantchouria, Kortchin, Tchalait, Tourbed, Korlos, Aokhan, Naiman, Barin, Tcharot, Arou-kortchin, and Oniot:—on the south near China, Ketchikten, Kalka (left wing), Karatchin, and Toumet:—in the central steppes, Outchoumoutchin Haotchit, Sounite, Abahai, and Abahanar:—

* We do not find in Chinese maps any name resembling this, but it is inserted in some European atlases.

† In Chinese *Poo*;—see Morrison's Dictionary, 8687.

on the west near Shense, Sze-tsze poo-lo or Durban keouket, Maomingan, Orat, Kalka (right wing), and Ortous. These tribes are divided into forty-nine standards, in Chinese called *ke*, and in Mongol khochoun; which generally include about 2000 families or under, and are commanded by hereditary princes, who add to their Chinese titles the epithet Dzassak or Tchassak. The twenty-four tribes are arranged into six *chulkans** or corps. The principal tribes are the Kortchin which has six standards, and the Ortous which includes seven standards. The other tribes have mostly but one or two standards. The Tsakhar or Chahar, and Bargou tribes, and the tribe of Toumet of Koukou khoto or Kwei-hwa ching, on the south, are not included in the twenty-four tribes of Inner Mongolia, but are separately governed, the two former by a tootung, and the latter by a tseängkeun residing at Suy-yuen ching.

Outer Mongolia, on the north of Cobi, consists of four Kalka tribes, ruled by the same number of princes, *viz.* Touchaytou khan, Sain-noin, Tsetsen khan, and Tchassaktou khan. The total number of standards subject to these princes is eighty-six. The territory which they occupy is divided into four *loo* or provinces; Touchayton khan occupies the northern *loo*, Sain-noin the central, Tsetsen khan the eastern, and Tchassaktou khan the western.

Round Tsing hae or *Koko nor* dwell some small tribes of Hoshoits, Choros, Khoits, Tourgouths, and Kalkas, divided into twenty-nine standards. These are governed by a tseängkeun or general, who resides at Sening foo in Kansuh. There are also ten tribes of Eluths, Tourgouths, Tourbeths, and Hoshoits scattered over the country, from Koko nor to the Teën shan and the region of Altai. They comprehend thirty-four standards.

Ouliasoutai and its dependencies, Kobdo (or Gobdo) and the Tangnoo Oulianghai, are governed by the general of the army of observation on the Russian frontier, who resides at the city of Ouliasoutai, between the Kalka tribes of Sain-noin and Tchassaktou khan. Kobdo comprises eleven tribes, divided into thirty-one standards. The Oulianghai tribes are scattered over more than one province: those of the Tangnoo mountains, belonging to Ouliasoutai, are subjected to twenty-five military officers called *tso-ling*. The other Oulianghai tribes have twenty-one tso-ling.

The Rivers of Mongolia are numerous, chiefly in the north. The principal are the Keroulun, the Onon, the Selenga, the Orkhon, and the Tola, in the Kalkas: the south is partly watered by the Leaou ho of Mantchouria, and the Yellow river of China: and the northwest by the Irtish and several minor streams. —The Keroulun and the Onon rise, not far from each other

* In Chinese *Ming*;—see Morrison's Dictionary, 7722.

on the south of the Kenteh hills, between the Touchaytou and Tsetsen (or Chaychin) khanats. They both take a northeast course and enter the Mantchou province Hihlung keäng, where they meet the Onon, having previously received the name of Hihlung keäng or Amour. The Selenga commences at the junction of two smaller streams, which have their source in the Esun-Toulan-khara hills, between Sain-noin and Tchassaktou khan. It then flows easterly into the Touchaytou khanat, where it joins the Orkhon.—The latter rises southeast of the Khangai mountains, on the borders of Cobi, in the Sain-noin princedom. It enters the Touchaytou khanat in a northeast direction, and meeting the Selenga, flows with it into the Tseteh, which discharges itself into the lake Baikal.—The Tola rises in the Kenteh hills, between the Tsetsen and Touchaytou khanats, and flows first south, then west, and finally north, until it falls into the Orkhon.

In the south, the Leaou ho rises between the tribes of Abahai, Abahanar, and Barin, where it bears the name of Shara-mouren or Yellow river;* and flows eastward till it enters the province of Shingking, when it takes a southern course, towards the sea.—The Irtish rises in Kobdo, or the region of Altai, and after passing through the Tsaesang or Zaisan nor, takes a northern direction into the territory of the Hassacks or Kirghis, whence it enters Siberia. The whole of this region is copiously watered by numerous rivers.—The region of Tsing hae or Koko nor, a country fertile in springs, gives rise to several of the principal rivers, both of China and Tibet.

The Lakes of Mongolia are many and large. The chief is the Koko nor (in Chinese Tsing hae, 'the azure sea'), situated in the region so named, on the east of Kansuh. In the same region are the Oling and Chaling (or Sing-suh hae, 'sea of Constellations'), at the source of the Yellow river; and other lakes of inferior note.—Inner Mongolia has no lakes of any importance, and those of the Kalkas are small; but Kobdo is a country of lakes, as well as of mountains. The principal are the Upusa nor and Altai nor on the east,—the Alak nor on the south,—and the Tsaesang or Zaisan nor on the northwest, between Kobdo and the government of Ele.

The Mountains of Mongolia are the Altai chain on the north, separating Mongolia from Siberai, and several smaller chains, which may be considered as branches of the great Altai range or system.† The *system of the Altai*, as it is designated by Humboldt, encompasses the sources of the Irtish, and stretches

* Though its source is near the great northern bend of the Chinese Hwang ho or Yellow river, yet it is entirely unconnected with that great stream.

† Altai in Mongol signifies gold; and Altai-in-oula, the golden mountains; they are so named on account of their chief mineral contents. The Chinese name Kin shan has the same signification.

northwestward on the right bank of that river, where it has been erroneously denominated Bogdo. Thence it extends eastward, along the northern frontier of Mongolia, receiving first the name of Tangnoo, and afterwards that of the Sayanian mountains. From Mongolia it stretches into Mantchouria, where under the name of Hing-an ling, or the Daourian chain, it joins the great Yablonoi-khrebet. The mean latitude of its course is from 50 to 51½ degrees. In Tangnoo Oulianghai, the Altai chain divides into two branches, which afterwards re-unite; the range of Tangnoo bounding the south, in a straight line, and the other range (which has several different names) forming a semicircle on the east, west, and north of Oulianghai.—In the Kalkas several branches diverge from the main range of Altai, in a southern direction. Of these, the Kenteh and Khangai are the chief. The Kenteh is a small but lofty chain, which approaches the two ranges of Altai and Khingan, between the khanats of Touchaytou and Tsetsen, and thence extends southwestward almost to Cobi. The rivers Keroulun and Onon have their sources on the eastern side of the Kenteh hills.—The Khangai, which surrounds the sources of the Orkhon and Tamir, is also a branching off of the Altai; it extends eastward to the Kenteh hills, and northwestward into Siberia.—The Khingan, in the khanat of Tsetsen, stretches from the southern frontier of the Kalkas, where it terminates in the Sandy desert, to the borders of Russia, where it is connected with the Altai mountains—The mountains in the country of the Hassacks are not a continuation of the Altai chain, but an unconnected range of low hills; nor do they extend to the Ural mountains, as sometimes represented.

The chain of mountains stretching through Inner Mongolia, from the borders of Shense into Mantchouria, called in Chinese maps the Soyortsi, approaches the Khingan on the north of Cobi. This chain is also called Sialkoi.

In Koko nor, the Kwanlun or Koulkun runs nearly east and west, connecting itself with the Belour or Tsung-ling mountains in one direction, and passing the sources of the Yellow river into the province of Shense, in the other.* It lies to the south of Khoten and the north of Tibet and Ladak, and is otherwise called the Nan shan or southern mountains.—The other mountains of Koko nor consist rather of numerous clusters than of a continuous chain.

* Chinese maps, however, show no continuation of the mountains in this direction. The Koulkun according to them is but the eastern extremity of the Nan shan, and is situated on the north and west of the Singsuh hae.

(To be continued.)

Journal of a residence in Siam, and of a voyage along the coast of China to Mantchou Tartary. By the Rev. Charles Gutzlaff.

(Continued from page 99.)

The temple of Ma-tsoo po is not very splendid, though it has been built at a great expense. The priests are numerous, and well maintained, the number of pilgrims being very great. When we were about to sail, a priest came on board with some candlesticks and incense, which, being sacred to the goddess, had power, it was supposed, to secure the vessel against imminent dangers. He held up in his hand a biography of the goddess, and was eloquent in trying to persuade the people to make large offerings. The priest belonging to our junk replied to him, "We are already sanctified, and need no additional goodness;—go to others who are wanting in devotion." I improved this opportunity to remark on the sinfulness of paying homage to their goddess; and reminded them how, during the storm, the idol shook and would have fallen into the sea, if they had not caught it with their own hands. The priest, anxious to maintain his ground, said, "Ah! she was angry." I replied, "She is weak—away with an image that cannot protect itself—cast it into the sea, and let us see if it has power to rescue itself."

The people from the tea plantations, who came on board our junk, were civil, and characterized by a simplicity of manner which was very commendable. I conversed much with them; asked them many questions; and was pleased with the propriety and correctness of their answers.

Before we left Namoh, our captain, the owner of the junk, attracted by the pleasures of domestic life, had charged his uncle with the management of the

vessel, and left us. This new captain was an elderly man, who had read a great deal, could write with readiness, and was quite conversant with the character of Europeans. These good qualities, however, were clouded by his ignorance of navigation, and by his habitual roguishness. His younger brother, a proud man and without experience, was a mere drone. He had a bad cough, and was covered with the itch; and being my mess-mate, he was exceedingly annoying, and often spoiled our best meals. Our daily food was rather sparing,—it consisted principally of rice and of salted and dried vegetables. When any thing extra was obtained, it was seized so greedily, that my gleanings were scanty indeed; yet I trusted in the Lord, who sweetened the most meagre meals, and made me cheerful and happy under every privation.

A large party was, at one time, formed against me, who disapproved of my proceedings as a missionary. My books, they said, were not wanted at Teën-tsin; there were priests enough already, and they had long ago made every needful provision for the people. And as for medical aid, there were hundreds of doctors, who, rather than allow me to do it, would gladly take charge of the poor and the sick. Moreover, they all expressed their fears that I should become a prey to rogues,—who are very numerous throughout China. Bnt when I told them that I proceeded as the servant of Shang-te (the Supreme Ruler), aud did not fear the wrath of man in a good cause, they held their peace. By a reference to the immorality of their lives, I could easily silence all their objections;—"If you are really under the influence of the transforming laws of the celestial empire, as you all affirm, why do those rules prove so weak a restraint on your vicious practices, whilst the gospel of Christ preserves its votaries from wickedness and crime?" They replied, "We are indeed sinners, and are lost irremediably."—"But I inquired, "have you never read the books I gave you, which

assure us that Jesus died for the world?"—"Yes, we have; but we find that they contain much which does not accord with the truth." To show them that they were wrong, I took one of the books of Scripture and went through it, sentence by sentence, showing them that the gospel was not only profitable for this life, but also for the life to come. This procedure put them to shame; and from that time they ceased to offer their objections, and admitted the correctness of the principles of the gospel, and their happy tendency on the human heart.

As soon as we had come in sight of the Chusan (or Chow-shan) islands, which are in latitude 29° 22′ N., we were again becalmed. The sailors, anxious to proceed, collected among themselves some gilt paper, and formed it into the shape of a junk; and, after marching a while in procession to the peal of the gong, launched the paper junk into the sea, but obtained no change of weather in consequence of this superstitious rite; the calm still continued, and was even more oppressive than before.

The city of Chusan (or Chow-shan), situated in latitude 30° 26′ N., has fallen into decay, since it has ceased to be visited by European vessels; its harbor, however, is the rendezvous of a few native junks. Ningpo, which is situated a short distance westward of Chusan, is the principal emporium of Chekeäng province. Native vessels, belonging to this place, are generally of about 200 tons burden, and have four oblong sails, which are made of cloth. These vessels, which are similar to those of Keängnan province, trade mostly to the north of China; copper cash, reduced to about one half the value of the currency, is their principal article of export.

About the 20th of August, we reached the mouth of the river Yangtsze-keäng, on the banks of which stands the city of Shanghae (Shanghae heën), the emporium of Nanking, and of the whole of Keängnan province; and, as far as the native trade is concerned, perhaps the principal commercial city in

the empire. It is laid out with great taste; the temples are very numerous; the houses, neat and comfortable; and the inhabitants polite, though rather servile in their manners. Here, as at Ningpo, the trade is chiefly carried on by Fuhkeën men. More than a thousand small vessels go up to the north, several times annually, exporting silk and other Keängnan manufactures, and importing peas and medical drugs. Some few junks, owned by Fuhkeën men, go to the Indian Archipelago, and return with very rich cargoes.

It was with great difficulty that we reached the extremity of the Shantung promontory, in latitude 37° 23′ N.; and when we did so, the wind continuing unfavorable, we cast anchor at Leto (Le-taou, an island in the bay of Sang-kow), where there is a spacious and deep harbor, surrounded by rocks, with great shoals on the left side. This was on the 23d of August. There were several vessels in the harbor, driven thither by the severity of the weather. At one extremity of Le-to harbor, a small town is situated. The surrounding country is rocky, and productive of scarcely anything, except a few fruits. The houses are built of granite, and covered with sea-weeds; within they were very poorly furnished. The people themselves were rather neat in their appearance, and polite in their manners, but not of high attainments. Though very little conversant with their written character, they nevertheless spoke the mandarin dialect better than I had ever before heard it. They seemed very poor, and had few means of subsistence; bnt they appeared industrious, and labored hard to gain a livelihood. I visited them in their cottages, and was treated with much kindness,—even invited to a dinner, where the principal men of the place were present. As their attention was much attracted towards me, being a stranger, I took occasion to explain the reason of my visiting their country, and amply gratified their curiosity. They paid me visits in return; some of

them called me Se-yang tsze, 'child of the Western ocean;' and others a foreign-born Chinese; but the major part of them seemed to care little about the place of my nativity.

Apples, grapes, and some other fruits we found here in abundance; and such refreshments were very acceptable after having lived for a long time on dry rice and salt vegetables. Fish also were plentiful and cheap. The common food of the inhabitants is the Barbadoes millet, called *kaou leäng;* they grind it in a mill, which is worked by asses, and eat it like rice. There were several kinds of the *leäng* grain, which differed considerably in taste as well as in size.

Some sales were made here, but the people were too poor to trade to any considerable extent. It is worthy of remark that, in the very neighborhood of the place where Confucius was born, the moral precepts of that sage are (as I had opportunity to witness) trampled upon, and even when referred to are treated with scorn. Here our sailors, especially those who went to visit the temple of Ma-tsoo po, were again ensnared by wretched women—the most degraded beings I ever beheld. But the poor fellows soon felt the consequences of their wicked conduct; for some of them had not only to sell their little stock of merchandise, but were also visited with loathsome disease. Often did they lament their folly; and as often did they remark, that they had no power to become better men. A disgrace to human nature— a scene at which even the corrupted heart of man revolts,—girls scarcely twelve years of age were given up to the beastly passions of the men! Some of my fellow passengers, when they had recovered their senses, felt keenly the stings of conscience. Captain Eo was among this number;—"I am a forlorn wretch," said he; "in vain I strive against vice, every day brings me nearer eternal destruction." Though he endeavored to stifle remorse, by placing an idol in his cabin, and by repeating his "Ometo Fuh," (i. e. Amida Budha, an

expression which commences most prayers to that deity,) yet all his efforts were in vain; his heart became more depraved, his superstitions more strong, and he seemed utterly incorrigible. He would often remark, as I sat with him in his cabin, talking about the gospel of Christ,—"I have no friend; all my vicious companions forsook me when I was wrecked on Pulo Way; the little property I now have is only sufficient to support myself alone; but I have a family at home, who are looking to me for support, while I am giving myself up to folly and vice." The body of this poor man was emaciated, and he passed most of his time in sleep. Occasionally he would enter into conversation with captain Hae, his neighbor, who was a great proficient in iniquitous schemes and practices. In conversation, during the night-time, they would relate to each other the particulars of their feats; it was painful to hear their narrations, especially when I remembered that, in the case of Eo, they proceeded from the lips of a hoary-headed man, who after a wicked life of more than sixty years, was fast verging to the grave. O what must be the company of hell, where all the heroes of wickedness meet, and hold eternal intercourse, making daily progress in sin!

Although my sentiments were entirely at variance with those of Eo, he frequently showed me marks of real kindness, lamented my lonely state, and feared that I should fall a prey to wicked men, because I was over righteous. He would sometimes give me accounts of geography, according to the popular notions of the Chinese, which he considered as the only correct ones, and ours as altogther erroneous. As he was a painter he drew a map, in which Africa was placed near Siberia, and Corea in the neighborhood of some unknown country, which he thought might be America. Though his ideas were ridiculous, he possessed a good understanding; and had he not been debased by idolatry and crime, he might have formed a talented and useful member

of society. But, alas! Satan first debars God's creatures from improvement, and then reduces them to the level of brutes.

The vessels of the last English embassy touched, it seems, at Le-to, and their stay there was still fresh in the recollection of the natives. They frequently referred to those majestic ships, which might have spread destruction in every direction; and to this day they are overawed and tremble, even at the mention of the Kea-pan* ships, as European vessels are denominated. I was closely questioned on this subject, but as I was not well informed respecting the expedition, I could give them no satisfactory answers; I was able, however, by describing the character of Europeans, in some degree, to quiet their minds.—"If," said I, "they had come to injure you, they would have done so immediately, but as they came and went away peaceably, they ought to be considered as the friends of the Chinese." My reasoning however, was of little avail;—"They were not traders," they replied; "if they had been, we should have hailed them as friends; but they came with guns, and as men never do anything without design, they must have had some object, and that object must have been conquest. Those mandarins who did not inform the emperor of their arrival were severely punished; and how could this have been done, if he had not perceived an ultra design?"

Europe is supposed, by a great majority of the Chinese, to be a small country, inhabited by a few merchants, who speak different languages, and who maintain themselves principally by their commerce with China. With a view to correct their ideas, I gave them some account of the different nations who inhabit Europe, but all to no purpose; the popular belief, that it is merely a small island, containing only a few thousands of inhabitants, was too strong to be removed.

* This term is probably derived from the Malay word *Kapan* a vessel, through the Fuhkeën sailors.

They were anxious, however, to know from whence all the dollars came, which are brought to China; and when I told them more of the western world, they expressed a wish to go thither, because they thought gold and silver must be as abundant there, as granite is in China; but when I told them that in going thither they could see no land for many days, they became unwilling to engage for such a voyage;—"For where," they earnestly inquired, "shall we take shelter and come to anchor, when storms overtake us? And whither shall we find refuge when once we are wrecked?"

Though they soon abandoned the idea of visiting Europe, they were still desirous to gain some more information about dollars, and requested me to teach them the art of making them of tin or lead; for many of them believe that the English are able, by a certain process, to change those metals into silver. As they considered me an adept in every art, except divinity, they were much disappointed when I told them, that I neither understood the secret, nor believed that there was any mortal who did. This statement they discredited, and maintained that the English, as they were rich and had many great ships and splendid factories in Canton, and had no means of obtaining riches except by this art, must of necessity be able to change the inferior metals into gold. This same strange notion is believed in Siam; and I have been earnestly importuned by individuals to teach them this valuable art; silver ore has been sent to me also with the request, that I would extract the silver, and form it into dollars. The reason of their so frequently conspiring against me seems to have been, that I acted with liberality and honesty towards every one, and did not engage in trade; and hence they inferred that I made silver and coined money, and by these means had always a stock on hand, sufficient to defray my expenses.

After staying several days at Le-to, we again got under weigh; but the wind being still unfavorable, we proceeded slowly, and on the 2d Sept. came to anchor in the deep and spacious harbor of Shanso. The town from which this harbor takes its name, is pleasantly situated, and its environs are well cultivated. The people were polite and industrious; they manufacture a sort of cloth, which consists partly of cotton, and partly silk; it is very strong, and finds a ready sale in every part of China. They are wealthy, and trade to a considerable extent with the junks which touch here on their way to Teëntsin. Many junks were in the harbor at the same time with ours, and trade was very brisk. On shore refreshments of every description were cheap. The people seemed fond of horsemanship; and while we were there, ladies had horse-races, in which they greatly excelled. The fame of the English men-of-war had spread consternation and awe among the people here; and I endeavored, so far as it was in my power, to correct the erroneous opinions which they had entertained.

Vice seemed as prevalent here as at Le-to; the sailors borrowed money in advance, and before we left the harbor, every farthing of it was expended; I predicted to them that such would be the consequence of their vicious conduct;—that prediction was now fulfilled, the poor fellows became desperate, and as they had no other object on which to vent their rage but myself, they exceedingly wearied and annoyed me.—Did I ever offer an earnest prayer to God, it was at this time; I besought him to be gracious to them and to me, and to make a display of his almighty power, in order to convince them of their nothingness, and to console and strengthen my own heart. The following morning the weather was very sultry; I was roused from sleep by loud peals of thunder; and soon after I had awaked, the lightning struck our junk; the shock was awfully tremendous;—the masts had been split from

top to bottom, but, most mercifully, the hull had received no injury. This event spread consternation among the sailors, and with dejected countenances, they scarcely dared to raise their heads, while they looked on me as the servant of Shangte, and as one who enjoyed his protection. From this time they ceased to ridicule me, and on the other hand treated me with great respect.—The elements seemed, at this time, to have conspired against us; winds and tide were contrary, and our progress was scarcely perceptible.

In the neighborhood of Shanso is Kanchow, one of the principal ports of Shantung. The trading vessels anchor near the shore, and their supercargoes go to the town by a small river. There is here a market for Indian and European merchandise, almost all kinds of which bear a tolerable price. The duties are quite low, and the mandarins have very little control over the trade. It may be stated that in general, the Shantung people are far more honest than the inhabitants of the southern provinces, though the latter treat them with disrespect, as being greatly their inferiors.

On the 8th of September, we passed Tingching, a fortress situated near the shore, on the frontiers of Chihle and Shantung provinces; it seemed to be a pretty large place, surrounded by a high wall. We saw some excellent plantations in its vicinity, and the country, generally, presented a very lively aspect, with many verdant scenes, which the wearied eye seeks for in vain, on the naked rocks of Shantung.

On the 9th, we were in great danger. Soon after we had anchored near mouth of the Pei ho (or Pih ho, the White river), a gale suddenly arose, and raged for about six hours. Several junks, which had left the harbor of Le-to with us were wrecked; but a merciful God preserved our vessel. As the wind blew from the north, the agreeable

temperature of the air was soon changed to a piercing cold. Though we were full 30 miles distant from the shore, the water was so much blown back by the force of the wind, that a man could easily wade over the sand bar; and our sailors went out in different directions to catch crabs, which were very numerous. But in a few days afterwards, a favorable south wind blew, when the water increased and rose to the point from which it had fallen. In a little time large numbers of boats were seen coming from the mouth of the river, to offer assistance in towing the junk in from the sea.

We had approached a considerable distance towards the shore before we saw the land, it being almost on a level with the sea. The first objects which we could discern were two small forts; these are situated near the mouth of the river, and within the last few years have been considerably repaired. The natives, who came on board, were rather rude in manners, and poorly clothed. Scarcely had we anchored, when some opium dealers from Teëntsin came alongside; they stated, that in consequence of the heir of the crown having died by opium smoking, very severe edicts had been published against the use of the drug, and that because the difficulty of trading in the article at the city was so great, they had come out to purchase such quantities of it as might be for sale on board our junk.

The entrance of the Pei ho presents nothing but scenes of wretchedness; and the whole adjacent country seemed to be as dreary as a desert. While the southern winds blow, the coast is often overflowed to a considerable extent; and the country more inland affords very little to attract attention, being diversified only by stacks of salt, and by numerous tumuli which mark the abodes of the dead. The forts are nearly square, and are surrounded by single walls; they evince very little advance in the art of fortification. The people told me. that when

the vessels of the last English embassy were anchored off the Pei ho, a detachment of soldiers—infantry and cavalry—was sent hither to ward off any attack that might be made. The impression made on the minds of the people by the appearance of those ships is still very perceptible. I frequently heard unrestrained remarks concerning barbarian fierceness and thirst after conquest, mixed with eulogiums on the equitable government of the English at Singapore. The people wondered how a few barbarians, without the transforming influence of the celestial empire, could arrive at a state of civilization, very little inferior to that of 'the Middle Kingdom.' They rejoiced that the water at the bar of the Pei ho was too shallow to afford a passage for men-of-war (which, however, is not the case; when the south wind prevails, there is water enough for ships of the largest class); and, that its course was too rapid to allow the English vessels to ascend the river. While these things were mentioned with exultation, it was remarked by one who was present, that the barbarians had 'fire-ships,' which could proceed up the river without the aid of trackers; this remark greatly astonished them, and excited their fears; which, however, were quieted, when I assured them, that those barbarians, as they called them, though valiant, would never make an attack unless provoked, and that if the celestial empire never provoked them, there would not be the least cause to fear.

Though our visitors here were numerous, they cared very little about me, and treated me in the same manner as they did the other passengers. Most of the inhabitants, who reside near the shore, are poor fishermen; their food consists, almost exclusively of Barbadoes millet, boiled like rice, and mixed with water in various proportions, according to the circumstances of the individuals;—if they are rich, the quantity of water is small, if poor, as is usually the case, the quantity is large. They eat with astonishing rapidity, cramming their mouths full of millet and salt

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Though our visitors here were numerous, they cared very little about me, and treated me in the same manner as they did the other passengers. Most of the inhabitants, who reside near the shore, are poor fishermen; their food consists, almost exclusively of Barbadoes millet, boiled like rice, and mixed with water in various proportions, according to the circumstances of the individuals;—if they are rich, the quantity of water is small, if poor, as is usually the case, the quantity is large. They eat with astonishing rapidity, cramming their mouths full of millet and salt

vegetables,—if they are fortunate enough to obtain any of the latter. Most of the inhabitants live in this way; and only a few persons who are wealthy, and the settlers from Keängnan, Fuhkeën, and Canton provinces enjoy the luxury of rice. In a district so sterile as this, the poor inhabitants labor hard and to little purpose, trying to obtain from the productions of the soil the means of subsistence.

The village of Takoo, near which we anchored, is a fair specimen of the architecture along the banks of the Pei ho,—and it is only on the banks of the river, throughout these dreary regions, that the people fix their dwellings. The houses are generally low and square, with high walls towards the streets; they are well adapted to keep out the piercing cold of winter, but are constructed with little regard to convenience. The houses of all the inhabitants, however rich, are built of mud, excepting only those of the officers, which are of brick. The hovels of the poor have but one room, which is, at the same time, their dormitory, kitchen, and parlor. In these mean abodes, which, to keep them warm, are stopped up at all points, the people pass the dreary days of winter; and often with no other prospect than that of starving. Their chief enjoyment is the pipe. Rich individuals, to relieve the pressing wants of the populace, sometimes give them small quantities of warm millet; and the emperor, to protect them against the inclemency of the season, compassionately bestows on them a few jackets. I had much conversation with these people, who seemed to be rude but hardy, poor but cheerful, and lively but quarrelsome. The number of these wretched beings is very great, and many, it is said perish annually by the cold of winter. On account of this overflowing population, wages are low, and provisions dear; most of the articles for domestic consumption are brought from other districts and provinces; hence

many of the necessaries of life—even such as fuel, are sold at an enormous price. It is happy for this barren region, that it is situated in the vicinity of the capital; and that large quantities of silver—the chief article of exportation—are constantly flowing thither from the other parts of the empire.

Some mandarins from Takoo came on board our junk; their rank and the extent of their authority were announced to us by a herald who preceded them. They came to give us permission to proceed up the river; this permission, however, had to be bought by presents, and more than half a day was occupied in making the bargain.

Before we left this place, I gave a public dinner to all on board, both passengers and sailors. This induced one of their company to intimate to me, that in order to conciliate the favor of Matsoo po, some offerings should be made to her. I replied, "Never, since I came on board, have I seen her even taste of the offerings made to her; it is strange, that she should be so in want, as to need any offerings from me."—"But," answered the man, "the sailors will take care that nothing of what she refuses is lost."—"It is better," said I, "to give directly to the sailors, whatever is intended for them; and let Matsoo po, if she be really a goddess, feed on ambrosia, and not upon the base spirits and food which you usually place before her; if she has any being, let her provide for herself; if she is merely an image, better throw her idol with its satellites into the sea, than have them here to incumber the junk."—"These are barbarian notions," rejoined my antagonist, "which are so deeply rooted in your fierce breast, as to lead you to trample on the laws of the celestial empire."—"Barbarian reasoning is conclusive reasoning," I again replied; "if you are afraid to throw the idol into the waves, I will do it, and abide the consequences. You have heard the truth, that there is only one

God, even as there is only one sun in the firmament. Without his mercy, inevitable punishment will overtake you, for having defied *his* authority, and given yourself up to the service of dumb idols; reform or you are lost!" The man was silenced and confounded, and only replied,—"Let the sailors feast, and Matsoo po hunger."

As soon as we were again ready to proceed, about thirty men came on board to assist in towing the junk; they were very thinly clothed, and seemed to be in great want; some dry rice that was given to them, they devoured with inexpressible delight. When there was not wind sufficient to move the junk, these men, joined by some of our sailors, towed her along against the rapid stream; for the Pei ho has no regular tides, but *constantly* flows into the sea with more or less rapidity. During the ebb tide, when there was not water enough to enable us to proceed, we stopped and went on shore.

The large and numerous stacks of salt along the river, especially at Teëntsin, cannot fail to arrest the attention of strangers. The quantity is very great, and seems sufficient to supply the whole empire; it has been accumulating during the reign of five emperors; and it still continues to accumulate. This salt is formed in vats near the seashore; from thence it is transported to the neighborhood of Takoo, where it is compactly piled up on hillocks of mud, and covered with bamboo mattings; in this situation it remains for some time, when it is finally put into bags and carried to Teëntsin, and kept for a great number of years, before it can be sold. More than 800 boats are constantly employed in transporting this article,—and thousands of persons gain a livelihood by it, some of whom become very rich: the principal salt merchants, it is said, are the richest persons in the empire.

Along the banks of the Pei ho are many villages and hamlets, and are all built of the same

terial and in the same style as at Takoo. Large fields of Barbadoes millet, pulse, and turnips, were seen in the neighborhood; these were carefully cultivated and watered by women,—who seem to enjoy more liberty here than in the southern provinces. Even the very poorest of them were well dressed; but their feet were much cramped, which gave them a hobbling gait, and compelled them to use sticks when they walked. The young and rising population seemed to be very great. The ass,—here rather a small and meagre animal,—is the principal beast employed in the cultivation of the soil. The implements of husbandry are very simple, and even rude. Though this country has been inhabited for a great many centuries, the roads for their miserable carriages are few, and in some places even a foot-path for a lonely traveler can scarcely be found.

My attention was frequently attracted by the inscription *tsew teën* "wine tavern," which was written over the doors of many houses. Upon inquiry I found, that the use of spirituous liquors, especially that distilled from *suh-leäng* grain, was very general, and intemperance with its usual consequences very prevalent. It is rather surprising that no wine it extracted from the excellent grapes, which grow abundantly on the banks of the Pei ho, and constitute the choicest fruit of the country. Other fruits, such as apples and pears, are found here, though in kind they are not so numerous, and in quality are by no means so good as those of Europe.

We proceeded up the river with great cheerfulness; the men who towed our junk took care to supply themselves well with rice, and were very active in their service. Several junks were in company with us, and a quarrel between our sailors and some Fuhkeën men broke out, the consequences of which might have been very serious. Some of our men had already armed themselves with pikes, and

were placing themselves in battle array, when, happily terms of peace were agreed on by a few of the senior members of the party. Several years ago a quarrel, which originated between two junks, brought all the Fuhkeën and Chaou-chow men in the neighborhood, into action; both parties fought fiercely, but confined themselves principally to loud and boisterous altercation; the mandarins, who always know how to profit by such contentions, soon took a lively interest in the affair, and by endeavoring to gain something from the purses of the combatants, immediately restored peace and tranquillity among them. Similar consequences were feared in the present case, on which account the men were the more willing to desist from the strife; they were farther prompted to keep peace, by the prospect of trading with some merchants who had come on board for that object. Indeed, as the voyage was undertaken for the purpose of trading, our men constantly engaged in that business; and when there were no opportunities of trading with strangers, they would carry on a traffic among themselves; but, unhappily, their treasure did not always increase so fast as the cargo diminished.

My anxiety was greatly increased by our approach to Peking. A visit to the capital of the Chinese empire—an object of no little solicitude, after many perils, and much loss of time,—was now near in prospect. How this visit would be viewed hy the Chinese government, I knew not; hitherto they had taken no notice of me; but a crisis had now come;—as a missionary, anxious to promote the welfare of my fellow-creatures, and more willing to be sacrificed in a great cause, than to remain an idle spectator of the misery entailed on China by idolatry, I could not remain concealed at a place where there are so many mandarins,—it was expected that the local authorities would interfere. Almost friendless, with small pecuniary resources, without any personal

knowledge of the country and its inhabitants, I was forced to prepare for the worst. Considerations of this kind, accompanied by the most reasonable conjecture, that I could do nothing for the accomplishment of the great enterprise, would have intimidated and dispirited me, if a Power from on high had not continually and graciously upheld and strengthened me. Naturally timid and without talent and resources in myself, yet by divine aid—and by *that* alone,—I was foremost in times of danger, and to such a degree, that the Chinese sailors would often call me a bravado.

Fully persuaded that I was not prompted by self-interest and vain glory, but by a sense of duty as a missionary, and deeply impressed by the greatness and all-sufficiency of the Saviour's power and gracious assistance enjoyed in former days, I grounded my hope of security and protection under the shadow of *his* wings, and my expectation of success on the promises of *his* holy word. It has long been the firm conviction of my heart, that in these latter days the glory of the Lord will be revealed to China; and that, the dragon being dethroned, Christ will be the sole king and object of adoration throughout this extensive empire. This lively hope of China's speedy deliverance from the thralldom of Satan by the hand of our great Lord Jesus Christ—the King of kings,—to whom all nations, even China, are given as an inheritance, constantly prompts me to action, and makes me willing rather to perish in the attempt of carrying the gospel to China, than to wait quietly on the frontiers—deterred by the numerous obstacles which seem to forbid an entrance into the country.

I am fully aware that I shall be stigmatized as a headstrong enthusiast, an unprincipled rambler, who rashly sallies forth, without waiting for any indications of divine Providence, without first seeing the door opened by the hand of the Lord;—as one fond of novelty, anxious to have a name, fickle in his purposes, who *leaves* a promising field, and

restless hurries away to another,—all of whose endeavors will not only prove useless, but will actually impede the progress of the Saviour's cause. I shall not be very anxious to vindicate myself against such charges—though some of them are very well founded,—until the result of my labors shall be made known to my accusers. I have weighed the arguments for and against the course I am endeavoring to pursue, and have formed the resolution to publish the gospel to the inhabitants of China Proper, in all the ways and by all the means, which the Lord our God appoints in his word and by his providence;—to persevere in the most indefatigable manner so long as there remains any hope of success,—and rather to be blotted out from the list of mortals, than to behold with indifference the uncontrolled triumph of Satan over the Chinese. Yet still, I am not ignorant of my own nothingness, nor of the formidable obstacles, which on every side shut up the way, and impede our progress; and I can only say,—"Lord here I am, use me according to thy holy pleasure."

Should any individuals be prompted to extol my conduct, I would meet and repel such commendation by my thorough consciousness of possessing not the least merit; let such persons rather than thus vainly spend their breath, come forth, and join in the holy cause with zeal and wisdom superior to any who have gone before them; the field is wide, the harvest truly great, and the laborers are few. Egotism, obtrusive monster!—lurks through these pages; it is my sincere wish, therefore, to be completely swallowed up in the Lord's great work, and to labor unknown and disregarded, cherishing the joyful hope, that my reward is in heaven, and my name, though a very unworthy one, written in "the book of life."—I return to my detail.

(To be continued.)

MISCELLANIES.

INTERCOURSE WITH CHINA.—In a publication devoted to the diffusion of a correct knowledge of China, in which the events of her history, the value of her literature, the character of her people, &c., may all be expected to find a place, it cannot be irrelevant to introduce, occasionally, some remarks on her position and relations as a great political division of the earth. The extent, division, and geographical features of the empire have already come under consideration as prominently interesting matter of inquiry. The *foreign relations and intercourse of China*, the subject of these remarks, are no less unique and worthy of attention, than the boundaries and varieties of her surface, or the productions of her authors, or the manners of her population, or the succession of her dynasties. It is hoped that much of knowledge and wit will yet be drawn from her literature, to widen the paths of human wisdom, and to strew them with flowers. Traits of national character will probably be pointed out for us to admire and to imitate. Even out of the barren soil of imperial nomenclature, some plant of usefulness may be found to grow.

But it is when we turn to the subject of the paper now before us, that curiosity becomes combined with feelings of peculiar interest. We are affected not only by its great importance in the abstract, but by its nearness and close connection with our present employments and future hopes. We do not expect an equal interest to the felt by our friends and countrymen in another hemisphere; any more than that a grand range of mountains should continue to fix and awe us with their height and form, when diminished in the distance, to the level and limit of vision. The subject is so important that, no wonder our strength is tasked by it, yet so mainly important to *us only*, that we are not surprised, it has not become the concern of the whole world. We say this, because the desire of beneficial changes in our situation here, has been wrongly rebuked on the one hand, and the difficulties, through which such changes must be effected, have been disallowed on the other.

It is not our intention, nor within our ability, to examine all the bearings of the topic in a single paper. Our purposes will be better answered by repeated communications, severally incomplete, combining the views of different individuals.

These aims,—to hasten by argument and the statement of truth, a free admission for our ideas and the world, within the Chinese empire,—are great enough to demand, and good enough to engage, universal coöperation. They have been urged already, though perhaps with more zeal than wisdom. They will not be unfelt by any who have brought with them, to this country, any portion of that warmth, which, as if it were a new spring-time in the history of man, is now in so many *other countries*, kindling and glowing in his veins. We shall not be easily drawn or distracted from them, cut off as we are from all participation in those pursuits which now engross the active and good in our native lands. Yet the greatest ardor in the cause of general amelioration must be directed by Wisdom, and the stricter the limitation to the field immediately around us, the closer should be the attention to *her* precepts. However desirous we are to enter this long forbidden land, we do dot hesitate to say it may be done rashly and unjustifiably. Our situation here is not one of intolerable hardship, nor such as revives the natural laws and resorts of self-preservation. Neither was the Chinese policy always, as now, anti-social and repulsive. The time was when strangers were welcomed and favored; when the imperial hand was stretched out to receive and reward them. We must divide the credit of the unhappy change equitably, between the growing Jesuitism of the one party, and the awakened jealousy of the other. The history and the results are universally known and regretted.

We have heard some of our most intelligent visitors inquire,—what are the grievances and oppressions, of which we have heard so much, and seen and felt nothing? Your persons and properties are protected and secure, and the business which draws you to this country is conducted without impediment, and facilitated by admirable arrangements and private assistance. Such questions we have never rebutted with long accounts of the petty insults of official or unofficial offenders,—though sometimes sufficiently annoying, nor with government proclamations, which from time to time seem still to contract our narrow limits by paper walls. These are confessedly declaratory and formal, and we are not at liberty to use them, at the same time, as ground of serious argument and remonstrance, and as matter of common jest. We never assert on such occasions, that our commercial intercourse is hampered by new restrictions, or our persons confined by closer restraints; for our callings and bodies are yet *exercised* as freely, or as little freely, as at former periods. We reply, that we are discontented, because better acquainted than our remote predecessors with the rights and duties of man. They desired no more that an exchange of articles of commerce, of inward and outward cargoes; we wish a "traffic in intellectual and moral commodities." They asked no more that fair prices in trade; we demand relief from the pressure of ungratified curiosity and forbidden inquiry. They were pleased

with lives as monotonous as the paddy fields that extend around the spot of our residence; we claim the liberty and variety of motion and novelty. Their imaginations never wandered beyond the barren ridge that rises and bounds our view to the northward of our factories; we feel our confinement to be a prison, and long to be set at liberty.

The obvious policy of the powers that be, in this and many other countries, is to keep *things as they are.* To those who *have* all that heart can wish there is but one work left, *viz.* "to perpetuate possession." These resist innovation and dread change. They dream that a cake of barley-bread tumbles into the encampment, and overthrows the hosts of Midian. In the same way those who are over us here will naturally resist our struggles for amelioration, whether we in our humility impute it to their contempt, or in our haughtiness to their fears. The sovereign of this great empire cannot dread anything from a handful of foreigners employed about the bettering of their own circumstances, not the reversal of his state. We may and do entertain more extensive views than concern our selfish interests, but what credit have we with this government for these? We are inclined to think, though our restricted condition in China has resulted from old distrust, and its amelioration might lead to fundamental changes in this ancient empire, that the origin being ill remembered and the results unsuspected, the mere vis inertiæ of haughty custom and the general opposition to innovation, are the forces we have to overcome. If the power of foreign nations be really feared, why enforce the system so obnoxious to them? Or if the contamination of foreign principles be the deprecated evil, why guard with so inferior principles the access of the native subject to the sources of infection? All we can understand of the Chinese system is that it cries, "*longe, longe, abeste profani!*" to all who would touch its institutions, or language, or soil; and unlike that land whose liberty inspires him that breathes its air, the footsteps that press this, can be only those of a tributant and a slave.

It will be seen that we attach little comparative importance to local and petty annoyances. We complain of exclusion from all but a corner of a great division of the common earth, which we ask not to possess in conquest, but to enjoy in participative friendship and peace. Our private interests would certainly be forwarded by a better intercourse; and so would that providential scheme, which has *divided* the products of the earth to different climes, that it might *unite* their possessors in mutual dependence and benefit. We should be glad, as travelers in China, to wander over her provinces, and gaze on the grand and curious works of nature and man within her. As philanthropists, we could welcome to our sympathies, another world of fellow-men, whose genius and intellectual powers, and shades of character, and worth of friendship, and charms of affection, and everything but existence, had been till then unknown. Nor

is this all. Ever since the dispersion of man, the richest stream of human blessings has, in the will of Providence, followed a western course. The earth with its beauty and glory, the laws of nature harmonious and wonderful, the accumulated treasures of western genius and wisdom, the noble, inestimable discoveries of Revelation, how imperfectly known, or how perfectly unknown here!—a view of the subject which recalls the Chinese exclusive system more to our sorrow than our anger. How little has she to give; how much to receive! How small a proportion do the personal advantages derivable to us from freer communication bear, to the gifts we can instrumentally bestow. How well may we reckon the exertion of such instrumentality as the highest of our purposes—its withdrawal as the deepest of our wrongs.

Here it may be objected, that even benefits cannot be forced on those who are unwilling to receive them. We agree, in reply, that the pride which refuses them for itself may be left to bear its self-inflicted calamity. But we know, that the national policy which bears so vexatiously on the foreigner and cruelly on the native in China, is chargeabel on her rulers, not on her people. The fearful power we see exerted here by a few individuals of impoverishing not only themselves but many millions, can have no foundation in right, nor any plea to be let alone. What interference can match such assumption? Were the exclusive policy an emanation from the public will in China, our arguments should have been addressed to the public mind, and our hope of amelioration would have rested on the removal of individual prejudice and ill-will. As it is, we refer to the public representatives of our native states the consideration and removal of what are strictly official evils. We bring forward our lesser but not little grievances, to hasten and cover measures, which must bring, together with their removal, honor to our governments and benefit to the whole world. We do not compare our situation for desperateness, to that of a celebrated personage, who amidst the rising waters of a sea-bed, bade his attendants take diverging paths, if by some one of them, they might escape the advancing tide. Yet commerce with China, narrowed and fettered as it always has been, may claim the attention of executives, who lavish ministers and money, for a place among 'the most favored nations' in every petty principality. We press the necessity of interference for us the more openly now that the impotence of a few isolated foreigners, surrounded by a vastly numerous and not contemptible people, is acknowledged on all hands. It is *possible*, another dynasty may come to occupy the "dragon throne," and another Kublai or Kanghe be on it, to welcome the foreigner to a country, where he is himself a stranger. Or a new policy under some wise representative of the reigning line, may reverse our case. Or the "lances of heaven may be pointed in ambition farther westward, and finding "no

Turk between," and unexpected light may flash on us, from the arms that would then certainly meet and shiver them. Or collision may take place on the frontiers, with that power, which has extended itself over so many divided and reduced kingdoms in India, to unite and restore them. Or the esteem which private worth may win, or the good which pious exertions may do in the vicinity of our residence, may open a wider circle of acquaintance, and an unrestricted sphere of benevolent activity. We need not reject these contigencies, though we should be sorry to wait their time. We still hope to see our situation bettered, by the mild interference of those commercial nations of Europe and America, who have a direct interest in the improvement.

Again it may be objected, that the ill-reception and dismissal of embassies has left no ground for such a hope. It is true, they have been tried unsuccessfully, but was there nothing wrong in the spirit and conduct of those missions? Has their object been to serve the cause of humanity, or that of national preference and aggrandizement? If their motive has been unimpeachable, have they been undertaken in union and concert, as the act of consentient nations, and pushed with the ardor worthy a great and common purpose? Has not the lesson of the Dominican and Jesuit division been forgotten, and a rejection almost asked by promising never, if refused, to ask again? We are not now urging measures to a crisis, nor forgetting the "blood and tears," the madness and guilt of hostile incursions. We would not trample down the customs of China with cavalry, nor cut up her prejudices with the sabre, nor carry *our* points and *her* cities by storm. Some violated compacts, or outrageous injuries, would be little enough to justify such acts. Yet we cannot but ask, what are the positions of China and western nations, that the terms of their intercourse hitherto, should ever continue? Is the effective power of the emperor at all commensurate with the extent of his dominions, or the numbers of his subjects? Is it forgotten by these subjects, that he is the descendant of a foreigner? And does not the name of an ancient line of native princes, the recollection and refinement of a court, still linger in their once splendid, now decaying capital? Is he not often called to denounce the secret associations, and to oppose the organized force of rebellion? Is not the general tie, which binds his provinces to his person and allegiance as undefinable and as brittle as the thread of human life? His dominions are as much exposed to external violence, as to domestic insecurity. Unfortified and unprotected by a naval force, the maritime cities and coasting trade of China are scarcely safe from piratical spoliation. Even that great medium of inland communication, the Imperial canal, by which the tribute of the provinces is conveyed to the capital, is easily accessible to an enemy. There is no probability that China will ever be an object of cupidity or ambition to other nations.

It is more likely her arrogant pretensions cover many convictions of weakness, and that those claims will be yielded when that weakness is exposed.

We have sometimes been refractory; on which occasions our Chinese masters have stopped our supplies. *Fas est ab hoste doceri.* This is a better way of humbling pride, than laying it low in the dust of death; a kinder way of cooling the soldier's blood, than spilling it on the cold earth. Let us hope, if a warlike armament ever approaches these shores, it will direct itself to intercept the supplies of food and money, which fill the imperial troops and treasury, and leave his majesty, "to keep his capital and feel the pressure of scarcity,—or to advance and expose it to capture,—or to retire and abdicate his throne," if he prefer either of these alternatives, to safe and easy concession. We cannot and do not expect the governments of the present age, to embark in Quixotic enterprises. Such a one, in existing circumstances, would be the invasion of China. Yet if our distance might give us that hearing, which our presence could not claim, we would assure those exalted personages who hold the reins of empire in the west, that if by the united expression of their desires, they could influence the policy of the sovereign of China, their generation would thank them, and posterity honor them. It is a great object, inviting and meriting their concert. They wear in such a cause the triple armor of justice, and though but little good should directly result to their proper dominions from success, *they* would indulge a great ambition without sacrifice. In liberating China, to how vast a people would they transmit their names, to be ever and ever gratefully remembered and celebrated!

The haughty customs and vague apprehensions before alluded to, as opposing our purposes, would be best overcome, by communicating to the Chinese what we have learned by Revelation. To be sure, it is still more extensively true, that Christianity so far as received, must go to dry up the sources of human sorrow and misery, and to revest the earth with the loveliness and and felicity of Eden. We only mean, in this instance, that a knowledge of the common origin of all mankind, of their one Creator and blood, and the undissevered ties, which in their widest dispersion ever did and will in duty bind them, would be the best auxiliary, and highest guaranty to our success. Such knowledge we are in part able, and every way interested to diffuse. May this great engine of emancipation be no longer neglected. Carefully managed, its operation will be surely and powerfully favorable. The consummation we may not live to see. The generation that surrounds us "in numbers without number," and that new growth of living men which will succeed, may not be blessed by it: but its ultimate approach may be predicted with confidence Its story will fill one of the brightest pages of the world's history. Even on the earliest and

feeblest efforts to hasten it, an interest and a charm will be reflected, strong as that which the splendid career of a hero awakens in the obscure incidents of his boyhood and youth; and lovely as those soft tints, which the gorgeous clouds, lighted up by a setting sun, throw back on the opposite region of the sky.

THE INFLUENCE OF RELIGION in the formation of human character, individually and nationally, is greater than that of any other cause. It is greater than that of political institutions, for these also, are modified by the influence of religion. Although there is, when minutely considered, so great a variety of religions in the world, they are after all reducible to these three great divisions; the Christian, Mohammedan, and Pagan. In respect of intellectuality and humanity, the Christian nations, both of the old and new world, are far in advance of the Mohammedan and Pagan nations now on the face of the globe. This, we believe, will be generally admitted, and is only to be accounted for by the superiority of the Christian religion, which communicates to the human mind more exalted ideas of the Divine Being, more liberal views of his universal government of all nations, and a more equal and benevolent morality than any other system of religious belief.

In China, the ethics of Confucius operate, perhaps more than the religions of Taou and Budha in forming the national character. And the moral philosophy of the ancient sage, in the hands of the modern scribes and Sadducees of China—the *jookeaou* or literati, is remarkable chiefly, for contractedness, pride, and selfishness. We do not think that the exclusiveness of Chinese policy is to be attributed merely to the fear of being conquered; but to their contracted systems of religion and ethics. Confucius said, "*Fan gan chung*," *extensively love all*, or in the translation of the late Mr. Collie, "show universal benevolence." But a modern annotator of the sage,—like some Christian preachers whom we have heard explain away the precept, "Love thy neighbor as thyself,"—says that, *it is not necessary to love every man*, but only to cherish a spirit of harmony, and not to usurp what is convenient to oneself. He makes the injunction merely negative, instead of requiring active benevolence, To love all men *with complacency*, is not possible, nor is it required by our Savior; but to love all men with a *sincere wish to do them good*, is possible, and is required.

The heaven and the earth, and the gods and goddesses of China, produce very little reverence or respect in the minds even of the religious. The *two powers*, heaven and earth, are more feared, than the divine beings whom they worship. They seem often to think themselves as good as their gods. And their offerings, sacrifices and vows, are more like an offer of bribes for the good services of these spiritual beings, than devout worship due from every creature to the *Almighty Creator*.

The public opinion in China concerning virtue and vice is extremely erroneous and lax. And the sanctions of their moral law, such as it is, are vague and little regarded. The philosophers confine the rewards and punishments of the two powers, heaven and earth, to the present life; and the religionists teach the return of souls to this world. So that the fear of sin, and of death—excepting the natural dread of death—is not generally great among this people. Since the matter of religious belief is so contracted and low: and the tone and sanctions of morality is lax and vague, the minds even of the few religious and virtuous, are contracted, selfish, and earthly. When then must be the condition of the irreligious and vicious? They are selfish, deceitful, and inhuman among themselves; and neither the government nor people have any wish to reciprocate good offices with the rest of the nations of mankind.

It is their religious and moral education that leads to this result; not the fear of being conquered. Their ignorant self-sufficiency and anti-benevolent prejudices, lead to their exclusive practice. A knowledge of the Almighty Creator, the common Father and Friend of man, as well as his righteous Judge, such as the Christian religion communicates, would break down the wall of separation, which the false religion and ethics of China have set up between the people of this nation, and the rest of mankind: but nothing else will. Neither commerce nor conquest will effect it. The sword of Britain has opened the land of India to the foot of the merchant and the traveler; but the minds of the natives, generally, are still as exclusive and anti-social as ever. So will it be everywhere, in a greater or less degree, till false religions are removed. We therefore judge that Bible societies and Christian missionaries are the greatest benefactors to the interests of humanity, even in the present life, notwithstanding all that the anti-biblists and anti-evangelicals may say to the contrary. *

FEROCITY under the pretext of stern virtue. The last monarch of the Chin dynasty, about A. D. 600, spent much of his time with two favorite concubines, and neglected the affairs of his government, which made him an easy prey to the invading army of Suy. He and his favorites were taken prisoners after having thrown themselves into a well, which luckily

* A late Edinburgh Review has an article against the "Evangelical class" in England. The writer, who appears in the character of a sober Christian, characterizes the Evangelicals, as people who make a fuss about Bible and Missionary societies, and are fond of introducing the subject of religion. They declaim against the drama, and "loose" professors, but indulge in covetousness, and the pursuits of ambition, which are as contrary to the precepts of the gospel as the things which they condemn. We would not plead for their covetousness or ambition; but in their zeal to disseminate the divine Scriptures; and proclaim universally the religion of Jesus, we think they are quite apostolic and like the primitive Christians. How those Christians who are indifferent or hostile to Bible and missionary operations

had little water in it. Kwang the king who was commander-in-chief, not being present with the division of the army which captured these three persons, sent to Kaoukeung, an inferior general who had made them prisoners, to forward the ladies to him. Kaoukeung said that these two beauties, *Chang Lehwa* and *Kung Kweipin*, had been the ruin of the *Chin* dynasty, and they might prove equally injurious to his royal master, if they were sent to him. He therefore, on his own responsibility, immediately ordered them to be decapitated, which unjust and cruel mandate was forthwith obeyed. This ferocious officer justified the deed by a reference to a similar case in ancient history.

We have just heard of an act of great ferocity in Fuhkeën province. An injured husband cut off the heads of his wife and her paramour, and carrying them in his hands went before the sitting magistrate and avowed the deed, expressing his readiness to die, if the law so required. It is said, that he was not only acquitted, but rewarded for his ferocious virtue.

The Name of Jesus an offense.—In conversing with a Chinese the other day, concerning certain Christian books, it was remarked that there was no ground of apprehension concerning the free use of them, for there was nothing bad in them. True, said he; but there is the *name* of Yaysoo (Jesus), which is an offense to a Chinese. This is a lamentable fact, that the very *name* of the Savior of the world is disapproved, if not hated by the millions of China, as well as those of Japan. How is this to be accounted for? Is it that the Christians, like the ancient Jews, who have been scattered among the heathen, and dispersed through these countries, have "profaned the holy name" of their God and Savior, and by their evil tempers and wicked ways, caused it to be hated and despised?

We know that "the Society of Jesus" have by their bad principles and practices, converted the very name that they professed to honor into a term of reproach. The term of Jesuit applied to a man, denotes that he is a crafty, unprincipled, designing person. There can be no sort of doubt, that the universal application of the name Christian to all persons born within certain geographical limits, whatever their principles and character may be, causes the name of Christ to be pro-

can reconcile their spirit and practice to the New Testament examples and precepts we know not.

The writer of the paper in question, puts on a grave face, and tell his reader that he is going to bring Evangelism to the test of sober argument, and not of ridicule, which he deems improper in such cases. We also think that religion is too serious a subject for ridicule. One of his profound thoughts is, that a play-actor, addressing the Deity in a mock prayer on the stage, is not more profane than a painter who draws a human figure in the attitude of prayer. Therefore the Evangelicals who decry the stage, are by parity of reason opposed to the fine arts! This acute reasoning appears to us not very far from the ridiculous.

faned; and not only the heathen but baptized infidels in Europe have chosen, because it answered their purpose, to confound merely *nominal* Christians with Christianity itself. This, it may be said, is a very natural result. It is so; and the inference seems to be, that it would be better for the cause of the Christian religion that those who neglect or renounce the principle and the practice of the gospel, should renounce the name also. For themselves, it is of infinite importance that with the name they should possess the reality; for God cannot be deceived, and will not be mocked. In vain do we call Jesus, Lord, Lord, if we do not the things which he commands us. He will "have pity upon his holy name," it shall yet be glorious among the heathen; and it will be glorious to eternity, when he shall have separated the chaff from the wheat, and said to all the workers of iniquity—"Depart from me."

Oh, that all professed Christians, and especially those among the heathen in every part of the world, would consider this, repent and turn from every principle, temper, and practice, that can justly bring a reproach on the name of Jesus.

Neglecting or despising the Savior.—"The height of rebellion against God is the despising of spiritual, gospel mercies. Should Mordecai have trodden the robes under his feet that were brought him from the king, would it not have been severely revenged? Doth the king of heaven lay open the treasures of his wisdom, knowledge, and goodness for us, and we despise them! What shall I say!—I had almost said, hell furnishes no greater sin. The Lord lay it not to our charge."

(Dr. Owen's Sermon before the British Parliament.)

It is to be feared however that, at the present day, it is a "charge" that lies most heavily against many who call themselves Christians. Oh, how little do the awful realities of eternity affect the mind of the *professed disciples* of Jesus,—of him who though he was rich yet for *their* sakes became poor. Christian ordinances and Christian hopes—how carelessly attended to! The joy in Christ, the union of faith and hope, and the zeal to love God with all the heart, and our neighbor as ourselves, which the first Christians felt—where are they? We have assemblies* of Christians in China, and are permitted to worship God according to the dictates of our own consciences. We rejoice and bless God for these things. But where have we anything that can bear any resemblance to the church fellowship—"the communion of saints,"—which, in the same matters, appears in the New Testament?

* The British factory of the East India Company have a chapel in Canton, in which, during their residence here (which is usually about half of the year), divine service is performed by their chaplain. For several years a similar service has, and still continues to be held in one of the American houses. The hon. Company have also a chapel at Macao, where as likewise at the residence of the Rev. Dr. Morrison, religious worship is observed during their stay at that place.

RELIGIOUS INTELLIGENCE.

FUHKEEN.—An English gentleman, who has an extensive personal acquaintance with Java, Malacca, Singapore, and Siam, and with the Chinese who visit or inhabit those and the adjacent countries, thus writes in a familiar letter concerning "Fukien."

"With the people of this province, we have a closer and more extensive intercourse, than with those of any other province in the empire, excepting Canton; if indeed we ought to except it, which I very much doubt. Fuhkeën is the great tea province;—its people are the most commercial in the empire; —perhaps two thirds of the Chinese colonists in Cochinchina, Siam and the British settlements, and scattered over the Archipelago, are Fuhkeën men. With them the missionaries have had the greatest intercourse; knowledge has been extensively diffused amongst them by tracts and the Scriptures; their prejudices have given way very much; and we have already become so well acquainted with them, and so far conciliated their friendship, that I think we ought to consider them almost as a people prepared for the Lord. Should an opening be made in China, I am persuaded our way would be most open in Fuhkeën; and I *doubt* not that we should be hailed as well known friends by a great many; while in other provinces, we should be viewed with suspicion, and treated perhaps as enemies.

"Moreover, Fuhkeën is, like Tarsus, a province of 'no mean name;' it ranks among the most wealthy and flourishing of the provinces; its people are of an enlightened and enterprising spirit; and their dialect is not a vulgar one, as many suppose. For conciseness, nervousness, and perspicuity, it is, perhaps, not equalled by any other in the empire; I think I might even term it a classical language. Many Fuhkeën men are learned and intelligent; a. l their dialect is reduced to the strictest critical rules, both in reading and in writing." He adds concerning

HAINAN.—"The dialect of the people of the island of Hainan in Canton province is only a slight variation from the Fuhkeën. I have frequently met with Hainan men in Siam, and have generally been able to converse with them very well by means of the Fuhkeën. Their language would be soon acquired by a Fuhkeën missionary; they are a pretty numerous people too, and of a very mild and friendly spirit, and have a good *many* readers; so that Hainan may

open another fine field for doing good."

JAVA.—After a residence of more than four months on this beautiful island, Mr. Abeel thus writes. "As success, though eventually certain, is beyond the province of instruments; and as the command of God and the opportunity of obeying it are decisive of duty, Java urges many appeals to the charities and obligations of the Christian world. *With a population, nearly half as numerous as the whole United States, there are but two missionaries on the island.* The Dutch have sent forth many missionaries to their other colonies; but the widest field is suffered to lie in desolation. Those who reside in Java are generally appointed and supported by the local government, and either instructed, or disinclined to stretch themselves beyond the narrow limits of a small congregation of Dutch, Portuguese, or native Christians. There is very little question that other missionaries would be allowed to coöperate with Mr. Medhurst, and thus amplify the field of gospel culture. The island is by no means as insalubrious as is generally supposed."

Of the Chinese in Batavia, he remarks, that they compose the majority of tradesmen in that place, "being more ingenious, shrewd, laborious, and gain-seeking, than the natives. Where money is to be obtained by dint of traffic, manufacture, gambling, or gulling, Chinamen are sure to be found."

LITERARY NOTICES.

Notitia Linguæ Sinicæ. Auctore P. Prémare. Malaccæ: Cura et sumtibus, Collegii Anglo-Sinici. 1831.

Mention was made of this book in our last number, as one of the works, which, during the last year was issued from the press in connection with the College at Malacca. The last report contains the following account of this work. The body of the book is preceded by a copious introduction which comprises three general heads.

I. On *Chinese Authors.* 1. A general account of Chinese books; 2. on the order and method of studying them; 3. an account of various dictionaries.

II. On *Chinese Characters.* 1. On the written character; 2. on the mode of pronouncing it.—1.) On Chinese accents; 2.) on Chinese tones.—(1.) On the initial letters: (2.) on the medial letters; (3.) on the final letters.

III. An *Appendix*, containing a general index of all the words in the Chinese language, and distributed into nine classes, arranged according to the final sound of a syllable: a speci-

men is also given of each of the tones in all the different monosyllabic sounds of the language. The introduction closes with notes to the preceding index.

The body of the work is divided into two parts. ***Part the first***, is on the peculiarities of the colloquial language; and ***part the second***, on the higher style of writing as practiced by the best authors. Of the ***first part***, the author says, it will assist missionaries to render themselves more intelligible to the Chinese when conversing with them, more readily to understand their discourse, to appreciate better those books which are written in a less elevated style, to acquire the colloquial medium more quickly, and, when there is necessity, to practice this species of writing. Of the second part he observes, it will be very useful to the missionaries, in teaching them to apprehend the sense of ancient writings, to translate them correctly into another language, and, if they please, to acquire an elegant style of writing. The object of the author in employing the Latin is to render his work more extensively useful. The ***first part*** is divided into two heads.

I. On the *Grammar and Syntax* of the common language. 1. Grammar;—1.) nouns; 2.) pronouns; 3.) verbs; 4.) the other parts of speech. 2. Syntax.

II. On the *true Genius of the Chinese language*, illustrated by copious quotations from native authors, in a series of paragraphs distributed under three leading articles. Art. 1. On the uses of certain characters, comprising *fifteen* paragraphs 2. On the particles which occur in speaking.—1.) negative; 2.) augmentative; 3.) diminutive; 4.) initial; 5.) final,—together with *twenty* paragraphs on particular words. 3. On Figures. —1.) On repetition. (1.) The same character repeated twice or thrice with greater effect. (2.) Two synonymes, or at least words of a kindred signification, elegantly repeated and forming frequent phrases of four characters each. (3.) The same word being used with others, which are synonymous, antithetic, or of a kindred signification. (4.) Two words, whether synonymous, of a kindred meaning, or antithetic, being placed in contrast with each other. (5.) The frequent repetition of the same phrase used either numerically, or to impress the sentiment more deeply on the mind. (6.) The same word being repeated with the particle *Ti* intervening to denote the participial form. 2.) On antithesis. 3.) On interrogation. 4.) A collection of proverbs, one hundred and sixty-five in number, with which the first part of the work closes.

The *second part* of the work is on the more dignified style of the *written language*, and exemplified under five general heads.

1. On *Grammar and Syntax*. This head is subdivided into three sections, each illustrative of the grammatical structure of the parts of speech used in good composition.

II. On *Particles*. This head is distributed into *eighteen* articles, some of which are subdivided to illustrate such words as are used in different senses;

and concludes with a general index of particles.

III. *On diversity of style and the best kind of composition.* 1. On the gradations in diversity of style. 2. General rules respecting style. 3. Select examples, exemplifying the preceding articles.—1.) The same sentiment expressed differently at different times; 2.) various examples of each kind of style, quoted from the *Le Yih*, the *She King*, the *Shoo King*, the *Ta Heo*, and the *Lun Yu*, and also from *Chwang Tsze*, *Yang Tsze*, *Sun Tsze*, *Gaou Yang-sew*, and *Soo Tungpo*.

IV. On *Figures of Speech*. 1. Antithesis, under which is given a copious list of antithetic words. 2. Repetition.—1.) Words and phrases; 2.) *Lusus Verborum*. 3. Climax. 4. On interrogations as used in controversy. 5. Description: examples are adduced from *Mencius*, from the *Shoo King* and *Chung Yung*, also from *Gaou Yang-sew*. 6. On thirty modes of varying Chinese style. The author concludes this article with a discourse (written, we presume, by himself) on the attributes of God, the style of which illustrates successfully the higher qualities of Chinese composition. 7. Different kinds of comparison.—1.) Simple comparison; (1.) comparison derived from celebrated characters; (2.) comparison sought from things.—2.) On *Pi-yu*, or the method of illustrating a subject by examples; 3.) metaphors; 4.) on *Yu-yen*, the apologue or fable. On this term the author remarks, "It neither signifies a bare comparison, nor a solitary metaphor; but comprehends, moreover, parables, symbols, apologues, enigmas, and fables." Chwang Tsze and Leé Tsze are the authors who principally excel in this species of composition.

V. *A collection of elegant sayings* consisting of *one*, *two*, and *three* words each, together with a number of select phrases of *four* words, from the best authors. Here the manuscript terminates somewhat abruptly, indeed evidently in an unfinished state, there being a heading, "Paragraph the fifth. Select phrases of five words," with which this part of the work concludes without any expamples. A copious index to the whole is subjoined. The work consists of 300 quarto pages.

It is to be regretted that the author did not finish his design. So much excellent matter, entirely practical, as he has collected together in this volume, cannot fail of proving highly useful to the student of Chinese. The principles of the language are always illustrated by copious quotations from the best native works. Convinced from the almost undefinable laws of Chinese composition, that mere precepts, however good in themselves, would be of little practical utility to the student of the language, the author has drawn from the best accessible sources, a great number of examples, by which the idiom and genius of the language may be most satisfactorily ascertained. He has spared no pains to accumulate the greatest possible variety of Chinese phraseology; and has, in our humble opinion, succeeded so well in his researches, as to make a very con-

siderable addition to the excellent and useful works which we already possess on Chinese philology The British nobleman, by whose munificent liberality the work has been given to the world, will feel no small share of gratification in thus contributing to smooth the path of the inquisitive student, who is unweariedly seeking a competent acquaintance with the language and literature of China. *Anglo-C. College Report for* 1831.

Budhism.—"M. Abel-Rémusat has in preparation a comprehensive memoir on Budhism, the chief object of which is to fix the point at which the inquiries of European scholars have arrived in respect to that peculiar religion, and to point out what is still necessary to be known, in order to make its principal dogmas clearly understood. The first part will contain an analysis of Mr. Hodgson's dissertations on the subject of the Budhism of Nepaul, accompanied by a systematic table of the opinions of the Budhists of that country, on the points of theology and cosmogony;—the second will be devoted to an examination of Mr. Schmidt's memoirs,—read before the Imperial Academy at St Petersburgh, on the Budhism of the Mongols, with a sketch of their system contrasted with that of the Hindoos. The third part will exhibit a comparison of the theistic Budhism of the Nepaulese with the pantheistic system of M. Schmidt, in connection with the Samanæan doctrines of the Chinese."—*Asiatic Journal, October*, 1831.

We shall hail with pleasure the appearance of this publication in China. Budhism, especially the Budhism of China, is a subject hitherto little known. Any new information from the pen of a scholar so learned in the chief Budhistic languages as Abel-Rémusat is, must therefore be very acceptable. We consider it very desirable that those whose object it is to preach the gospel to the heathen Budhists and Taouists, should acquire considerable acquaintance with the peculiar doctrines which they are laboring to subvert.

Calcutta Christian Observer.—By a prospectus, received a few days ago, we learn that the first number of this new monthly religious and literary periodical was to appear on the 15th of last June.

'It is to consist of three parts. In the first will appear, essays on particular branches of theoretic and practical theology—on the principles of biblical criticism and translation—on the origin, progress, and future prospects of missionary operations throughout the world; together with various articles of a miscellaneous nature, original and selected.

'The second part will be devoted chiefly to reviews and notices of works on religion and general literature, which may interest or edify, convince or persuade, by argument, or apposite illustration, or practical appeal.

'The third part will be chiefly confined to the impartation of religious and missionary intelligence. In this department nothing that occurs in any part

of the world of a truly interesting description will be overlooked. And for the accomplishment of this object, an extensive correspondence will be maintained. But it is to the EAST that our attention will, in an especial manner be directed—and most of all, the PRESIDENCY OF BENGAL and its dependant provinces; our object being to supply as much local information as can be compressed within reasonable limits; and, in this way, to supply a desideratum in the present state of religious statistics in Eastern India. That the work will be conducted on the most catholic principles will best appear from the fact, that the list of contributors includes ministers and laymen of all denominations.'

Applications for the work to be made to MESSRS. THACKER & Co., St. Andrew's Library, Calcutta.

JOURNAL OF OCCURRENCES.

THE TYPHON:—or as Horsburgh spells it *tyfoong*:—better *tyfung*, for the etymology is, we believe, Chinese; and not, as a late writer would have it, Greek. However, a Chinese tyfoong is almost as frightful, and certainly much more destructive, than the fabled giant Typhon.

The tempest to which we allude, occurred on the 3d inst. The preceding evening gave indications of its approach; the wind was from the northward; the thermometer stood at 92, and the barometer began to fall from about 29.60 or .70. However, the night of the 2d passed away without much wind. At daylight on the 3d. the breeze was fresher; the barometer kept falling till it descended, by some instruments, to 28.10: and by others to 27.90;—the lowest that we ever remember to have seen or heard of it in China.

In 1809, when the True Briton was lost, with all her officers, passengers and crew, the barometer fell to only 28.30. The gale on this occasion, at this and other places more inland, was far more severe than that of August, 1831; it hung unusually long to the northward, and at Macao did great mischief to the shipping and native craft, in the Inner Harbor. Within the narrow limits of that place, it is said, as many as a hundred dead bodies have been washed on shore. Many European ships near the mouth of Canton river, were either partially or totally dismasted; and one Dutch vessel sunk entirely, almost within sight of Lintin and Macao. The Spartan, which was herself driven out to sea, was the happy instrument of saving about forty of the crew.

This tyfung, from north to south, appears to have extended fully two hundred miles, and has destroyed not only shipping and boats; but has also greatly injured native temples, dwelling houses, cottages, and mat sheds by the river side. The foliage of the trees, and leaves of plants, and the very grass on the ground,—all sorts of vegetation near the sea, has been blighted or burnt up. Above Canton, at Sanshwuy district, a party of men on their way to governor Le, to assist against the rebel mountaineers, were overtaken by the tempest, and upwards of thirty of them drowned. Great numbers of the abodes of public women, on the banks of the river at Canton, were

a down, and their wretched in-
killed. Junks from Hainan,
, and Singapore, in the neigh-
od of Lintin and Macao, were
t in the gale, and dismasted or
In some instances, they threw
oard a great part of their cargo,
notwithstanding were lost. A
of 12,000 peculs, bound for A-
was driven on shore near Ca-
point, the cargo plundered and
essel lost. Several war junks
lost, and both officers and men
ne of them were drowned. An
r of considerable rank named
Gan, was among the number.
ave heard of many passage boats
were lost, and great numbers of
ns drowned in them. On shore
nton, Macao, and other places,
persons were killed or wounded
lling walls, tiles, &c.
native heathen correspondent
this tyfung, a *tempest-angel*, sent
heaven, in anger: for the an-
books have said,

tso shen, Tĕ'n kĕäng ke tseäng;
o puh shen, Tĕ'n kĕäng ke yang.

men do what is virtuous,
Heaven sends down prosperity;
they do what is not virtuous,
Heaven sends down calamity.

describes the tiles of houses as
without wings; the walls fall-
however strong; trees felled
out the application of an axe;
man dying without disease;—
crime, he exclaims, had these
committed that Heaven should
t such punishment!
at the Almighty Creator of the
erse regulates all its physical
cies, and causes them to operate
r for "correction or for mercy"
man beings, is abundantly taught
divine revelation. There is a
ss and clearness of expression,
his subject in the Holy Scrip-
, which is in general, too much
garded. Our Savior has indeed
t us, not to point the bolts of the
ghty, nor to imagine that those
actually suffer in the midst of
ral calamities, are sinners above
rs who are spared. But he has
e same time taught us, that we
ll sinners, and unless we repent
lso shall perish.
he unknown writer of Ps cvii has beautifully painted the situation and the feelings of the mariner, when God "commandeth and raiseth the stormy wind,"—which "fulfills his word." To disregard the "operation of His hand," and look only at second causes, is an impiety to which the scepticism of the present age is lamentably prone. It is not superstition, but *true religion*, to have a constant regard to Divine Providence, even when there is nothing unusual in the course of events; this is the Christian's duty and his happiness. But when sword, pestilence, or famine, walk the earth; or when the earthquake or the tempest shake the solid globe, or convulse the surrounding atmosphere—"whoso is wise will observe these things; even they shall understand the lovingkindness of the Lord," and stand in awe of his "terrible majesty."

The prophets of the Old Testament are very copious on the dispensations of Divine Providence in respect to physical occurrences, to the end that, when God's "judgments are abroad in the earth, the inhabitants thereof should learn righteousness." But the prophets also lament the blindness of understanding, and the hardness of heart, of many in their day; some of whom simply disregarded, others scoffed at, and some even defied the judgments of the Almighty; till the day of their repentance was past, and God rained upon them "fire and brimstone, and an horrible tempest."—This was the portion of their cup; and this will be the portion of all those who "forget God."

Having said so much on this subject, we will only once more remonstrate against the idea of deferring religion till a fortune is accumulated, and the individual shall return in affluence to his home. We have known some who have avowedly acted on this principle; than which, it is difficult to conceive one more fallacious. It is like the resolution which is formed in many a mind, to sin on, and repent afterwards. One might say much on the unreasonableness, ingratitude, impiety, and mockery implied in such a course;—but at present, from passing occurrences, we notice only the *futility* of it, in respect to the very thing aimed at—the accumulation of property Let

a man be as assiduous as he pleases; rise up early, sit up late;—what does it all avail, if as the prophet says, "The Lord blow upon it."—if he raise a tempest and sink the ship,—if after "much has been sown, he stay the heaven from dew, and the earth from fruit,"—if he "call for a drought upon the land," the corn, the grape, the oil,—upon men, and upon cattle, and upon all their labor;—what does the assiduity of the merchant or the husbandman amount to? Simply to this,—He "that earneth wages," or makes large profits, only does so to "put them into a bag with holes."

Thoughts similar to these were dictated to the prophet Haggai more than two thousand years ago, when every one attended to the grandeur of his own house, and let the house of God "lie waste:" and they are equally applicable now, *we believe*, to those, who defer religion till they have accumulated a fortune. We say this is our belief, for which, we think we have sufficient reason; that is, we deem the probabilities, on this side of the question, greatly preponderate. Our belief is a matter of choice, as well as conviction. Those who *choose to disbelieve* a Providence may demand of us mathematical demonstration, for the truth of these our opinions; but we candidly profess our inability to give it. And we are sure they cannot give us mathematical proof of their opinions. They choose to believe the other way. Therefore, as we have said before, they and we are both *responsible to the Deity for our belief*. We put the reason in other words; the habits and wishes of a man whether virtuous or vicious, pious or impious, influence at all times his moral and religious belief. This *sort of belief* is not at all analogous to the assent the mind gives to a mathematical demonstration, a problem about lines, angles, &c., which being demonstrated, there is neither belief nor disbelief. If it be truly demonstrated, it is equal to an axiom; and all who understand the subject assent to its truth: and vice versâ. An individual may be ignorant, or stupid enough not to perceive the demonstration: but he incurs no moral responsibility: he does not sin, although he is convicted of being incompetent to the discernment of mathematical truth. On moral subjects, the case is perfectly different.—a man's will influences his tastes and wishes; and these again his belief. A man in whose heart there is enmity against God, would rather believe the less probability against religion, than the greater for it.

While we maintain that we are all *responsible to God* for our religious belief; we maintain with equal firmness that no man has a right to persecute another, on account of his religious opinions; and that every man has a right to vindicate by statement, explanation and argument the religious opinions he holds to be true. It is on this principle we have given our opinion in favor of a special regard to Divine Providence, even in the physical phenomena of our atmosphere.

Rebellion.—What is to be the issue of the rebellion, it is not easy to conjecture. Though a small number of marines have returned, the governor still continues to increase his force—a small detachment left Canton for Leënchow on the 28th inst. The whole number of government troops now in the field is said to be 15,000 fighting men.

The latest accounts state, that 13,000 of these troops have been ordered to enter the enemy's territory. It is supposed by some, that governor Le is resolved on extreme measures—to gain victory or death. His situation is certainly most critical.

The dispatches of the governor, detailing the repulse of the imperial troops on the 20th June, were noticed in our last. We have seen the emperor's reply. His majesty goes over the whole of his excellency's report. The first impression on the mind of the sovereign was "full-hearted, bounding anger." The second was contempt for the military tactics of the governor. The "words that burn"—"lies, faulty, nonsense," all come in succession, red-hot, from the pencil of the autocrat. The state document closes with threats addressed to our worthy governor, that if he does not speedily root out every sprout of mountaineer radicalism, let him look to the consequences—the "heavy guilt" which he will incur. The closing sentences are phrased in the strongest expression of governmental displeas-

ure, bidding the cabinet minister be tremblingly attentive.

Opium.—It is commonly reported that when governor Le visited Peking last year, his son took with him a quantity of opium, some thousands of dollars' worth, to give away to the great men about the court. As a governor's baggage is not searched there was no fear of detection. The opium dealer who supplied his excellency's son with the drug, cheated him by putting up one half of it of a very bad quality. On the governor's return, it was his intention to punish the offender, not for putting up bad opium, but for dealing in it at all. However, the culprit heard what was coming, and absconded with the fruit of his fraud.

Whether this story be true or false, it is believed by many. But under such circumstances, what respect can the people have for laws and edicts, emanating from those who so flagrantly violate the rules which they make for others!

Revenue.—The emperor has issued a rather severe edict, addressed to the governors of provinces, requiring them to look more sharply after the revenue. His majesty says, that the superintendent of the revenue has reported to him, that within the last year and a half, the *disbursements* have exceeded the *receipts* to the amount of above *twenty-eight millions* of taels. There is yet enough for the present, says his majesty;—but this system cannot last long.

One million of taels has been deposited in the treasury of Kansuh province, for immediate use in the event of disturbances on the western frontier.

Strangulation.—A recent Gazette announces the sentence of strangulation against a wife, for killing her husband by mischance, whilst resisting an adulterer, introduced by the husband.

Piracy is said to be very prevalent in some parts of Canton province. A new class of boats, carrying sixty or seventy men, has been set agoing. There are twenty of these boats in conjunction with each other; they sometimes carry off wealthy individuals in the country, and then demand a ransom for them. There has long been a class of boats called *crab boats;* these new ones are called *muscle-shell* boats.

Famine.—The heŏ-tae or literary chancellor has lately returned from a circuit through the eastern districts of this province. When in the department of Hwuychow foo superintending the literary examination there, he was affected by the famine which prevailed around him; and set on foot a subscription, to which he himself gave 800 taels. The wealthy inhabitants of the place followed up his example, and subscribed among them above 22,000 dollars. Chancellor Le did more: he persuaded the chief magistrates to open the public granaries; offering to bear the expense of refunding, in case the measure was objected to by the governor. Le Taekeaou is considered by the Chinese of noble family, his ancestors for several generations having held office.

Chinese Justice.—The gentry of Heängshan have petitioned the fooyuen against their magistrate Paou, his remissness having suffered numbers of associated banditti and pirates to infest the island and rivers. The magistrate has therefore been required to bring *five hundred* of these persons to trial, within two months; and the people plundered by them are set at work to catch them, at their own expense.

Slavery.—By the Peking Gazette, we learn that an officer of rank, who has been accused, by the governor of Hoonan and Hoopih, of coming too late against the rebels, has been consigned to the pillory and perpetual slavery.

Imperial Journey. His majesty went early in the year to visit the tombs of his ancestors in Leaoutung. On the day fixed for his return to Peking, the greater number of the lords and high officers about court, were directed to appear in half dress only, and to meet the imperial carriage at a much less distance from the city than is usual on such occasions. Others were to go, the day previously to the usual place of meeting

WASTE LAND.—There are in the province of Chihle, 80,000 king, or 8,000,000 Chinese acres of waste land: which the underlings of office continue to turn to their own advantage; and thereby hinder its being cultivated for the benefit of the people. The governor of Chihle is ordered, by the emperor to set *honestly* to work, and remedy the existing evils.

THE COACHMEN who bring their masters to the public court at Peking have of late, become very troublesome. They are probably most of them *hackney coachmen*, as they have recourse to violence to enforce their exactions. It has moreover been represented to the emperor, that they have a good deal of intercourse with the servants of officers, and the numerous body of writers in the various courts. This intercourse his majesty has strictly interdicted for the future.

SACRIFICES at the public expense are to be offered at the tombs of a Tartar prince and princess lately deceased.

TANKA BOATS.—The local government is carrying the detail of licensing, even to the petty *tanka* boats, which contain no more than three or four poor women and children. This measure is adopted, it is said, with a view to prevent coasting pirates. This is "doing something" with a witness.

NATIVE JUNKS.—Several of these vessels, wholly or partially dismasted, arrived from Siam soon after the tyfoon. They report the foundering of a large junk a few days before they arrived. The estimated number of seamen who perished was 82.

EAST TURKESTAN.—At Yarkand, or Yerkiang,—(the latter is the more correct pronunciation of the same), 12,600 sacks, to be made of *Mohammedan cloth*, are ordered for the use of the army there. It should be remembered, that Yerkiang is now the capital of Turkestan, in place of Cashgar.

A DARK PICTURE.—Woo Yungchaou, has suffered death for the murder of his wife, a daughter about the age of fifteen, and a neighbor's daughter whom he found in his house. The illicit intercourse of his wife with an adulterer, who made his escape, led to this catastrophe.

Had he murdered his wife only, he would probably have escaped punishment; but he killed the two young women also, and then accused a neighbor, named Amei, of robbery and murder. Amei was tortured till he confessed that of which he was entirely innocent; and, at the dictation of the police, mentioned the name of a wealthy neighbor as an accomplice. The rich man paid money to arrest proceedings; and Amei passed through the court of Shinning district, and the Kwangchow foo's office as a murderer. Providence, however, did not let him suffer death. The Nanhae magistrate discovered the fact; liberated Amei, and brought Woo Yungchaou to his deserved fate.

THE MURDER OF A PRIEST.—This affair took place on the 27th inst. at one of the temples, situated without the western gates of the city, and not far from the foreign factories. The murderer, as well as the murdered man, was a priest of Budha. The only circumstances of the case which we have heard are, that the quarrel originated in a dispute about some money, and that the parties fought with knives.

Postscript.—Ching Gantsih and Hing Fuhshan, literary examiners from Peking arrived in the neighborhood of Canton a few days ago; on the 1st of the 8th moon (the 26th inst.) they came to the provincial city, and yestesday visited the Kung-yuen—a hall for the reception of literary graduates at the usual examination.

More than *six thousand* candidates we are informed, have already arrived in the city, of whom only *seventy-two* can receive degrees. The examination is to commence on the 8th of the 8th moon (Sept. 2d) and continue nine days.

THE

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REVIEWS.

ENCYCLOPÆDIA AMERICANA. *A popular dictionary of arts, sciences, literature, history, politics and biography, brought down to the present time; including a copious collection of original articles in American biography; on the basis of the seventh edition of the German Conversations-lexicon.* Edited by FRANCIS LIEBER, assisted by E. WIGGLESWORTH. Philadelphia; Carey and Lea, 1830.

THE article on Canton is the only part of this "popular dictionary," which we wish now particularly to notice. Few, if any works are so often referred to, or allowed to maintain such high authority, as encyclopædias. Written, as they usually are, by men of the greatest reputation for learning, —and embracing every variety of subject, they have, indeed, a very just claim to the rank they hold. It becomes the more exceedingly desirable, therefore, that such works should be kept free from incorrect statements; which, when they have once found a place on their pages, are not, usually, soon corrected, and are often the means of great injury. These remarks are applicable to every species of writing, but specially to those of the popular kind, such as the conversations-lexicon, travels, journals, and voyages.

The editor of the Encyclopædia Americana, in perfect accordance with the spirit of the times, takes care to show, that his work is a little superior to anything of the kind that has ever been presented to the public, and that it will be "found satisfactory" where others have been "very deficient." We have no disposition to question these pretensions, nor to practice the "cut-and-dry system" of reviewing; nor yet to obtrude our own opinions and statements of facts, except where we can correct error, or add our mite to the general stock of useful knowledge.

"The last half century, particularly the latter part of it," Mr. Lieber very justly remarks, in his preface, "has probably been more fertile in memorable events, and important discoveries and inventions, than any equal period in history. How many extraordinary changes have we witnessed in both hemispheres, as well in politics, in the sciences and in opinions, as in the individuals who have borne a conspicuous part in the affairs of the civilized world during that time! How important have been the results of the numberless voyages of discovery, the revolutions of states, and the wars, which have excited so intense an interest during that period—an interest which has been the more constantly kept up, as the facility of communication between all the branches of the great human family seems, at the same time, to have gone on increasing in proportion to the multitude of events and circumstances which have thus influenced their destiny. Formerly, years would elapse before the most important facts could pass the barriers which an imperfect navigation of the ocean, or or a diversity of languages, had thrown between nations. Now, even the petty quarrels and frolics of students in a German or French university find their way, in the course of a few weeks, into the columns of an American newspaper. Then, a century would pass by, before even a Shakspeare was justly estimated beyond the confines of his native land; while

now we daily find, on title pages, the united names of publishers in three or four different nations, and on both continents. Thus rapidly does knowledge of every kind now diffuse itself over the globe, and extend the circle of civilization."

But the last half century, it should be remembered, has by no means been so fertile in memorable and extraordinary events, among the Chinese and other nations of this futher east, as among the Christian nations of the west. Reasons can be given why this is so. Liberty and freedom, both intellectual and moral, are enjoyed here only in a very limited degree. The spiritual man is darkened, his heart petrified, and his affections—alienated from his fellows and from his Maker—are all centered and riveted on that which he calls *his own*. Nor is this all;—more correct accounts must be sent abroad, more just views entertained, and a deeper interest felt by Christian philanthropists, generally, before the desired changes can take place. What has caused the abolition of suttees in British India? What is now sweeping away other ancient usages, abhorrent alike to God and man? A wider and more general extension of knowledge, especially of that which has come down to us by divine revelation, will instrumentally accomplish what no physical force can achieve; and it may be relied on, when that knowledge shall have spread, like a flood of light over *this* hemisphere, changes will come in as bright and glorious a train, here, as in any other part of the globe.

We will only add, before proceeding to review the article in question, that we think the work in which it stands is fully equal to any of the class to which it belongs, and that the article itself is a fair specimen of what has been published by modern writers on China: we speak of course, generally, and allow that there may be exceptions. As the article is brief, we quote it entire, that our readers may judge of it for themselves.

"Canton, principal city of the Chinese province of the same name, otherwise called *Quang-tong*, or *Koanton*, is situated in 23 deg. 30 min. N. lat. and 113 deg. 2 min. 45 sec. E. lon., on the banks of the river Taho, which is here very wide. This city, distinguished for size, wealth, and a numerous population, is the only seaport in China open to the ships of Europe and America. The estimate of missionaries, that it contains 1,000,000 of inhabitants, is exaggerated. The number is probably nearer 750,000. The circuit of the walls, which are of a moderate height, is over nine miles. Only about a third part, however, of the space inclosed is covered with buildings; the rest is occupied with pleasure-gardens and fish-ponds. The neighboring country is very charming, hilly towards the east, and presenting, in that quarter, a beautiful prospect. The houses are mostly of one story; but those of the mandarins and principal merchants are high and well built. In every quarter of the town and the suburbs are seen temples and pagodas, containing the images of Chinese gods. The populous streets are long and narrow, paved with flat stones, and adorned at intervals with triumphal arches. Shops line the sides, and an unbroken range of piazza protects the occupants of the houses, as well as foot-passengers, from the rays of the sun. At night, the gates are closed, and bars are thrown across the entrances of the streets.

"The traders express themselves with sufficient fluency in the languages of their European and American customers, with whom they deal almost exclusively, selling them porcelain, lackered wares, &c. The Americans trade here to a greater extent than any other nation: next to them come the English. The greater part of the silver, which is carried from America to Europe, eventually circulates through China, by means of the ports of Canton and Batavia, to which large supplies of the productions of the empire are transmitted. The principal articles of export are tea, India ink, varnish, porcelain, rhubarb, silk, and nankeen. A company, consisting of 12 or 13 merchants, called the *Cohong*, is established here, by order of the government, for the purpose of purchasing the cargoes of foreign ships, and supplying them with return cargoes of tea, raw silk, &c. This society interferes, undoubtedly, with private trade, but adds greatly to the security of the foreign dealer, as each member is answerable for all the rest.

"Carriages are not used here, but all burdens are transported on bamboo poles laid across the shoulders of men. All the inhabitants of distinction make use of litters. Chinese women are never seen in the streets, and Tartar women but seldom. The European factories, to wit, the Dutch, French, Swedish, Danish and English, are situated on a commodious quay, on the bank of the river. Nearly a league from Canton is the *boat-town*, which consists of about 40,000 barks, of various kinds, arranged close to each other in regular rows, with pas

sages between them, to allow other vessels to pass. In this manner they form a kind of floating city, the inhabitants of which have no other dwellings, and are prohibited by law from settling on shore. As this is the only emporium in the empire for foreign commerce, which is carried on not only by Europeans and Americans, but also to a great extent by the Chinese themselves, with almost all the ports of India and the eastern Archipelago, the number of vessels frequently seen in the river, at once, is said to exceed 5000. An American paper, issued twice a month, called the *Canton Register*, has lately been established at Canton.

"The following table gives the amount of imports from Canton into the ports of the U. States, also the exports of domestic and foreign goods from the U. States to Canton, from 1821 to 1827.

Years.	*Imports.*	*Dom. Exp.*	*For. Exp.*
1821	$3,111,951	$388,535	$3,902,025
1822	5,242,536	429,230	5,506,138
1823	6,511,425	288,375	4,347,686
1824	5,618,502	330,466	4,970,705
1825	7,573,115	160,059	5,410,456
1826	7,422,186	242,451	2,324,193
1827	3,617,183	290,862	3,573,543

"The climate of Canton is healthy, warm in summer, but pretty cold in winter. Provisions, including various luxuries, are abundant."

To an individual perfectly ignorant of Canton, this account might be "found satisfactory;" but any one at all familiar with the place, might be reminded by it of the pictures of the cow and the horse,—to which the master, when he had completed them, found it necessary to add, 'this is the cow,' and 'this is the horse.' For if, by some accident, the name and figures which mark the situation of the place should be obliterated from the account, it would be difficult, not to say impossible, to recognize the city from the above quoted description,—almost every sentence of which is more or less erroneous.

In the first place it is stated, that "the city is situated on the banks of the river Taho, which is here very wide."—The river here is not called Taho (great river), but Choo keäng, or "Pearl river;" nor does it much, if at all exceed fifty rods in width.

The city is, indeed, distinguished for size, wealth, and a numerous population; and (if we except Amoy, which, by some, is supposed to be still open to Spanish ships) is the only port in China to which the ships of Europe and America are admitted to trade.

"The estimate of missionaries, that Canton contains 1,000,000 of inhabitants, is exaggerated. The number is probably nearer 750,000." But how does is appear that this estimate of missionaries is exaggerated, and that the number is 'probably' nearer 750,000?—If, indeed, it be a correct statement, that "only about a third part of the space inclosed (by the city walls) is covered with buildings,"—then it may be true also, that the "estimate" of missionaries is exaggerated; but that the "pleasure-gardens and fish-ponds" occupy two thirds, or one third, or even one half of one third, we deny. It is often very convenient to make statements, which, though they are most palpably false, it is not easy to prove so, except by placing assertion against assertion; in this way we could *show*, that the "estimate" of the encyclopædist is untrue, and that the number is "probably" nearer 1,000,000. And then, if we should go on to say, that the houses of the city are five, six, or even more stories high (which account would be as near the truth as what is said concerning the "space covered" with buildings), there would be some evidence, according to our own *showing*, that our statement was correct.

The truth in regard to this matter is, that no foreigner knows, or has the means of knowing, what is the exact amount of population in Canton. Du Halde, who wrote about a century ago, says, "the number of inhabitants of Canton is computed to exceed a million of souls." No man had better means of knowing the truth, in this case, than Du Halde; and, in our opinion, no work, among all those which have been written by foreigners concerning China, is more worthy of credit than his. We are neverthe-

less inclined to the opinion, that Du Halde's statement was, at the time he made it, too great; but when we keep in mind that nearly a century has passed since he published his account, that the population of the empire has been constantly and rapidly increasing, and that, in addition to this, the growing commerce of the port has drawn hither, from the neighboring country and provinces, numerous persons, who with their families have become permanent inhabitants of the city; also, that the extent of the suburbs has been considerably enlarged;—these and other considerations, which might be mentioned, constrain us to doubt the truth of the statement given in the encyclopædia. But we waive this point and suspend our opinion, until we come to give a particular account of Canton city and its inhabitants.

"The houses are mostly of one story; but those of the mandarins and principal merchants are high"—some of them full two stories!—"and well built. In every quarter of the town and suburbs are seen temples and pagodas."—There are in the "town and suburbs," only *three* pagodas, and one of them is a Mohammedan mosque. The temples contain images; the pagodas, properly so called, do not. The difference between the Chinese temple, *meaou*, and pagoda, *tă*, is very remarkable; the meaou is always a low building, and seldom, if ever, has more than one story; the tă is high, and has three, five, and sometimes nine stories. The temple is inhabited,—usually by priests or beggars; the pagoda is always without inhabitant.

The account of "triumphal arches," and of an "unbroken range of piazza," is not without some shadow of truth, though it is incorrect. The "arches" in question have, indeed, some resemblance to the triumphal, and so have they likewise to turnpike-gates; and they might as well be called by the one name as the other. These structures have generally inscriptions upon them; but they

are commemorative of meritorious actions, unconnected with victories or conquests. What was intended by the "range of piazza," it is difficult to conjecture, unless it be the narrow space between the shops and the streets, which, guarded by a kind of palisade, affords room for niches,—wherein are placed small jars for burning incense,—but which gives no more protection to foot-passengers than the narrow eaves of an ordinary house.

That the "traders" express themselves with "sufficient fluency,"—not in the "languages" of their foreign customers, but in a jargon which is neither English nor Chinese, we admit; yet, "as this is the only emporium in the empire for foreign commerce, which is carried on, not only by Europeans and Americans, but also to a great extent by the Chinese themselves, with almost all the ports of India and the eastern Archipelago,"—and as "the number of vessels frequently seen in the river, at once, is said to exceed 5000," we cannot admit that the Chinese here "deal almost exclusively" with Europeans and Americans. For some centuries past, the Chinese have sent no vessels so far west as Calcutta, and only a very few beyond the straits of Malacca. The whole number of foreign vessels which arrived at the port of Canton, during the last season, did not exceed one hundred.

"The Americans trade here to a greater extent than any other nation; next to them come the English." A few figures will put this matter in a clear light. We give the accounts for four seasons, according to statements which have been prepared here, under the inspection of gentlemen familiar with the trade. The commerce of the Dutch, and other European states, except the English, is small, and need not be brought into the account.

Seasons.	*Amer. Imp.*	*Eng. Imp.*	*Amer. Exp.*	*Eng. Exp.*
1828–29	$4,065,670	$21,313,526	$3,878,857	$19,360,625
1829–30	4,341,282	22,931,372	4,209,810	21,257,257
1830–31	4,223,476	21,961,754	4,344,548	20,446,000
1831–32	5,531,807	20,536,227	5,999,731	17,767,496

We wonder that the writer, who prepared this account of Canton, did not allow the Americans the accommodations of a factory, since he would make them "trade here to a greater extent than any other nation." And we are surprised that the learned and able editor should have allowed such an article to escape his notice. By a reference to any gentleman, who had ever visited the place, or who had any knowledge of the "China trade," the principal errors could have been easily corrected.

The "inhabitants of distinction" make use of sedans—not "litters;" and Chinese, as well as Tartar women, are sometimes seen in the streets. The *boat-town*, "nearly a league from Canton," is quite out of place. The river runs parallel to the wall on the south side of the city, and distant from it not more that thirty or forty rods; it is on the waters of this river, and directly opposite to "the town and suburbs," that the "floating city" is situated; so that, instead of being three miles, it is scarcely a stone's-throw from that which occupies *terra firma*. The inhabitants of these 40,000 "barks" are not, and but a few of them ever were, "prohibited by law from settling on shore." A great majority of the "barks," we may remark in passing, are nothing more than little *tanka* (i. e. egg-house) boats, containing only four or five poor women and children. The "American paper," issued twice a month, called the *Canton Register*, "which has lately been established" here, was commenced in the autumn of 1827; and except the editorial department, for a few weeks, the work has never been in the hands of Americans.

We might extend this critique, and point out other errors; but we deem it unnecessary, inasmuch as we expect soon to traverse the same ground, and will then lay before our readers such accounts concerning the 'provincial city,' as the interest of the subject, and the circumstances of the case seem to require.

CHINESE COLONIES.

Ta Tsing wan-neën yih-tung King-wei Yu-too,—" A general geographical map, with degrees of latitude and longitude, of the Empire of the Ta Tsing Dynasty—may it last for ever." *By* LE MINGCHE TSINGLAE.*

THE GOVERNMENT OF ELE includes Soungaria and Eastern Turkestan, which are separated from each other by the chain of Teën-shan. Its boundary on the north is the Altai chain, which divides Soungaria from the territory of the Hassacks or Kirghis of Independent Tartary:—the Chamar mountains and the river Irtish, on the northeast, separate it from Mongolia;—on the east, an imaginary line divides between the Ele government and those parts of Soungaria and Turkestan which have been attached to China:—the Kwanlun mountains and desert of Cobi, on the south, separate Turkestan from Tibet:—and on the west, the Belour mountains divide it from the independent tribes of Bukhara. On the side of the Hassacks or Kirghis, Ele is entirely open.

The city of Ele, or Hwuy-yuen ching, was formerly the capital of the Soungars, when their state was powerful, and possessed dominion over Turkestan. It still retains its rank, being the seat of the tseängkeun or general, who has the chief authority of the whole government of Ele. Secondary, but not wholly subordinate, to him, are military residents of considerable rank, in each canton and principal city; and these delegate their authority,—in Soungaria, to inferior military officers, and in Turkestan, to native officers called *begs*.

The Soungarian or northern portion of the government is of small extent, including only three cantons, *viz.* Ele (or Ili) in the west, Tarbagatai in the north, and Kour-khara-ousou between Ele and Oroumtchi. The cantons of Barkoul and Oroumtchi, with their dependencies, were attached by Keënlung to Kansuh province, Barkoul receiving the name of Chinse foo, and Oroumtchi that of Teih-hwa chow. All these cantons are occupied chiefly by resident soldiery, that is, by soldiers who are settled down on the soil, with their families, the sons being required to inherit their fathers' profession together with their lands. These are descendants of Mantchous, Chinese, Solons, Chahars, Eluths, and others, removed from their respective countries, at the period when Soungaria was depopulated by Keënlung. There are likewise other troops, stationed in the country for limited periods; also, convicts transported from all the

* *(Continued from page 121.)*

provinces of China and Mantchouria; tribes of Hassacks, Tourgouths, &c.; and Chinese colonists.

Eastern Turkestan, or Little Bukhara, the territory of "the eight Mohammedan cities," was subdued by the emperor Keënlung, in 1758, shortly after his final conquest of Soungaria. He named it Sin-keäng, i. e. the country of the new frontier. It was formerly possessed by the Ouigours, an ancient Turkish race: other tribes of Turkish origin occupied the country after them, and still exist in the cantons of Hami and Tourfan. The eight cities of Turkestan are now indeed occupied by *Sarti* or Bukharians, of Persian origin; but these are not the original inhabitants of the country; and therefore Turkestan seems a more appropriate name for the whole region, than Little Bukhara, by which name it is generally known in Europe.

That part of Turkestan which belongs to the government of Ele contains seven cantons: the city of Yingkeshar, depending on Cashgar, being added to the number of chief cities of the cantons, completes the sum of "eight Mohammedan cities," subdued by the emperor Keënlung. These are, Harashar, Koutchay, Aksou, Oushi, Cashgar, Yingkeshar, Yerkiang or Yarkand, and Khoten. Hami and Tourfan (with Pitshan, on the west of these,) submitted at a much earlier period, and were united to Barkoul or Chinse foo, being suffered, however, to retain the native feudal form of government. Until the last insurrection in 1830-31, Cashgar was the chief of these cities, but Yerkiang has now taken its place, being considered a better situation for the general superintendence of the other cities, and less exposed to the incursions of foreign tribes. Turkestan, like Soungaria, includes several tribes of Tourgouths, Eluths, &c.: these are for the most part Mongols, who in time of war emigrated to Russia, but on the restoration of peace returned and submitted to China.

The Rivers of Soungaria and Turkestan are neither numerous nor large. In Soungaria the principal is the Ele, which rises in the Teën-shan, and passing the city of Ele, runs northward into the territory of the Hassacks, where it discharges itself into the Balkashi-nor.—In Turkestan the chief rivers are—the Tarim, which rising in the western frontier, runs eastward into Lob-nor; the Cashgar, Yerkiang, and Khoten rivers, which rise in the west and south, and flow into the Tarim; and the Tchooltoos, which has its source in the Teën-shan, and flows southeastward, into the Posteng-nor, at Harashar. The Yuhlung-kash and Khara-kash, branches of the Khoten river, possess large quantities of beautiful jade stone. The rivers of Turkestan have in general an eastern course, those of Soungaria a northwestern; but the mountain streams of the Teën-shan, in Kour-khara-ousou and Oroumtchi run due north, into an extensive marsh, called Wei hoo, the Reed lake, so named because of its being overgrown with reeds.

The Lakes of Soungaria are the Hasalbash, and Zaisan, on the borders of Kobdo; and the Alak-tugul and Timourtou on the Hassack frontier. The lake Balkash is a little to the west of the government of Ele, in the territory of the Hassacks.—The two principal lakes of Turkestan are the Lob-nor and Posteng-nor, on the south of Harashar and Tourfan.

The Mountains of Soungaria and Turkestan are the Teën-shan or Celestial mountains,* and the Belour-tagh, called in Chinese the Tsung-ling or Onion mountains. The Teën-shan range commences a little to the northeast of Hami; Humboldt, however, supposes a chain of mountains in Mongolia, north of the Orlous tribes, to be a continuation of it, to the eastward. From Hami the chain runs westward, in the parallel of lat. 42° north, separating the whole of Soungaria from Turkestan. It then enters Great Bukhara, and turns to the south, where it is lost in countries unknown to the Chinese. Many mountains of this chain are very remarkable: the most so is the formidable glacier of Mousar dabahn,† between Ele and Aksou, which is very minutely described by Timkowski, in his Travels of the Russian mission to China. Some of these mountains have anciently been the craters of volcanoes, as appears from old Chinese books, quoted by MM. Rémusat and Klaproth.—The Bolor or Belour-tagh runs north and south, from the Nan-shan or Kwanlun to the Teën-shan, being broken only on the north, by the Cashgar dabahn, on the side of the foreign princedom of Antchien or Andzijan.‡

The sandy desert of *Cobi* is a striking feature in the geography of Mongolia and Turkestan. It commences in the eastern frontier of Mongolia, and stretches southwestward to the farther frontier of Turkestan, separating northern from southern Mongolia, and bounding on the north the whole of Koko-nor and Tibet. On the east of Turkestan, the desert widens considerably, and though broken by some extensive *oases*, sends forth a long branch towards the northwest, as far almost as Kobdo. To the north of Koko-nor it assumes its most terrific appearance, being covered with a semi-transparent stone, and rendered insufferably hot, by the constant reflection of the sun's rays, from numerous mountains of sand. On the south of Tourfan and Harashar, the country is comparatively fertile and pleasant, but uninhabited. Towards Yerkiang and Khoten, Cobi gradually terminates.

* In Mongol and Soungarian, Tengkiri. They are also called the Ak-tagh or snowy mountains, in Chinese Seuĕ-shan; and by Europeans they are erroneously denominated the Alak mountains. The Turkestans name them Mooz-tagh.

† *Dabahn* signifies a pass among the mountains; *tagh*, a chain of mountains.

‡ The brief campaign in Turkestan, last year, was in consequence of an incursion of the Andzijan, whose tea trade had been oppressed by the military resident at Cashgar.

The soil of Turkestan is very fertile, and affords abundant pasturage, particularly in the cantons of Harashar and Aksou. Soungaria is more mountainous and barren. In Yerkiang, there are hills composed entirely of jade stone, but the best kind is found on rocky projections and the summits of mountains. The Belour mountains abound in rubies, lazulite, and turquoise. And Turkestan affords considerable quantities of copper, saltpetre, and sulphur: the former is coined at Oushi, and the latter two are sent to Ele, to be made into gunpowder.

TIBET is perhaps the least known of all the countries of central Asia,—although not a little has, at various times, been written concerning it. We hesitated, at first, whether to include it among the colonial possessions of China or not; but our map plainly points it out as a colony; as does also the form of its government.

The name Tibet is derived from the native name Tou-p'ho, afterwards corrupted to Tou-fan and Toubet. The country is otherwise called Tangout; but in Chinese it is usually denominated Se Tsang, i. e. Western Tsang. It bears also several other names, such as Boutan and Baran-tola;* and by a corruption it was formerly called Ous-tsang, from an improper junction of the names of its two provinces Oui and Tsang. In its full extent, Tibet comprises nearly twenty-five degrees of longitude, and above eight of latitude. Its boundaries on the north are Tsing-hae, or Koko-nor, and the dependencies of Ele in Eastern Turkestan, extending half way across the desert of Cobi; on the east it is conterminous with Szechuen and Yunnan; on the south, with the tribes Noo-e and Simang-heung, and the kingdom of Gorka; and on the west, with the countries of Badakshan in Great Bukhara, and Kashmere in Hindostan.

The present divisions of Tibet are two, Taeën Tsang and How Tsang, or Anterior and Ulterior Tibet, otherwise called Oui or Wei, and Tsang. Wei, or Anterior Tibet, is that part bordering on China, the capital of which is Lassa (more correctly written H'lassa), the residence of the Dalai-lama. This province contains eight cantons, *viz.* H'lassa,—to the east of H'lassa, Chamdo or Tsiamdo, Shobando, Podzoung, H'lari, and Kiangta, —and to the west thereof, Chashi and Kiangmin. It includes, also thirty-nine feudal townships, called *toosze*, which lie towards the north, bordering on some similar townships in the country of Koko-nor.—Tsang, or Ulterior Tibet, is on the west of the other division, from which it is separated in about the 28th degree of longitude west from Peking. Its capital is Chashi-lounbou, the residence of the Bantchin-erdeni;—besides which it com-

* Boutan is, correctly speaking, a distinct country, on the south of Tibet. Baran-tola, which signifies the country on the right, is the name given to Tibet by the Mongols.

prises six other cantons, all situated to the west of the capital. The names of their chief towns are,—Dingghie,* Jounghia, Nielam or Ngialam, Dsiloung, Dsounggar, and Ari or Ngari.

The province of Wei, or Anterior Tibet, was formerly divided into two parts, K'ham and Wei, K'ham being then called Anterior, and Wei, Central Tibet. Ulterior Tibet is also divided by some into Tsang and Ari, the latter being the most western portion. But the division into two provinces, given above, is now the more correct one.

These two provinces are under the direction of two *ta-chin* or great ministers, sent from the imperial Cabinet called *Nuy-kŏ*, at Peking; and of two Tibetan high priests, called Dalai-lama and Bantchin-erdeni, The ministerial residents govern both provinces *conjointly*, consulting *only* with the Dalai-lama for the affairs of Anterior Tibet, and *only* with the Bantchin-erdeni for those of Ulterior Tibet. All appointments to offices of the government, and to titles of nobility, must obtain the knowledge and consent of the Chinese officers. But in minor matters, the residents do not interfere, leaving such affairs to the secular deputies of the high priests, called *Tapa* or *D'heba;* for the sacred character of the two lama dignitaries forbids their handling secular concerns themselves. The government of the thirty-nine feudal townships, or toosze, in Anterior Thibet, and of the *Tamuk* or Dam Mongols, inhabiting the whole northern frontier, is entirely in the hands of the residents, unconnected with either of the high priests. The residents have their court, with the Dalai-lama, at H'lassa, which is but a short distance from Chashi-lounbou, the capital of the Bantchin-erdeni.

Tibet had relations with the Chinese empire, at a very early period of its history, but it was not until the succession of the Tang dynasty, about the seventh or eighth century, that any close connection existed between the two countries. The introduction of Budhism into China, under that dynasty, brought Tibet into considerable notice; and from that period, each successive *Gialbo*,† or king of the country, began to aspire to be connected, by marriage, with the imperial line of China. Under many changes and reverses (which are foreign to our present subject), Tibet continued to maintain some degree of independence, nor ever entirely lost the title of Gialbo, until nearly a century after she had submitted wholly to China in the reign of Kanghe. And it was not till the reign of Keënlung, when the last who bore that title had revolted, that it was finally abolished. When this event took place, the tributary dominion of the country was given to the Dalai-lama, who had before possessed a large share of authority. But his go-

* This appears to be the most correct reading, but in the maps it is written reversed, Ghieding

† This word is written in Chinese 贊普 Tsan-poo

vernment not corresponding with the emperor's wishes, and the country having again revolted, the present form was established towards the close of Keënlung's reign, about the period when the English embassy under lord Macartney was in China.*

The lamas of Tibet and Mongolia are not merely a race of priests, unconnected with and disregarded by the government, like the priests of Budha and of Laou-keun (or the Taou sect), in China. The latter belong, usually, to private establishments, monasteries, and temples, and possess no rank or superiority over the people generally. But the lamas form a public body, acknowledged, and in part maintained by the government; and are of various ranks,—from the Dalai-lama, who claims equality with, and even superiority to, the khans of Mongolia, down to the crowd of *Bante*, who by offering themselves as servants and scholars to the lamas, become candidates for attaining in time a higher degree of priesthood. The chief distinction between the several classes of lamas is, —of those who are *Koubilkan*, i. e. are the avatars or incarnations of some living, indwelling, divinity, and those who are mere men, hoping by their merits to attain a higher grade of existence after death. At the head of the first class are the Dalai-lama and Bantchin-erdeni, who are independent of each other in their respective domains, and of nearly equal rank in point of fact, though in general opinion the Dalai-lama is much superior to all other individuals. He is considered as the habitation of Budha himself, and his ordinary abode is called Budhala, or the hill of Budha. Next to these two are the Koutouktous, of whom there are several to be found in Mongolia, as well as in Tibet. There is also a third class, called Shaboloung which is considered *Koubilkan*. On the death of a lama who is Koubilkan, the divine essence removes to some other individual, generally, if not always, a child. Formerly, an officer of the Dalai-lama was always employed to find out in whom the god had taken his abode, but the emperor Keënlung, perceiving the trickery and deceit necessarily incident to this system, made enactments to regulate the finding out of the favored individual, by a number of principal lamas, both in Tibet, Mongolia, and Peking. The relatives of Koubilkan lamas cannot become Koubilkan.—The inferior class of lamas includes numerous grades, nearly resembling the Budhist priests of China, in power and relative rank, each over their inferiors.—The heads of large establishments of la-

* M. Timkowski, an envoy from the Russian court to Peking, in 1820-21, states it as his opinion, derived from what he heard while at that capital, that the victorious conclusion of the revolt in Tibet, taking place while this embassy was at the imperial court, was injurious to lord Macartney's success; for that the embassy was dismissed, somewhat abruptly, very soon after the news of victory had reached Peking.

mas are called Kanbou or Kianbou; and rank sometimes with the Koutouktous. Not only the relative rank of each class of lamas, but also the precedence of the several lamas of one class, is settled by minute imperial enactments.

We have entered thus into detail respecting the priesthood of Tibet, because the superior class of these lamas form a kind of nobility in their own country, and have, in general, a considerable number of people subject to their direction. There are also a few classes of secular nobility, whose appointment and succession, like that of the lamas, is under the control of the two ministerial residents and the two high priests of Tibet. The chief of these are the Kobloun, of whom there are four, holding government over the four* provinces of Tibet. Lamas holding secular office are not permitted to wear the official button or top-knob to their caps.

Rivers. Tibet, like Koko-nor, is watered by several large rivers, and also by a great number of minor streams. In particular, it gives rise to the great river of Burmah—the Irrawaddy or Errabatty, named in Tibet the Yarou-tsangbo,—and to the Ganga, formerly supposed to be the Ganges, but now generally considered as the source of the Indus. The Bo-tsangbo or Gakbo-tsangbo, the Khara-ousou or Noo-keäng, the Lan-tsang-keäng, the Mou-tchou, and the Peng-tchou, also have their origin in Thibet.

The Yarou-tsangbo-tchou, or Irrawaddy, is the chief river of Tibet. Its source is in the Tam-tchouk hills, a branch of the chain of Kentaisse of Kangtise-ri, on the eastern frontier of Ari. Thence it flows, almost in the same parallel from east to west, for about 15 degrees, through the whole extent of Tsang and Wei; passing on the north of Chashi-lounbou, and the south of H'lassa. As it flows from the province of Wei into that of Kham, it turns a little southward, and enters H'lokba, on the west of the Noo-e tribes; thence it passes for a short distance through Yunnan, and enters Burmah; where it flows in a S. S. W. course, till it falls into the sea near Martaban. The Yarou-tsangbo was supposed by Major Rennell, in 1765, to be connected with the Burhampootra; and most geographers, since that time, have followed his conjecture, in preference to the more correct one of D'Anville. It is evident, however, from Chinese works, and from a variety of circumstances, that the Yarou tsangbo is the Irrawaddy of Burmah; and it is probable that the Burhampootra has its origin in the Brahma-kound, among the barbarous and almost unknown tribes on the south of Tibet,

* The manner in which Tibet is divided into *four* provinces, K'ham, Wei, Tsang, and Ari, has been already shown, page 174. Though the division into two provinces, as there stated, is the most correct, being that adopted by the Chinese government, yet this other division appears to be also admitted, in this particular instance, on account of the Kobloun having been a very ancient title in Tibet.

whose country is watered by the Yarou-tsangbo. Perhaps, also, the Mou-tchou, which rises on the southeast of the lake Yamorouk or Palte, joins the Burhampootra, not far from its source.

The Ganga has two sources, Lang-tchou and La-tchou; the former of which rises in the lake Mapam-dalai, north of the mountains of Kangtise, or Kentaisse, between the provinces of Tsang and Ari, in about the 30th parallel of latitude; the other rises a little farther northward, in the Senkeh hills. These two streams, after flowing about six degrees westward, nearly parallel to each other, in the province of Ari, or Ladak, meet and receive the name of Ganga. Thence the Ganga takes a southern direction, for a distance of 100 or 120 miles, and afterwards turns and runs eastward, in a more serpentine course, till it reaches the longitude of its source. It then flows southeastward, into the kingdom of Gorka.

The Bo-tsangbo, Khara-ousou and Lantsang keäng, all flow in a S. S. E. direction, into Yunnan, where they assume other names. The Bo-tsangbo takes the name of Lungchuen keäng; the Khara-ousou that of Noo, and afterwards Loo keäng; and the Lantsang that of Kew-lung keäng. The two former pass southward into Burmah, and the latter southeastward into Camboja.—The Mou-tchou rises on the S. E. of the lake Palte, and appears to join the Burhampootra, though it is said by the Chinese, to flow into the Yarou-tsangbo. Formerly, it was regarded as the source of the Burhampootra. The Peng-tchou is a considerable river, on the south of Yarou-tsangbo, in the province of Tsang: it flows southward, into the kingdom of Gorka.

Of the numerous *lakes* of Tibet, the Tengkiri-nor (erroneously written Terkiri) is the largest:—it is situated to the north of H'lassa, in the province of Wei. In its neighborhood are numerous small lakes, extending northward into Koko-nor, the largest of which, the Boukha and Khara, give rise to the river Khara-ousou. The lake Yamorouk is on the south of H'lassa; it is remarkable, from its resemblance to a river flowing in a circle; its centre being occupied by a large island, which leaves only a channel all round, between its shores and the margin of the lake.—The chief lakes of Ulterior Tibet are the Yik and Paha, at the southern extremity of the great desert of Cobi. They are entirely isolated, as it respects any other lakes or rivers; but are connected with each other by a stream of considerable size, on each side of which, for some distance north and south, are a multitude of small marshy lakes or meres. The lakes Mapam-dalai and Langga-nor are also in Ulterior Tibet, they give rise to the principal source of the Ganga. The above are the chief,—but there are likewise numerous other inferior lakes, in both the divisions or provinces of Tibet.

Mountains. Tibet is not only a very elevated, but also a mountainous country. But if we can rely on Chinese authorities, it does not possess any of those lofty and extensive ranges of mountains, which are commonly represented as forming one of its most prominent features. If, indeed, with Malte-Brun, we include the kingdoms of Boutan, Nepaul, and Gorka among the component parts of Tibet, then we must acknowledge it to possess the most majestic and lofty mountains in the world,—the great Himalaya chain, which forms the southern support of all the elevated tracts of Central Asia. But as these kingdoms do not appertain either to the Dalai-lama or the Bantchin-erdeni, nor yet are in any way comprehended among the possessions of China, they do not come within our present province. We therefore confine our remarks to those mountains which we find laid down with certainty in our maps.

The principal of these are the following: the Nomkhoun-oubashi chain, situated on the north of H'lassa, from whence it stretches northeastward, to the frontiers of Koko-nor;—the Langbou mountains, on the north of Chashi-lounbou;—the Cheur-montsang-la chain, on the north of Dingghie, Jounghia, and Nielan, and southeast of Chashi-lounbou;—and the Kang-tise or Kentaisse chain, on the north of Ari, with its branches, the Sengkeh and Langtsien mountains; the former of which is on the north, and the latter on the south of the main chain. All these mountains give rise to various branches and tributaries of the Yarou-tsangbo.

The great elevation of Tibet renders its climate extremely cold; and its mountainous nature does not admit of much fertility in the soil. It is a country which has hitherto been but very little known, and which therefore presents a wide field for geographical and scientific research.

We have thus turned the attention of our readers to each of the extensive territories, which, as they form part of the Chinese possessions, are delineated on the map before us. We have hastily run over the names of the places it enumerates, and the remarks of its chorographer, making such additional observations as occurred to us, from the perusal of other works. And we have found no reason to complain of its inaccuracy: on the contrary, when we consider it as a whole, and compare it with other maps, whether native or foreign, we cannot, we think, bestow too much praise on its author. It certainly is not nearly so complete (nor could it be expected that it should be so complete) as the valuable MS. atlas, in the Hon. E. I. Company's library, which was mentioned in the second number. But it has given us a far better idea of the form, extent, and geographical features of this great empire, than the disjointed maps of an atlas can possibly do. It presents at once to our view, the whole empire, in all its vast

extent; and this is what no other map has hitherto accomplished so correctly.

When we regard these spacious dominions,—when we consider the immense extent of them, and the enormous amount of population (in our opinion by no means exaggerated) which they are stated to contain;—when it is remembered, that these vast and populous countries are yet under the delusions of Satan,—and that their innumerable inhabitants, with the "one man" who governs them, and has their persons and property at his command, are yet living in ignorance of the true God, and in enmity to the Lord Jesus Christ, whom he has sent;—when these things, we say, are duly considered,—who is not ready to sigh and weep over the desolations which sin and Satan have made in the world? When, again, we look not only on China and her immediate dominions, but passing beyond these—alone so vast,—we see all her host of tributary states, and those kingdoms which, though not brought to kneel before the throne of her sovereigns, yet pay homage to her language and her literature;—when we see all these kingdoms and states involved in the same thick Egyptian darkness, and equally ignorant of their Creator:—and when we further behold all these widespread empires, states, and kingdoms, shut out against the light of the gospel, and closed against the admission of science and civilization; and see Christian ministers and teachers (few though they be) stopped at the threshold of their gates, unable to enter;—are we not ready to give up in despair the hope of their conversion, and to conclude that "God has given them over to a reprobate mind," to bring upon themselves their own destruction? If such is ever the nature of our feelings, and such the low state of our hopes, we should turn to the blessed promises of assistance which are contained in holy Writ. We should remember that all the ends of the earth are given to Christ,—that his kingdom shall be established over the world, wherever the voice of man is heard,—and that "to him every knee shall bow," whether in heaven or on earth. And when any of the ministers of Christ are tempted to exclaim, "who is sufficient for these things?" they should recall to their memory Christ's injunction, and should "pray the Lord of the harvest, that he would send forth laborers into his harvest." And knowing that God has promised, that he will hear and answer such requests, they should go on their way rejoicing.

Journal of a residence in Siam, and of a voyage along the coast of China to Mantchou Tartary, by the Rev. Charles Gutzlaff.

(*Concluded from page* 140.)

In the afternoon, Sept. 22d, we passed a grove, on the left bank of the river Pei-ho, which is said to have been visited by the emperor Keënlung. It contains a few houses, but is at present a mere jungle. On the opposite bank we observed a shop, having a sign with this inscription, written in large capitals, *Idols and Budhas all descriptions newly made and repaired.* This sign told plainly the condition of the people around me, and called forth earnest intercession on their behalf.

The scene, as we approached Teëntsin, became very lively. Great numbers of boats and junks, almost blocking up the passage, and crowds of people on shore, bespoke a place of considerable trade. After experiencing much difficulty from the vessels which thronged us on every side, we, at length, came to anchor in the suburbs of the city, in a line with several junks lately arrived from Soakah, and were saluted by the merry peals of the gong. I had been accustomed to consider myself quite a stranger among these people, and was therefore surprised to see the eyes of many of them immediately fixed on me. My skill as a physician was soon put in requisition. The next day, while passing the junk on my way to the shore, I was hailed by a number of voices, as the *seën-săng*—"teacher," or "doctor;" and on looking around me, I saw many smiling faces, and numerous hands stretched out to invite me to sit down. These people proved to be some of my old friends, who, a long time before, had received medicines and books,—for which they still seemed very grateful. They lauded

my noble conduct in leaving off barbarian customs, and in escaping from the land of barbarians, to come under the shield of the "son of heaven." They approved of my design in not only benefiting some straggling rascals (according to their own expression) in the out-ports of China, but in coming also a great distance, to assist the faithful subjects of the celestial empire. They knew even that *seën-sǎng neäng*, "the lady teacher" (my late wife), had died; and condoled with me on account of my irreparable loss.

It very soon appeared that I was known here as a missionary, as well as in Siam; and hence I thought it my duty to act boldly, but at the same time with prudence. Some captains and pilots, afflicted either with diseased eyes, or with rheumatism, were my first patients. They lived in a miserable hovel near the banks of the river, and were preparing to smoke the "delicious drug," when I entered, and upbraided them sharply for their licentiousness. From my severe remarks on their conduct, they concluded, that I had some remedy for the use of the drug, and intimated their opinion to others. The success of my first practice gained me the esteem and friendship of a whole clan or tribe of the Chinese, who never ceased to importune me to cure their natural or imaginary physical defects. The diseases of the poorer classes, here, seemed as numerous as in any part of India. They generally complained of the unskillfulness of their doctors, whose blunders I had frequently to correct. Chinese doctors are, usually, unsuccessful literati, or persons fond of study. They claim the title of doctor as soon as they have read a number of books on the subject of medicine, without showing by practice that they are entitled to the appellation. Their minute examination of the pulse, which is frequently very correct, gives them some claim to the title of able practitioners. Anatomy, a correct knowledge of which must be gained from dissection, the Chinese regard as founded on

metaphysical speculations, and not in truth. Their materia medica is confined chiefly to herbs, which are the principal ingredients of their prescriptions. They have some very excellent plants, but injure and weaken their effect by mixing them up as they do,—often sixty or seventy in one dose. They generally foretell the precise time of the patient's restoration, but are often found mistaken. To stand against men of this description, who are so very wise in their own imagination, was not an easy task; but I always convinced them, by facts, that our theories, when reduced to practice, would have the most salutary effect.

Kam-sea, a merchant of considerable property from Fuhkeën, and a resident at Teëntsin, invited me to his house; this was on the 15th of the 8th moon, and consequently during the *chung-tsew** festival. Mandarins in great numbers hastened to the temples; priests dressed in black,—friars and nuns clothed in rags; and an immense number of beggars paraded the streets; and when I passed, filled the air with their importunate cries. All the avenues were thronged; and in the shops,—generally filled with Chinese manufactures, but sometimes also with European commodities,—trade seemed to be brisk. The town, which stretches several miles along the banks of the river, equals Canton in the bustle of its busy population, and surpasses it in the importance of its native trade. The streets are unpaved; and

* That is, the festival of middle-autumn. This is a very great festival among the Chinese, and is observed partially throughout the whole month, by sending presents of cakes and fruit, from one person to another; but it is chiefly celebrated on the 15th and 16th days: on the 15th, oblations are made to the moon, and on the 16th, the people and children amuse themselves with what they call "pursuing the moon." The legend respecting this popular festival is, that an emperor of the Tang dynasty being led, one night, to the palace of the moon, saw there an assembly of nymphs, playing on instruments of music; and, on his return, commanded persons to dress and sing, in imitation of what he had seen

the houses are built of mud; but within they are well furnished, with accommodations in the best Chinese style. A great many of the shopkeepers, and some of the most wealthy people in the place, are from Fuhkeën; and the native merchants, though well trained to their business, are outdone by the superior skill of the traders from the south.

Kam-sea's house is situated in the middle of the city, and is well furnished; he received me cordially, and offered me a commodious room. The crowd of people at his house was great, and many questions were asked by them concerning me; but as the Fuhkeën men acknowledged me to be their fellow-citizen, these questions were easily set at rest. A mandarin of high rank, who heard of my arrival, said, "This man, though a stranger, is a true Chinese; and, as several persons seem anxious to prevent his going up to the capital, I will give him a passport, for it would be wrong, that after having come all the way from Siam, he should not see the "*dragon's face.*"

The curiosity to see me was, during several days, very great; and the captain's anxiety much increased, when he saw that I attracted the attention of so many individuals. There were some, who even muttered that I had come to make a map of the country, in order to become the leader in a premeditated assault on the empire. Yet all these objections were soon silenced, when I opened my medicine chest, and with a liberal hand supplied every applicant. God, in his mercy, bestowed a blessing on these exertions, and gave me favor in the eyes of the people. Several persons of rank and influence paid me frequent visits, and held long conversations with me. They were polite and even servile in their manners. Their inquiries, most of them trivial, were principally directed to Siam; and their remarks concerning Europe were exceedingly childish. The concourse of people became so great, at length, that I was obliged to hide myself.

A gentleman, who lived opposite to the house where I resided, wishing to purchase me from the captain, with a view to attract customers by my presence, offered to pay for me the sum of 2000 taels of silver (about 2700 dollars). My patients had now become so numerous as to engross all my attention; from very early in the morning till late at night, I was constantly beset by them, and often severely tried. Yet I had frequent opportunities of making known to them the doctrines of the gospel, and of pointing out the way of eternal life.

It had been my intention to proceed from Teëntsin up to Peking, a journey which is made in two days. To effect this, it would have been necessary to learn the dialect spoken in this province, and to have obtained the acquaintance of some persons, resident at the capital. For the accomplishment of the first, there was not sufficient time, unless I should resolve to abandon the junk in which I had arrived, and to stay over the winter; but for the attainment of the latter, some individuals very kindly offered their services. I thought it best, therefore, to stay and to observe the leadings of Providence. Some experiments, which I made, to cure the habit of opium-smoking, proved so successful, that they attracted general notice; and drew the attention of some mandarins, who even stooped to pay me a visit, and to request my aid, stating that his imperial majesty was highly enraged, because so many of his subjects indulged in this practice. But as soon as the Chaou-chow and Fuhkeën men observed, that the native patients were becoming too numerous, they got angry, saying, "This is our doctor, and not your's;" and, as this argument was not quite intelligible, they drove many of the poor fellows away by force. In a few days, moreover, the whole stock of medicines I had with me was exhausted, and I had to send away with regret, those poor wretches, who really stood in need of assistance.

In the meantime, our men went on with their trade. Under the superintendence of some officers who had farmed the duties, they began to unload, and to transport the goods to the storehouses. Many a trick was played in order to avoid the payment of duties, although they were very light. Indeed, the sailors' merchandise was almost entirely exempt from all charges. As soon as the goods were removed to the warehouses, the resident merchants made their purchases, and paid immediately for their goods in sycee silver. These transactions were managed in the most quiet and honest manner, and to the benefit of both parties. On the sugar and tin very little profit was gained, but more than 100 per cent. was made on the sapan wood and pepper, the principal articles of our cargo. European calicoes yielded a profit of only 50 per cent.; other commodities, imported by Canton men, sold very high. On account of the severe prohibitions, there was a stagnation in the opium trade. One individual, a Canton merchant, had been seized by government; and large quantities of the drug, imported from Canton, could find no purchasers.

The trade of Teëntsin is quite extensive. More than 500 junks arrive annually from the southern ports of China, and from Cochinchina and Siam. The river is so thronged with junks, and the mercantile transactions give such life and motion to the scene, as strongly to remind one of Liverpool. As the land in this vicinity yields few productions, and the capital swallows up immense stores, the importations, required to supply the wants of the people, must be very great. Though the market was well furnished, the different articles commanded a good price. In no other port of China is trade so lucrative as in this; but nowhere else are so many dangers to be encountered. A great many junks were wrecked this year; and this is the case every season; and hence the profits realized on the whole amount of shipping, are comparatively small.

Teëntsin would open a fine field for foreign enterprise; there is a great demand for European woolens, but the high prices which they bear prevent the inhabitants from making extensive purchases. I was quite surprised to see so much sycee silver in circulation. The quantity of it was so great, that there seemed to be no difficulty in collecting thousands of taels, at the shortest notice. A regular trade with silver is carried on by a great many individuals. The value of the tael, here, varies from 1300 to 1400 cash. Some of the firms issue bills, which are as current as bank-notes in England. Teëntsin, possessing so many advantages for commerce, may very safely be recommended to the attention of European merchants.

By inquiries, I found, that the people cared very little about their imperial government. They were only anxious to gain a livelihood, and accumulate riches. They seemed to know the emperor only by name, and were quite unacquainted with his character. Even the military operations in western Tartary were almost unknown to them. Nothing had spread such consternation amongst them as the late death of the heir of the crown, which was occasioned by opium smoking. The emperor felt this loss very keenly. The belief that there will be a change in the present dynasty is very general. But in case of such an event, the people of Teëntsin would hear of it with almost as much indifference, as they would the news of a change in the French government. The local officers were generally much dreaded, but also much imposed upon. They are less tyrannical here, in the neighborhood of the emperor, judging from what the people told me, than they are in the distant provinces. When they appear abroad it is with much pageantry, but with little real dignity. Indeed I saw nothing remarkable in their deportment. No war junks nor soldiers were to be met with,—though the latter were said to exist. To possess fire-arms is a high crime, and the person found guilty

of so doing, is severely punished. Bows and arrows are in common use. There are no military stores;—but great stores of grain. The grain junks were, at this season, on their return home.

The features of the inhabitants of this district more resemble the European, than those of any Asiatics I have hitherto seen. The eye had less of the depressed curve in the interior angle, than what is common, and so characteristic, in a Chinese countenance. And, as the countenance is often the index of the heart, so the character of these people is more congenial to the European, than is that of the inhabitants of the southern provinces. They are not void of courage; though they are too groveling to undertake anything arduous or noble, and too narrow-minded to extend their views beyond their own province and the opposite kingdom of Corea. They are neat in their dress; the furs which they wear are costly; their food is simple; and they are polite in their manners. The females are fair, and tidy in their appearance,—enjoy perfect liberty, and walk abroad as they please.

The dialect spoken by the inhabitants of Teëntsin abounds with gutturals; and for roughness is not unlike the language of the Swiss. The people speak with amazing rapidity, scarcely allowing time to trace their ideas. Though their dialect bears considerable resemblance to the mandarin, yet it contains so many local phrases, and corruptions of that dialect, as to be almost unintelligible, to those who are acquainted only with the mandarin tongue.

The natives here seemed to be no bigots in religion. Their priests were poorly fed, and their temples in bad repair. The priests wear all kinds of clothing; and, except by their shaven heads, can scarcely be distinguished from the common people. Frequently, I have seen them come on board the junk to beg a little rice, and recite their prayers, with a view to obtain money. But, notwithstanding the degradation of the priests, and the utter

contempt in which their principles and precepts are held, every house has its *lares*, its sacrifices, and offerings; and devotions (if such they may be called) are performed, with more strictness even than by the inhabitants of the southern provinces. Such conduct is a disgrace to human nature, and without excuse; "because that which may be known of God is manifest in them, for God hath showed it unto them." (Rom. i. 19.) Yet, prostituting the knowledge of a supreme Ruler, they bow down before an image of wood or stone, and say,—"*this is my creator.*"

I made many inquiries, in order to ascertain whether there were any Roman Catholics in this part of the country, but no trace, not even of their having once been here, could be found. There were Mohammedans, however, and with some of them I had opportunities of conversing. They seemed tenacious enough of their creed, so far as it regarded food,—they would not even dine with a heathen,—but in their notions of Deity they were not at all correct. In their dress, they differ very little from their heathen neighbors; and they are quite like them also in their morals. Though they are somewhat numerous, they never influence public opinion, or show any anxiety to make proselytes.

The number of inhabitants which belong to the *middling classes*, properly so called, is not large. A few individuals are immensely rich; but the great mass of the population are sunk in abject poverty.—I saw very little among the inhabitants of Teëntsin, that could give them a just claim to be called a literary people.—They are industrious, but not skillful workmen; and even their industry furnishes few articles for exportation. In a few manufactures, such as tapestry, coarse woolens, and glass, they succeed well.—With such an overflowing population, it would be wise policy in the government, to allow emigration, and to open a trade with foreign nations, in order to furnish sufficient employment,

and sustenance for the increasing multitudes of people; otherwise, there is reason to fear, lest, ere-long, pressed by want and hunger, they fall back upon and destroy those, whom they have been taught to revere as their political fathers. I am inclined to believe, from all that I have seen of this people, that they are susceptible of great improvement, and that reform might more reasonably be expected among them, because of the extreme simplicity of their manners. Teëntsin, as has been already observed, presents an inviting field to the enterprising merchant; but to the Christian philanthropist, whose attention may be directed to these regions, it not only affords an inviting field, but presents claims—*claims* which ought not to be disregarded.

Our sailors, having disposed of their part of the cargo, and obtained their full wages, gave themselves up to gambling—the general diversion of this place. Nor did they desist from this practice, until most of them had lost everything they possessed. They had now to borrow money in order to purchase clothes, to protect them against the inclemency of the weather; new scenes of contention and quarreling were daily exhibited; and the lives, as well as the persons of some individuals, put in great jeopardy. They also indulged freely in the use of spirituous liquors, which were very strong and intoxicating; and finally they betook themselves to wretched females. In these circumstances, their misery was extreme; several of them were seized upon by their creditors, some hid themselves, and others absconded.

As we had arrived here so late in the season, just at the the time when many of the junks were about leaving, it was necessary to shorten our stay, lest the Pei ho, freezing up, should detain us over the winter. On the 17th of October, we began to move slowly down the river. Before leaving Teëntsin, I received numerous presents, which were

accompanied with many wishes for my welfare. A great many persons came to take an affectionate leave of me, at our departure. At the earnest request of some individuals, I was constrained to promise, that, if God should permit, I would return the next year; and, in the case of such a visit, some of them engaged to accompany me to the capital,—while others, wanted to make with me a journey overland from Teëntsin, to Heamun (Amoy). I can scarcely speak in too high terms of the kindness I enjoyed during the whole time I was at this place; and the reason for such unexpected treatment, I must ascribe to the merciful interposition of the Almighty, under whose banner I entered on this undertaking. The favor and kindness experienced in Teëntsin were a rich compensation for my former bereavements and trials. My health also was again restored, and I could cheerfully perform the duties devolving upon me.

We all had provided ourselves with furs; and we were now, at length, proceeding to Leaoutung, which is situated on the north of the gulf of Petchelee, on the frontiers of Mantchou Tartary. As Teëntsin furnishes no articles for maritime exportation except the *tsaou*, or "date," the junks arriving here sell their cargo, and then proceed to some of the ports of Leaoutung, where a part of their money is invested in peas and drugs. Though we had the current in our favor, we were a long time in reaching Takoo, and this because the sailors were fonder of gambling than of working the junk. At Takoo we were delayed several days, waiting for our captain and one of the passengers, who were left behind. While at this place, I was invited by the port-master to dine with him, on shore, but was prevented by the inclemency of the weather; several physicians, also, came on board, to consult with me concerning difficult cases, and received my instructions with much docility. After further delay, occasioned by a strong north wind, we

finally, got under weigh, Oct. 28th, with a native pilot on board. We soon passed the Sha-loo-poo-teën islands; and, having a very strong breeze in our favor, arrived at the harbor of Kin-chow, in the district of Fungteën foo, about fifteen leagues distant from Moukden, the celebrated capital of Mantchouria. The persons with whom I conversed about the place told me, that it differed very little from the other cities in this district. The Mantchou Tartars who live hereabouts are numerous, and lead an idle life, being principally in the employ of the emperor, either directly or indirectly. There seems to be but little jealousy between them and the laboring class of Chinese.

There are two other harbors in this district, viz. Nan-kin (or southern Kin-chow, so called to distinguish it from the northern place of the same name), and Kae-chow. The latter is the most spacious and deep, and is capable of containing a large fleet. The harbor of Kin-chow is shallow, surrounded by rocks, and exposed to southern gales. Junks cannot approach within several miles of the shore, and all the cargo must be brought off in lighters. This country abounds with peas, drugs, and cattle of every kind. It is, on the whole, well cultivated, and inhabited principally by Mantchou Tartars, who, in their appearance differ very little from the Chinese. The Fuhkeën men, here, also, have the trade at their command, and quite a large number of junks annually visit the harbors of Leaoutung.

It was a long time after we arrived at Kin-chow, before we could go on shore, on account of the high sea. It became generally known among the inhabitants, ere I had left the junk, that I was a physician, and anxious to do good; and I was, therefore, very politely invited to take up my residence in one of the principal mercantile houses. It was midnight when we arrived on shore, and found a rich entertainment and good lodgings provided. The next morning crowds thronged to see me; and patients

were more numerous than I had anywhere else found them, and this because they have among themselves no doctors of any note. I went immediately to work, and gained their confidence in a very high degree. There was not in the whole place, nor even within the circuit of several English miles, one female to be seen. Being rather surprised at such a curious fact, I learned, on inquiry, that the whole female population had been removed by the civil authorities, with a view to prevent debauchery among the many sailors who annually visit this port. I could not but admire this arrangement, and the more especially, because it had been adopted hy heathen authorities, and so effectually put a stop to every kind of licentiousness.

Kin-chow itself has very little to attract the attention of visitors; it is not a large or handsome place. The houses are built of granite (which abounds here); and are without any accommodations, except a peculiar kind of sleeping-places, which are formed of brick; and so constructed, that they can be heated, by fires kindled beneath them.

On the summit of a high mountain in the neighborhood, there is a small temple; and also several others on the low ground, in the vicinity. One of the latter I visited: it was constructed in the Chinese style, and the idols in it were so deformed, that they even provoked a smile from my Chinese guide. In the library of one of the priests, I found a treatise on erpentance, consisting of several volumes.—There are here many horses and carriages; but the carriages are very clumsy. The camel is likewise common here, and may be purchased very cheap.—The Chinese inhabitants, of whom many are emigrants from Shantung, speak a purer dialect than those at Teëntsin. They are reserved in their intercourse, and in the habit of doing menial service; while the Fuhkeën men carry on the trade and man the native fishing craft. After having supplied the manifold wants of my patients, in this

place, I distributed to them the word of life, and gained their esteem and affection.

The 9th of Nov. was a very pleasant day; but during the night, the wind changed, and a strong northerly breeze began to blow. In a few hours, the rivers and creeks were frozen up. The cold was so piercing, that I was obliged to take the most active exercise, in order to keep myself warm; while the Chinese around me covered with rags and furs, laid down and kept themselves quiet. The wind, at length, blew a gale, and we were in imminent danger of being wrecked; but the almighty hand of God preserved us, whilst a large junk better manned than our's was dashed in pieces, near to us. Business was for some days quite at a stand, and I had reason to fear the junk would be ice-bound. The sailors on shore whiled away the time, smoking opium day and night. Some of them bought quails, and set them fighting for amusement. Indeed, there was not the least anxiety manifested in regard to the vessel; and it was owing to the unremitting severity of the cold, that we were, at last, driven away from Kin-chow. The sailors delayed so long on shore, that the favorable winds were now passed away; and, dissatisfied with the dispensations of divine Providence, they murmured, and gave themselves up again to gambling and opium smoking.

On the 17th of Nov., we finally got under weigh, passed along the rugged coast of Leaoutung, and, on the next day, reached the province of Shantung. Unluckily for us, snow now began to fall, and our sailors thought it expedient to come to anchor, though we had a fair breeze, which would have enabled us to make the Shantung promontory. My strongest arguments and representations were all to no purpose;—"Down with the anchor, enter the cabins, smoke opium, and take rest," was the general cry among the men. The next day, they showed no disposition to proceed, and went on

shore to buy fuel. When we were again under weigh, and the wind was forcing us round the promontory, the sailors thought it best to come to anchor at Toa-sik-tow (or Ta-shih-taou), near to the promontory, where there is a large harbor. This place is too rocky to yield any provisions; but some of the adjacent country is well cultivated, and furnishes good supplies. The inhabitants carry on some trade in drugs, but are generally very poor. The sailors crammed our junk, already well filled, till every corner was overflowing with cabbage and other vegetables. Even the narrow place where we dined was stuffed full;—"we *must* trade," was their answer, when I objected to these proceedings.

A favorable breeze now began to blow, and I tried to persuade the men to quit the shore, and get the junk under weigh. They, however, told the pilot plainly, that they did not wish to sail; but after many intreaties, he finally prevailed on them to weigh anchor. A fair wind had almost borne us out of sight of the promontory, when the breeze veered round to west, and the sailors immediately resolved to return and anchor; all sails, therefore, were hoisted in order to hasten the return; but the wind changing back again to a fair point, they were unable to effect their purpose, and so cast anchor. They continued in this situation, exposed to a heavy sea, till the wind abated; then they entered the harbor, and went on shore, the same as previously,—wholly regardless of the wind, which had now again become fair. I strongly expostulated with them, and urged them to go out to sea, but "It is not a lucky day," was their reply. Nor was it till after a wearisome delay, and when other junks, leaving the harbor, had set them an example, that they were, at length, prevailed on to get under weigh. We had not proceeded more than fifty leagues, when the fellows resolved once more to return, but were prevented by strong northerly gales, which now drove us, *nolens volens*, down the coast.

Though the sea was amazingly high, when we came to the channel of Formosa, we saw many fishing boats, in all directions. I have never met with more daring seamen than those from Fuhkeën. With the most perfect carelessness, they go, four in number, in a small boat, over the foaming billows; while their larger vessels are driven about, and in danger of being swallowed up by the sea. Formerly, these same men, who gain a livelihood by fishing, were desperate pirates, and attacked every vessel they could find. The vigilance of the government has produced this change; and, at present, piratical depredations are very unfrequent in the channel of Formosa.

On the 10th of Dec., after having suffered severely from various hardships, and having had our sails torn in pieces by the violent gales, we, at length, saw a promontory in the province of Canton,—much to the joy of us all. At Soah-boe (or Shan-wei), a place three days sail from Canton, our captain went on shore, in order to obtain a permit to enter.

We proceeded slowly in the mean time, and I engaged one of my friends to go with me to Macao, where, I was told, many barbarians lived. All the sailors, my companions in many dangers, took an affectionate leave of me; and in a few hours after, I arrived at Macao, on the evening of the 13th Dec., and was kindly received by Dr. and Mrs. Morrison.

The reader of these details should remember, that what has been done is only a feeble beginning of what must ensue. We will hope and pray, that God in his mercy may, very soon, open a wider door of access; and we will work so long as the Lord grants health, strength, and opportunity. —I sincerely wish that something more efficient might be done for opening *a free intercourse with China*, and would feel myself highly favored, if

I could be subservient, in a small degree, in hastening forward such an event. In the merciful providence of our God and Saviour, it may be confidently hoped, that the doors to China will be thrown open. By whom this will be done, or in what way, is of very little importance; every well-wisher and co-operator will anxiously desire, that all glory may be rendered to God, the Giver of every good gift.

The kindness wherewith I was received by the foreign residents at Macao and Canton, formed quite a contrast with the account the Chinese had given me of "barbarian character," and demands my liveliest gratitude. Praise to God the most High, for his gracious protection and help, for his mercy, and his grace!

MISCELLANIES.

VOYAGES TO THE NORTH OF CHINA.—In the warfare which is now carried on,—'not against flesh and blood, but against principalities, and powers, and spiritual wickedness in high places,'—and which will be carried on until the great destroyer of human happiness is bound, and the kingdom which is not of this world, wherein dwelleth righteousness and peace, is everywhere established, a vast variety of persons and of means will be needed and must be put in requisition. Yet the race is not to the swift, nor the battle to the strong; the final issue of the contest does not depend on human contingencies; it rests with that great Being, whose economy is not confined to narrow limits, and whose power and wisdom are infinite. It is alike easy with *him* to work, whether with the few and the feeble, or with the many and the mighty. He speaks, and it is done; famine, pestilence, fire, and sword, stormy winds and waves are made his ministers,—usually the ministers of his wrath; while for the highest offices of his mercy, *men* are employed, and for a great diversity of labors, are endowed with an equal diversity of gifts.

In the lives of that great company of heroes, "who through faith subdued kingdoms, wrought righteousness, obtained promises,

stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens," —what a beautiful and striking variety of character is exhibited! So in later times, among those Galileans, some of whom were surnamed "sons of thunder," the same diversity is found; and so it is at the present day. Translations of the Scriptures are needed; and men with iron constitutions sit down to the work, toil night and day, and soon that word in which life and immortality are brought to light, is in the languages of nations, which till now could never read in their own tongue the wondrous things of God. Nations, which have long sat in the region of death's shade, are to be enlightened; and men go forth, not without good reason, eager to publish to the inhabitants of distant isles and continents, the *only Name* given under heaven whereby we must be saved. One individual labors unseen, except by that Eye from which even the motions of the heart are not hid—no earthly glory beams around him, no sympathy is raised in his behalf among those of his day and generation; another one, as he goes, amidst many dangers, from continent to continent, gathers around his career an interest of the highest and noblest kind, and he (perhaps to his own grief) is hailed as a wonder of the age:—all these, and far greater differences may exist, while yet for each there is laid up, for the awards of the great day, an equal weight of glory. There is sometimes, also, a kind of destiny attached to persons. By an influence, which neither they themselves nor others can easily account for, they are urged onward, and toil unto death; nay, sacrifice their lives. We have been acquainted with such cases. They themselves knew (or others knew and they might have known), with moral certainty, that by the severity of their labors they would cut short their days on earth; they would have dissuaded others from such a course, but could not be induced to desist from it themselves.

We notice these principles of the divine government, and these phenomena of the moral world, that we may not extol one course of conduct because it is novel and striking, nor undervalue a different one because it is humble. If there is sincerity and purity of heart, a willing and obedient mind, joined with knowledge, diligence, faith, and zeal, not the giving away of even a cup of cold water will lose its reward.

Before the numerous people who speak the Chinese language, are brought in willing and joyful obedience to the Prince of peace, it may be expected, that a very great variety of talent will be required, and a very great diversity of character and conduct exhibited. Such, indeed, is already the case. The account of "a Voyage along the coast of China to Mantchou Tartary," which we have given in the preceding pages of this work, stands in high relief. If the enterprise is followed up, as it may and ought to be, it will form the commencement

of a new era in the history of the East. All the circumstances in the journal are not, perhaps, just as some persons would like them, or would have had them, if they had prepared the account; or they may not be written in the style best calculated to please a critical taste; but, in our humble opinion, the journal must be pronounced not only "novel and interesting," but a very fair, full, and impartial account of what transpired, and was presented to view, under the observation of the writer; and until the results of the voyage are made known to those who would account it a "vain wandering," we shall not, in the words of Mr. Gutzlaff, "be very anxious to vindicate" him from their charges. We ought to state, here, however, that the journal was prepared by Mr. G., from very brief notes in Chinese, after he had returned to Macao; the circumstances in which he made the voyage, preventing him from writing it out at length, as he went from place to place, either in Chinese, English, or German, the last of which is his native tongue.

Of the *second voyage* (to which we alluded in an introductory note to the journal, in our first number), we have reason to believe, that very full accounts are in course of preparation for the press.—But although we hope shortly to see these accounts published, yet we cannot pass over this interesting expedition, without laying before our readers abroad such particulars respecting it, as are already in our possession. The voyage was commenced on the 26th of Feb. last, when Mr. Gutzlaff embarked on board the *Lord Amherst*, Capt. Rees, an English country ship, chartered for the occasion, by the honorable E I. Company, and under the direction of H. H. Lindsay, Esq., of the Company's establishment in China. After a most eventful voyage, in which many places were visited along the coasts of China, as well as some parts of Formosa, Corea, and the Lewchew islands, the *Lord Amherst* returned on the 4th inst., to Macao, from whence she started at the time stated above.

During the early part of the voyage, the *Amherst* was detained on the southern coast, for a long period, by very unfavorable winds; which afforded abundant opportunity of entering the eastern ports of Canton province. In April, we believe, Formosa was visited, but only the western side of it, which is already pretty well known. After a short stay at Formosa, and among the islands of the Penghou or Pescadore archipelago, between that island and the main-land, the voyagers returned to the coast, and visited, in succession, Amoy,—Fuhchow foo, the capital of Fuhkeën,—Ningpo in Chekeäng,—the Chusan and neighboring islands, opposite to Ningpo,—Shanghae in Keängsoo, south of the Yangtsze keäng,—Tsungming, at the mouth of that river,—and part of Shantung. Along the whole of the coast, they were received by the people as friends, and "were flattered

and feared" by the inferior local officers. Such proceedings, however, were not to be tolerated by the higher authorities. Several severe edicts were sent from Peking; and they were ordered to be driven from the coast; but this was a circumstance to be expected, and should excite not the slightest alarm. Notwithstanding the strict interdicts, some sales were effected; but not, we believe, to any considerable amount.

From Shantung promontory, the *Lord Amherst* sailed across to Corea, bidding farewell to the Chinese coast: and after a few days' stay at Corea, she proceeded to the chief island of the Lewchew group. From thence she sailed, near the end of last month, for Macao. At Corea and Lewchew, the fear of the Chinese government was greater, we understand, than anywhere on the Chinese coast; and probably not without good reason.

Mr. Gutzlaff being supplied with a variety of Christian books, such as tracts and portions of the Scriptures, found opportunity to distribute them wherever the vessel touched; in this way he was enabled to furnish the people with specifics, for their mental and spiritual, as well as for their bodily diseases. It is pleasing to know, that both the medicines and books dealt out by Mr. G., were accepted joyfully, and that in some places, the latter were eagerly sought after, and much liked. Thus, by this voyage, occupying little more than six months, the word of eternal life has been circulated in several of the provinces and islands of China, in Corea, and among the inhabitants of the Lewchew islands;—and "it shall not return void," but "shall prosper," accomplishing the will of the Lord.

And now, shall this enterprise be abandoned? Shall the ships of Europe and America not be permitted to sail "within the inner seas" of China? And when fair breezes have borne them, richly laden, into the ports of the "celestial empire," shall the peaceful inhabitants, who, wishing for an interchange of commodities, eagerly throng their decks, be driven away by "barbarian cruelty?" We heartily wish that the subject of "*free intercourse with China*," might be put in its proper light, and urged by arguments worthy of the cause. We ask again, shall this enterprise be abandoned?—and meanwhile we wait,—looking with anxiety to see what further measures are to be adopted. We would request our readers—those in particular, who are still disposed to doubt the utility of such an enterprise,—to read attentively the following communication, which we have received from a correspondent.

To the Editor of the Chinese Repository.

Sir,—There appears to be a very great variety of opinion with regard to what has been achieved by the *Lord Amherst*, in her recent voyage along the coast,—to the Penghou islands, Formosa, Corea, and the chief islands of the Lewchew

archipelago. As far as I am able to judge, I am inclined to think,—and it is with pleasure I indulge the hope,—that the result will be highly gratifying, to the merchant as well as to the philanthropist, by the future opening of a trade to the north of China, which it is not improbable this voyage may give rise to.

It has now been clearly proved, that by the people we will be received with open arms; and that the local authorities, prompted by self-interest, will be glad to encourage our coming; if only the higher authorities, of the provincial and general government, can be induced to permit, or at least, to wink at it. The common Chinese of the northern parts, are by no means so misanthropic, nor are foreigners there so much abused and ill-treated, as is here the case. Neither does there exist any force along the coast, to put in execution the threatening edicts which are so often fulminated by the government. Though the Chinese are, and have always been, invincible, in a paper or diplomatic warfare with Europeans; and though the officers of the government, in their manifestoes, wholly deprecate the friendship of strangers;—yet the matter is seen in a far different light, when you come into close contact with them, as did the inmates of the *Lord Amherst*. Then, not the people only, but the local officers also, show themselves as fully sensible of the advantages of opening a trade, as we ourselves are. The latter could not have expressed their opinion on the subject more strongly, than when they repeatedly requested, that persons should be sent, with proper authority, to arrange the matter with their sovereign: and in this case, they engaged to lend their assistance, by expatiating, to their superiors, on the advantages that will accrue from trade.

The short treatise on the English character, of which a translation appeared last July, in the *Canton Register*, has, I doubt not, opened the eyes of the people in regard to foreigners; and very greatly vindicated the nature of their dispositions towards the Chinese. But since even foreigners consider the Chinese misanthropic system of exclusion as justifiable, and regard as an aggression every attempt made to break down the wall of separation,—it is with peculiar pleasure, that I call on you to record the public feelings of friendship, evinced towards foreigners, in all the maritime provinces of the country,—a fact which at once annuls the validity of an argument, founded on the unfriendly and repulsive dispositions of the Chinese towards strangers. But, independently of this, what right, I would ask, have men, who derive their being from the same great Parent, who live under the same canopy of heaven, and who are advancing to the same state of future existence,—to deny to their fellow-men the privileges of mutual intercourse?

The details of the voyage, and of the circumstances that occurred wherever the vessel touched,—which are soon to appear

in print,—will, it is hoped, exempt the Chinese, in the view of every reasonable man, from the charge of misanthropy, hitherto urged against them; and will give a new and better view of the real state of a country, the barriers to which have long been considered impregnable.

Your's,
PHILOSINENSIS.

WORSHIPING AT THE TOMBS.—Prayer, as exemplified in Holy Scripture, consist of adorations, confession, supplication, and thanksgiving. The supplications, even in the Old Testament, refer much to spiritual blessings. A divine influence is implored to enlighten the understanding, and to purify the heart. As for example;—"Open thou mine eyes that I may behold wondrous things out of thy law." Ps. cxix. 18.—"Create in me a clean heart, O God; and renew a right spirit within me." Ps. li. 10. Neither pagans nor modern sceptics have, we believe, been in the habit of desiring, that He who created the soul of man would assist them in the search of religious truth.

The Chinese use written prayers, and also pray without a written form, sometimes audibly, and sometimes mentally: but their prayers have little or no confession of sin, or supplication for spiritual blessings. The service which the priests of Budha read in their temples, and when saying mass for departed souls, consists almost entirely of ascriptions of pompous titles to the idols before them. There are in the service, a great many untranslated Indian words. When native laymen have inquired of the priests the meaning of the service; they have replied that they did not know; but the repetition of them was meritorious, for those in whose behalf the service was performed.

A written prayer is read by the higher order of Chinese, when worshiping the manes of their ancestors, to whom they pray in much the same manner as to the gods, for prosperity in their particular callings, and in their families. The poor are generally satisfied with an extemporaneous service. At funerals, a service is read or spoken. There are prayers for rain also. These are generally accompanied by sacrifices and offerings, on which, after the gods and the ghosts of their ancestors have participated, the worshipers feast. Scholars, farmers, artisans, and merchants, who pray for prosperity in their several avocations, generally accompany their prayers with a vow or a promise, that, in the event of their prayer being favorably answered, they will make an offering to the god, or give money to the temple, for its and the idol's repair, or oil for the lamps, or a tablet of gratitude, &c. Hence his imperial majesty himself writes tablets to be placed over the gates of temples, or above the heads of idols, as expressive of his gratitude to them. A poor shopman generally makes a sort of bargain in his vow It is conditional. If he profits much, he will give much; and if but little, his return

will be little. Whether if he lose he will be absolved from his vow or not, we do not know. But there are worshipers—gamesters, and others,—who having been very importunate in prayer, and made large promises, and being afterwards disappointed in their hopes, have insulted the idols; or broken an ancestor's tablet to pieces. This, of course, is considered very impious; and there are legends of the god of thunder having struck persons dead, who have been guilty of these atrocities.

Parents pray that sons and *not* daughters may be born to them. All classes, in doubtful or difficult undertakings, pray for a sign from the gods, showing whether they will be prosperous or not. The sign consists in drawing, from a bundle of bamboo slips, a particular one, which, by numbers, refers to certain printed decisions, in verse, laid up in the temple.

Written prayers commence with the year, month, and day; the worshiper's name, place of abode, &c., somewhat in the form of petitions to mandarins. As it has been affirmed that the Chinese service at the tombs of their ancestors is a civil, and not a religious, performance, we now give the purport of one of them.

Form of prayer to be presented at the grave of ancestors.

"Taoukwang, 12th year, 3d moon, 1st day:—I, Linkwang, the second son of the third generation, presume to come before the grave of my ancestor Linkung. Revolving years have brought again the season of spring. Cherishing sentiments of veneration, I look up and sweep your tomb. Prostrate, I pray that you will come and be present; that you will grant to your posterity, that they may be prosperous and illustrious;—at this season of genial showers and gentle breezes, I desire to recompense the root of my existence, and exert myself sincerely. Always grant your safe protection. My trust is in your divine spirit. Reverently I present the five-fold sacrifice of a pig, fowl, a duck, a goose, and a fish; also, an offering of five plates of fruit; with oblations of spirituous liquors; earnestly intreating that you will come and view them. With the most attentive respect, this annunciation is presented on high."

Repairing annually, at spring or autumn, to "sweep the tombs" of ancestors, has nothing in it contrary to reason or religion; but it is manifest that a service like this, containing prayers to the souls of the dead, is contrary both to Scripture and reason. We know that there is a branch of the visible church, where "offices," not much dissimilar from these pagan prayers prevail. But though denominated Christian, we are not called upon to defend them, for we most solemnly protest against them; and were we permitted a hearing, would most strenuously exhort all who profess and call themselves Christians, to discontinue all prayers, both for and to the dead. It is the sole prerogative of the Almighty and Omniscient God to hear and answer prayer. Saints and angels are fellow servants

—See that ye worship them not;—worship God. "Call upon me," says the blessed God, "in the day of trouble, and I will answer thee."—"Trust in him at all times ye people; pour out your hearts before him; God is a refuge for us." Happy are they who delight in secret prayer; who have their conversation in heaven; who have fellowship with the Father and with his Son Jesus Christ! May the "spirit of prayer and of supplication" be poured out from on high, on all the avowed disciples of Jesus, here and in every place.

RELIGIOUS INTELLIGENCE.

JAVA.—We have been both pleased and pained by the intelligence which has recently reached us from this island. Those accounts which would make Java the most dreary and deadly place on earth, have long since been contradicted. The frightful stories of the *upas*, and others of a similar character, would represent the island as scarcely less desolate than the accursed cities of the plain, and Batavia only another name for death's door. How far there was ever any ground for such accounts, and what were the reasons for giving them circulation, we will not stay to inquire; for it is certain they are no longer believed. A great many foreigners have sickened and died on the island; yet, are not many of those sad events justly attributable to irregularities in regimen? Be this as it may, it is certain, that most salutary changes are taking place among the people in their habits of living. Recent accounts confirm the opinion, that Java is one of the most healthy and beautiful islands in the world, and that Batavia is by no means so unhealthy a place as many have supposed, while the seats of the residents, just without the town, are comparable, if not superior, to any within the tropics.

While we notice these things with unfeigned pleasure, we are pained to know, that in one instance, at least, the spirit of improvement has been repressed, and that, too, by those who should have been the first to foster and sustain it. We do not allude to the scenes where the civil arm has been raised to shed the blood of those over whom it rules. If humanity has been outraged, there are those, we trust, still in authority, who will see to it that reparation is made. But it is not enough simply to satisfy the laws of justice. There are offices of mercy and charity which ought not to be neglected. We allude to the fact, that the whole population of a small village, wishing to become Christians, and to be instructed in the truths of the gospel, requested

the resident at Sourabaya, to send them a teacher, with Bibles, but that he refused, declaring that he would not allow them to become Christians, as they were quite happy enough without Christianity; and further that Christian tracts, in the Javanese language, have been confiscated, and the funds of the Dutch Bible Society occasionally applied to purposes merely literary.

If this account be correct, and we do not doubt it, it affords a striking illustration of the force of truth, and the mercy of God on the one hand, and of human wickedness and cruelty on the other. The villagers, once the worshipers of Budha, have been convinced of the folly of idolatry, and brought to the determination of renouncing it, by the mercy of God, through the instrumentality of *tracts*. But when they sought after instruction, it was withheld from them; and when they were striving to enter into the way of life, they were hindered;—hindered by a disciple of *Him*, who would have all men come to the knowledge of the truth and be saved. Well may we appropriate to this case, the words of our Saviour; "Woe unto you, lawyers; for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered."

MOLUCCAS.—Six Dutch missionaries, from Holland, were at Batavia early in the last month, waiting for an opportunity to embark for the Moluccas. We are glad to hear of the arrival of this little band; and to know, also, that a similar one, for Siam and other places in the east, may be expected, in the course of a few months, from the churches of Christ in America.

The Moluccas were discovered by the Portugese, in 1510; in 1607 they fell into the hands of the Dutch, in whose possession, except for a short time, near the close of the last century, when they were under British rule, they have remained to this day. The Dutch commenced a course of benevolent labors, in these islands, at an early period, and with a spirit and zeal which are now again reviving. Of those early efforts, Dr. Milne, in his "Retrospect," has given the following account.

"The first establishment of Christianity in the Molucca islands, the translation of the whole Scriptures into Malay, and the composition of several excellent theological pieces in the same language, will continue, as long as history can preserve records, as imperishable monuments of the pious industry and extensive erudition of the Dutch divines; and of the liberality of that government which bore the whole expense. The faithful men who did the work, have long since gone to their reward, but their labors remain. 'Divine Providence has commanded devouring time to respect and spare them,' for the instruction of future generations, and as facilities to future labors."

At another time, and as early as we can obtain the necessary information, we will furnish our readers with a more complete account of the Moluccas.

LITERARY NOTICE.

The London Court Journal.—'This frivolous and superficial newspaper has ventured on the task of Chinese criticism, for which notable ability it avows itself indebted to 'Professor Neumann of Berlin.' The passage we particularly refer to, in No. 144, p. 72, begins thus.—"*The Emperor of China.* It is a vulgar error to mistake the words *Taou-kuang* for the name of his celestial majesty. They only designate the emperor's span of dominion, and really imply 'the light of reason.'"—Why, we could have told the court editor,—and every reading man in England, excepting the "vulgar" people about court, know,—more than ten years ago, that Taoukwang means "Reason's glory;" and that the appellation is the *title* assumed on his present majesty's ascending the throne.

As to the Chinese term *Celestial empire*,—we were not aware that any difference of opinion existed respecting the genuineness of the expression, until we observed the following extraordinary paragraph in this said Court Journal;—"No such ridiculous compound exists in China as the 'Celestial Empire,' though it is customary so to translate the words '*Tian-hia*.' Their real meaning is, however, 'heaven beneath,' or 'beneath the sky,' implying nothing more nor less than 'country;' it is perfectly ridiculous, therefore, to force this expression into anything so removed from its genuine import as celestial empire."

It is an unpleasant task to correct the errors of learned men; but it is a task which should not be too readily shrunk from: and since professor Neumann has denounced the term 'Celestial empire' as a ridiculous combination, the use and of it as a popular error, we think it necesssary to defend its genuineness, and the propriety of its use. To force *Tian-hia* (more properly Teën-heä), to express such a meaning would indeed be absurd; but the Chinese words so translated are not *Teën-heä;* they are, as every Chinese scholar knows, *Teën-chaou*, the 'heavenly dynasty,'—the 'celestial empire;'—the word *chaou*, a dynasty, being always applied more generally to denote the possessions of a dynasty,—an empire.

We must here, also, call the professor to task for another mistake which he has committed. *Teën-heä*, correctly rendered 'beneath the sky' or the heavens, does not simply imply 'country;' but it implies 'the world,'—'all beneath the sky:' and it is used by the Chinese to denote their own empire, in the same exclusive way that the Romans considered their dominion as including the *whole world*, that is, the *whole civilized world.*

JOURNAL OF OCCURRENCES.

REBELLION.—We have to regret the omission, in our last number, of some particulars which we possessed concerning the suppression of the rebellion in Hoonan. In the 3d number, page 111, we gave some extracts from a Peking gazette of the end of May. A gazette of the 11th June, since received, contains further details, derived from a second dispatch from governor Loo Kwan, of which the following is an extract.

After having forwarded the previous dispatch, concerning the victory over the rebels on the 15th May, the governor joined general Yu Pooyun, the commander-in-chief, and advanced with him, to repossess the small town of Pingtseuen, which had been the last stronghold of the mountaineers in Hoonan; and to exterminate the rebels from the surrounding country. On the 20th, 21st, and 22d of May, the troops were chiefly engaged in throwing fire into the town, by which means multitudes of the rebels were destroyed. On the 23d, a strong force was ordered to march in at once, and every place occupied by the rebels was set fire to, many of them perishing, with their houses, in the flames. On each of these occasions large numbers of prisoners were taken, both men, women, and children; till at length, no more rebels were to be found. On the 25th, therefore, inquiry was made for the chief rebel Chaou Kinlung; when it was universally declared, by his relatives and followers, that he had fallen in the streets of Pingtseuen. Parties, with individuals who had known the chief, were then sent to turn over and examine every corpse, in order to assure the governor of the truth of what was said. This was done;—but unsuccessfully, and with great difficulty, on account of the vast number of putrid, half-burnt bodies, which lay unburied. The governor, however, is inclined to believe the assertion of Chaou Kinlung's death, and the emperor agrees with him in thinking, that, as it is so general, there can be little doubt of its truth.—The emperor greatly laments that, instead of having "taken him alive and sent him to Peking, there to be punished according to the fullest extent of the law, —that so the authority of government might be luminously exhibited and men's hearts rejoiced,—it had been found impossible to obtain possession of his person, he having been slain in battle;—and so the imperial hopes had not been accomplished." —A fine specimen this of the civilization and tender mercies of the Chinese!—During the whole time of the siege of Pingtseuen, which lasted from the 29th April to the 24th May, there were 3 officers and 158 privates killed; and 23 officers and 593 privates wounded.

It will have been seen from previous numbers, that, on the suppression of the rebels in Hoonan, as detailed above, governor Le set out for Leĕnchow, the seat of the rebellion in this province; and commenced a campaign against the eight principal tribes called *Pă-pae Yaou*. He had not dared, according to his own account, to make any attack previously; but had only preserved a strict lookout, during the continuance of rebellion in the neighboring province; for which he has incurred the imperial displeasure, and has been degraded from his rank, and deprived of the honorific ornament of a peacock's feather in his cap: being suffered, however, to retain his office.

Since the defeat which he met with at the beginning of this campaign, on the 20th of June (and which was the immediate occasion of his degradation), his excellency has been

joined by the imperial commissioners Hengan and Hoosungih, with Yu Pooyun, appointed to take the temporary command-in-chief of the troops; and has met with a little better success. In a gazette of the 6th August, the emperor, however, expresses his displeasure on account of the governor having attempted to enter the hills after the rebels, by which means the troops were in danger of being entrapped. His majesty wishes all the mountaineers to be enticed into the plain, and driven together into one place, as at Pingtseuen in Hoonan:—then he says, they can be surrounded, and entirely cut up without one being suffered to escape (or, in Chinese phrase, to slip through the meshes of the net)!

Another subject of imperial reproof is the want of attention to the military force in Canton, in consequence of which the men are mostly so feeble-bodied and incapacitated for action.—that, although in their own province, many of them get ill from want of strength to bear the necessary labor and change of place.

The commissioners and governor are directed to draw supplies of grain from the districts in the neighborhood of Leĕnchow. Le, with Choo, the fooyuen, and the poochingsze or treasurer, are commanded to draw up estimates of money requisite to defray each item of expense, and to employ just as much as is requisite, but nothing more.—We are told, that the sums which have already been issued by the provincial treasury of Canton to defray the expenses of troops, weapons, and ammunition, during the last five months, exceed *two millions of taels*.

Secret Associations.—The weakness of the Chinese government is in nothing more plainly evinced, than in its fear, not only of large bodies of men combined for secret and political purposes, but also of small *religious* sects, headed usually by men of feeble ability, whose sole object appears to be gain. This fear, we think, is a far more convincing proof of weakness, than any real or imaginary inability of ministers to put a stop to such associations.—We express ourselves doubtingly of their inability, because we are of opinion, that it is owing rather to the want of *will* than of *means*, that societies, like the San-ho hwuy or Triad society, combined for the unequivocal purpose of overthrowing the dynasty now occupying the imperial throne, have been suffered to attain power, so formidable as to defy the authority of the government, when it suits the purpose of the associates to do so. We believe, that the principles of the society or brotherhood which we have named in particular, are, to wait the time when *heaven*, *earth*, and *man* shall all appear joined to favor them, in the subversion of the government (which time, according to some, will be when the future Budha appears on earth);—and in the interim to exert all their efforts to hasten forward that wished-for period.

We have been led to these remarks by observing the frequent recurrence, in the Peking Gazette, of imperial edicts against *all* associations; and the severity with which ringleaders are punished,—some being condemned to suffer the slow and ignominious death,—others hastened to immediate execution,—and numbers transported for life, without the possibility of being included in any, even the most general, pardon.

In a late number of the Gazette, there is a long paper from the emperor,—occasioned by a memorial from a member of the Censorate,—wherein the subject of the *hwuy-fei*, or "associate banditti," is connected with the rebellion of Chaou Kin-lung, which, says his majesty, "could never have been commenced but by the intervention and instigation of those associates."—After considerable detail,—from which it appears, that the supreme government at Peking is not wholly ignorant of the unjust and unprincipled manner in which the local officers, at a distance from the capital, transact business; and that cases of appeal from the provinces, with regard to lands and property plundered, have of late become exceedingly numerous, his majesty concludes with declaring his anxiety, on the people's account, that such illegalities should be prevented: and requiring the higher authorities in all the provinces, to "make the imperial mind their's; and to attend to the people's good as their chief occupation."

PEKING, *July 18th.* A memorial has been received from *Halangah*, on the western frontier, saying, that *Maemacteles*, the beg of *Aoukhan*, had sent an envoy, with a letter (or rather a statement, as from an inferior) to the emperor; delivering up eighty Cashgar Mohammedans. The bearers of the letter, having brought with them merchandize, horses, and sheep, *Halangah* had proclaimed the gracious will of the emperor, that they should trade therein, without the levying of any duties.

His majesty handed the letter over to Esak, or Isaac, the Cashgar prince, (whom, since the last Cashgar campaign, he appears to have retained at Peking); and was very well satisfied with the translation which prince Isaac gave him. "These Aoukhaners," says he, "awed by the majesty, and penetrated by the virtue of China, have, in this proceeding, evinced sincerest gratitude. It is an omen of permanent tranquillity on that frontier."

From this occurrence, and perhaps in consequence of a request from the Aoukhan beg, his majesty has taken an opportunity of restoring to rank and office, the venerable *Sung* tajin, who has been, for some months back, in disgrace. Sung was formerly commissioner in Turkestan; when he made himself loved and adored by the people, and advised measures such as those which have now been adopted; hence his merit, which has recommended him to mercy. The emperor, moreover, was desirous of showing kindness to an aged minister, who has served under three successive monarchs, viz.: Keënlung, Keäking, and Taoukwang.

FIRE, *originated by opium smoking.* On the 9th inst., one of the inferior examiners of the graduates' themes, in the keujin's examination hall, was, in the evening, sitting in his own apartment, looking over the themes which had been written. Tired of his day's work, he laid down the papers, took up an opium pipe, and fell asleep. He was shortly awakened by fire near him, which he was enabled to extinguish before much injury had been done to anything except the candidates' papers. Several of these, however, having been burnt, he was unable to screen from his superiors, the fact, that he had been partaking of the forbidden, and hence more valued, drug.

REMARKABLE BIRTH. It is pretty well known that, in China, parents having three children at a birth (as well as persons of remarkably advanced age,) are presented by the government, with small sums of money; whether as rewards for circumstances over which they can have no control, or as trivial offerings in aid of their support, we are not prepared to say. On the 31st of last month, a woman named Chang, the wife of a man whose name is Wang-Akwei, living at Whampoa, was delivered of three sons; in consequence of which the parents have received ten taels from the district magistrate; who sent the father back, desiring him to nurture his sons, and bring them up. It is expected, however, that he will destroy one, if not all of them,—in blind belief of the Chinese saying, that "a triple birth is the harbinger of evil." Who that is acquainted with this fact, can conscientiously think, with anti-christian *soi-disant* philosophers, or professing Christian governments, that pagans can be "happy enough without Christianity?"

Postscript.—A paper has just come in from Leënchow, too late for more particular notice. It is a memorial from Hengan and Hoosungih, the imperial commissioners; and contains an account of all the successful skirmishes with the rebels that have occurred, from the 14th of August, the time of their arrival at Leënchow, till the 20th inst., the date of the dispatch.

Some advance has been made;—they have penetrated farther into the mountainous districts, than at any previous period of the war; and are only waiting for the arrival of the reinforcement, when they hope to end the rebellion, by the entire reduction of the mountaineers; many having already offered submission, but without being willing to resign their arms.

THE

CHINESE REPOSITORY.

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REVIEWS.

A VOYAGE TO CHINA *and the East Indies, by* PETER OSBECK; *together with a voyage to Suratte, by* OLOF TOREEN; *and an account of the Chinese husbandry by Captain* CHARLES GUSTAVUS ECKEBERG. *Translated from the German, by* JOHN REINHOLD FORSTER, F. A. S. *To which are added a Faunula and Flora Sinensis. 2 Vols. London.* MDCCLXXI.

IT is often interesting to trace the progress or decline of places of great commercial importance; and with regard to Canton this is more particularly the case, because changes have so rapidly, yet so imperceptibly, taken place, that few are acquainted with the situation of foreigners in this country, no farther back even than half a century ago. In several respects, indeed,—the character of the people we have to deal with, and in the gradual encroachments of the government on many of our natural rights as fellow-men,—we find the Chinese always the same, in every period of their commercial intercourse with foreign nations. But in other respects, it will be seen, by extracts which we propose to make from the interesting volumes before us, that our present situation in China differs considerably from that of foreigners eighty

years ago;—having been, in some instances, improved; but having, in a great many particulars, become worse. In order to elucidate this point, we intend noticing only the two voyages presented to us by Messrs. Osbeck and Toreen, both of whom were chaplains of Swedish East-Indiamen, in the years 1750–51. The paper on Chinese husbandry, by captain Eckeberg, has no relation to our subject, and will therefore be passed over.

Respecting the writers of the voyages, we leave Mr. Osbeck to speak for himself and his friend, which he does thus, in his preface:

"In the year 1750, I was chosen by the Swedish East India Company, to perform the functions of a chaplain to a ship going to the East Indies; that is, to read prayers in the morning and evening, to confess the people, to administer the Lord's supper, to catechise, to visit the sick, to bury the dead, and to preach on Sundays and holidays..... I kept for my own amusement a journal of everything worthy of observation, during my voyage.... During my stay in China, I have been exceedingly attentive to the exterior aspect of the inhabitants, their dress, customs, religion, manner of subsistence, &c.; but especially to the condition of the country, the soil, the quadrupeds, amphibia, fish, birds, insects; likewise the trees, herbs, plants, seeds, &c, of which I have brought a good many with me....

"I have added the letters of the late chaplain of the *Gothic Lion*, Mr. Toreen, to my journal. This person died soon after his return from Suratte; but deserves always to be remembered by his friends, on account of his learning and integrity.

Very high praise is due to the work of Mr. Osbeck, and to the manner in which it is performed. The author was an accurate observer of everything he saw, not only in nature, which was his principal study, but also in the manners and habits of the people among whom he staid. Mr. Toreen was an equally correct observer, and a more elegant, but less scientific writer, than Mr. Osbeck.

Towards the end of August, the *Prince Charles*, the ship to which Mr. Osbeck belonged, reached Whampoa, after having been five months and four days from Cadiz In this voyage, which would now

be considered so long, there was at that time little remarkable, except a detention of fourteen days off the Chinese coast, by northerly winds, in the month of August. Sixteen ships had reached Whampoa before the *Prince Charles*, and one came in after her, making a total of eighteen European vessels that year. Of these, two were Swedish, one Danish, two French, four Dutch, and nine English; and of the latter, one was a country ship.* It is almost needless to say, that the trade is now very much altered and increased.—The Swedish trade is at an end; in number of vessels, the Danish, French, and Dutch trade remains nearly the same, while the English Company's is more than doubled; the country ships are increased about fifty-fold, and the North American trade, averaging from twenty-five to forty vessels yearly, has entirely arisen since the time of our author.

Proceeding with Mr. Osbeck to Canton, where he and Mr. Toreen resided and preached—alternately, we find, among other passages, the following remarks, respecting the European factories as they then stood.

"The factory is the first place in the suburbs to which the Europeans come: this is a general denomination of the houses built towards the river, or over it upon piles, and which are let by the Chinese merchants to the European ships, during their stay: this time is sometimes five months, and sometimes a year; which long delay, though it may arise from accidental causes, is often by design.... Commonly each ship takes a factory for itself; but sometimes two ships of a nation may be together, and this time it happened so to two Swedish ships, and if I remember right, they paid 900 *tel* (taels) for it....

"The above-mentioned houses are but two stories high, but very long; and one end of them stretches towards the river, and the other to the factory street. Some are built of unburnt bricks, others of bricks and wood laid crossways: but the partitions and upper floors, &c., are sometimes entirely of wood. ....The factories look like two houses built parallel and near

* For the information of our readers abroad, it may be necessary to observe, that the term *country ship* is usually applied to an English vessel, holding its license from any of the Hon. Company's Indian presidencies.

to each other, between which there is a court-yard, with square or rather oblong stones; in these stones are here and there little holes, through which the water may run into the river; the stair-cases are either of stone or wood; the rooms are high, and the roofs are sloping and covered with tiles, like those in Spain. .... Near some of the rooms is a little garden, of the size of a middling room. The doors, when opened, give sufficient light to these apartments; for the side towards the garden is quite free. The garden encroaches no farther on the court-yard than the projection of the building. From the excessive heats, the doors are mostly kept open; but a *nanking* curtain is commonly hung up before them, with three pieces of wood plated with brass; one of which is at the top, one in the middle, and one at the bottom....

"The tea-chests, and porcelane-chests, and other effects which are to be taken home, are piled up on both sides of the yard. This yard is divided quite across by three arched walls: in some places of the yard, buildings like coach-houses run quite across it, which are sometimes supported by arched roofs.

"A factory is mostly built in the following manner: Near the entrance of the street of the factory, on both sides of the gate, is a little apartment, upon which are commonly some papers with figures like arms, and two round lanthorns of bamboo, covered with skins; for glass or horn lanthorns are quite unusual here. The gate of the factory is on the inside built over: directly behind it, stands a high board almost as broad as the entrance, to hinder the people in the streets from looking into the yard or court, without being any obstacle to those who pass to and fro. In almost all corners are buckets. The foremost rooms on the sides look like kitchens, and have rails before them. Further on, quite across the court, in the second story, is an open hall, with a sort of gallery, upon which is an altar covered with flowers and incense, provided with a gilt picture and a table. Behind this, the yard is quite open in front, but on the sides are rooms, both above and below. In the side roofs are here and there some lanthorns of painted gauze, in some of which they burn lamps at night. Before the side roofs, and on their sides are little gardens, with bamboo trees, citrons, and plantains, and other trees already mentioned. The wall about these trees towards the yard is made of bricks, which, except the foundation, are laid like lattice work. Next to these gardens is an inclosed court-yard, and then an open one, with rooms and gardens for pleasure on the sides; the last of all is a hall in the second story, across the yard, having rooms on its sides, and another hall goes towards the water, which we fitted up for a dining-room."

In the above description of the factories, we find a very correct picture of the Chinese merchants'

hongs or commercial houses, as they still are. The description, however, bears but little resemblance to the present foreign factories, which are altogether built in a more comfortable and more European style. They are still, indeed, built upon piles, but earth being now thrown under and around them, gives them the appearance of a more substantial foundation, and affords space which, though very limited, is yet sufficient for walking, without the jostling necessarily incident to an excursion through the narrow Chinese streets. While, however, the factories are of a far more comfortable description, than when they were mere Chinese hongs, it should not be forgotten, that they occupy very little more ground now, than they did, at a time when there were few or no resident merchants, and when only eighteen ships arrived yearly, each of which commonly took a factory for itself. Regarding the trade, also, it would be well to recollect, that while formerly almost every ship might have its own merchant, as well as its own factory, now almost the whole legal trade lies in the hands of ten or twelve men, some of whom are little better than bankrupts.

Everything that has been published respecting the Chinese, only serves to show, more and more forcibly, that they are a very peculiar people, of whose character, dispositions, and prejudices, it is extremely difficult to obtain a correct knowledge,—even by long residence among them. How difficult then must it be for persons, who have never visited China, nor even come in contact with the Chinese, and who probably have never studied the subject, to dictate what measures ought to be adopted by foreigners, in their intercourse with this people! One of the predominating characteristics of the Chinese is that love of specious falsehood, which stamps almost all their words and actions, which must be mainly attributed to their long subjection under a despotic sway, and the almost universal tyranny

of their corrupt and unprincipled rulers. Another characteristic is their exclusive selfishness, which, coupled with their pride and arrogance, leads them to regard their own country as the crown of nations, and the centre of civilization, and to look on all foreigners as an inferior race of beings, undeserving aught but their hatred and contempt. In parts where foreigners are not known, this real hatred and affected contempt, joined, as is usually the case, with an unaccountable dread of coming into close contact with Europeans, is much diminished, or ceases to exist; and there the reception given by the natives is often kind and conciliating. But in Canton,—where, as Mr. Osbeck very aptly says, with considerable truth, "the common sort of people train their children up with their dogs, for which reason neither of them can bear strangers;" and where the government constantly presents foreigners to the people, as objects of scorn and derision, the behavior of the natives is such as would be nowhere else met with, except in a savage or a hostile country.

And, in the existing state of the people,—while, also, the footing, on which foreign commerce now rests, is suffered to continue,—can any change for the better be anticipated? The children are brought up in equal pride and ignorance with their fathers; from infancy they are taught to insult and maltreat foreigners; as soon as they can read, they see the abusive proclamations of the government, pasted up on the very walls of the foreigners' own houses; and they invariably see foreigners subjected to every grievance and annoyance that is not immediately, strongly, and perseveringly resisted. With such education, and such examples placed before them, is it to be wondered at, that instead of having improved, we find them grown worse, since the time of our author? Then the government put some restraint on its subjects, and foreigners were often protected by the police when they wished to

walk about the surrounding country; but now, if beaten, they are told that it is their own fault, for they come only to trade, and till their trade is finished, and they are ready to go away, they must remain quietly within their factories, and not move out of them, without the permission of the hong-merchants.

If any are disposed to doubt these assertions (and we believe, there are many, who, in the face of the universal testimony of those who have resided here, *choose* to disbelieve the character given of the Chinese), let them read a few pages of Mr. Osbeck's plain, matter-of-fact narrative. Some extracts will suffice to set this subject in a clear light. Speaking of Canton, we find the following:

"There is no occasion to fear any beasts of prey; but the men have assumed their ferocity, and assault strangers frequently with stones and insults. Murders are seldom heard of: but a Chinese makes very little of stripping people to the shirt. I will here add an account dated at Canton, November the 7th, 1747. Captain Congreve being happily arrived at Canton, with the English ship *Onslow*, took a walk upon the French island (an isle near the road where the Europeans anchor), where he was soon attacked by some Chinese. They took, without much ado, all his money, gold, silver, and buckles; they cut the gilt buttons off his coat, and he would hardly have preserved his finger, if he had not pulled a ring off, with all his might, and given it them. After he had been quite stripped, he returned to his boat. But the next day, being Sunday, he armed his boats, and landed in the same isle with sixty of his men, who had fixed their bayonets, and were provided with four small cannons; he marched his men before *Wampu*, a town in this isle, and began to fire. The inhabitants were immediately put into the greatest confusion, and the principal mandarins immediately came to him, to desire him to cease the attack, being very willing to give him satisfaction. The captain told them, that he had been stripped the day before, and now was come to revenge himself, and other people who had been insulted by those rogues; that he would not cease till satisfaction should be made him by the punishment of the malefactors. During this time, the robbers were searched for in the town, and four of them were apprehended, who in the presence of the captain, had their hands and feet tied together, and were sent to Canton to receive further punishment."

Mr. Toreen gives an equally unfavorable character of the people, in the neighborhood of Whampoa and Canton:—

"It is dangerous for a single person to venture too far, because he is in danger of being stripped to the very shirt. Though the curiosity of the Europeans may not be perhaps void of blame; yet the natives look as if they were glad to find a pretence to use violence against a stranger, especially when they are sure of overpowering him.... If you go further up into the town, they call you names, and pelt you with stones, which fly about your ears as thick as hail. If you intend to go out of town, you must have company, walk fast, and carry a good stick."

It is with no pleasurable feelings that we bring forward these details; neither is it from any sentiment of animosity to the Chinese. We desire, by imparting to them a better education, and by the diffusion of Christian truth and useful knowledge among them, that they should be led to cherish different dispositions towards their fellow-creatures. But to attain this object, it is necessary that their actual state should be made fully known. There can be no advantage in concealing either the whole or a portion of the truth.

It is also with deep regret, that we repeat, what constant experience has plainly proved, that, in few cases, has anything but strong resistance,—like that of captain Congreve, of lord Anson, of captain Murray Maxwell, and of many others,—rendered the Chinese government "willing to give satisfaction."

Of the advantages, already referred to, which foreigners who were here eighty years ago, possessed over us, in respect to liberty of locomotion, there are many proofs in Mr. Osbeck's narrative. He speaks of his 'walks about the town,' and the places he was 'allowed to go to, such as gardens, environs of villages, hills, ditches, and rice-fields.' And he gives details of several of his rambles,

beyond the suburbs of the town, which were usually made for the purpose of botanical discovery. We select some of the most interesting.

"I now longed to see the country without the town, and some of my fellow travellers honoured me with their company. We had scarce passed through the principal streets of the suburbs, but a crowd of boys gathered about us, who perhaps looked upon us as ambassadors from the moon, or some such odd animals, whom they were obliged to attend out of the city with an universal clamour: the crowd continually increased, and particularly in the *Miller's street*, in all the houses of which, on both sides, rice is pounded and ground. Little stones, sand, and dirt being thrown at us, we made the best of our way out of the suburbs, to get rid of our disagreeable retinue.

"We left the city with its wall on the right, and saw on both sides of the road only ploughed grounds, or great narrow clay fields, covered with rice, &c.....At last we found a burying-place, where the bones of many of our countrymen rest, as the epitaphs shew. This mountain lies on the right as we come from the town, near the road, without any enclosure, like a common. It is said to be half a [Swedish] mile distant from our lodgings....On our return we met three Chinese, who desired money; but their demands not being complied with they attacked us with great stones; I in particular was in danger, being somewhat behind my companions, in quest of plants....We met a Chinese burial. We were then sufficiently protected. There were wooden idols in the procession. First and foremost went two Chinese, with little banners; next were the pipers and other musicians, who sometimes sounded their instruments. Behind these, the idol, a gilt human figure, was carried in a palankin; it was followed by the coffin, which was carried on a pole of bamboo. The mourners had white handkerchiefs about their heads. When they have let the coffin down into the grave, they lay a couple of stones upon it, and besides that, for the subsistence of the dead, and for the reconciliation of the idol, they put rice, fruit, tea, money, &c., by him. At night they likewise perform all sorts of music in the boats, and row up and down the river in them.....

'The Chinese graves are made on the sides of hills, and look like ice-cellars. They are elevated on both sides with stones. Instead of the door, stands a stone, on which the epitaph is hewn in large Chinese characters."

. . . . . .

"I had a mind to have a nearer sight of the Moorish pagoda *(Delubrium Mauritanum)*, which is at a good distance from the European graves: for this reason I left the town by the same road we had taken the day before, in company with Mr. Braad, whose attention to all that is curious is well known,

and two other gentlemen. On the road, a Chinese, covered only with rags, ran after us and desired *kam-sa-a*, or alms. We did not mind him, but went on as fast as the great heat would allow, but he came nearer, and pulled one of us by the coat, and would not leave his hold till he had money given him. We did not know how to act; for though we could have made him depart, we were afraid that by his cries he would bring hundreds of the Chinese, who were every where working in the fields around us; to whom we could not have proved our innocence, since none of us understood the language. When we were in doubt what we should do, another Chinese came and lashed our follower about the legs with a whip, which made him cry out exceedingly, and jump into the rice fields, where he was up to the knees in mud. This man called himself and his comrade officers of the government; he afterwards accompanied us to the pagoda, which lay upon a high mountain, and its inside wus somewhat different from that of the Chinese temples. Having observed all the trees that were planted hereabouts, we made haste back. In the hurry we found no other that the trees which have already been mentioned before, except the plantain tree, which was now fully in blossom. . . . .

"Our companions, who joined us without being asked, called themselves government officers, and having reminded us of their rewards, put their whips into their pockets. We desired them to accompany us as far as the factory, where we would pay them; but they refused, and left us."

. . . . . .

"I this day took a journey in a palankin for two *mase* and five *kundarin*, about half a Swedish mile up the country (about three English miles), to see the funeral of the Dutch supercargo Roberts, who died the second of this month, in the 54th year of his age. All the captains and supercargoes were invited to come at two o'clock in the afternoon, and to follow the corpse to the afore-mentioned burying-place. On going thither I saw the following plants, which covered the old walls of the city.....A good way out of town, on the right of the high road, I arrived at the European burying-place, which was on a hill, without any fence, or distinction from the other hills. The inscriptions on the tomb-stones are not all legible, on account of the rubbish lying on them: however, I could see that Swedish captains and supercargoes had died in this country. The corpse which was now to be buried was carried by six Dutch grenadiers. The procession followed in palankins without order. The Chinese merchants who were here present, mourned with white, long, cotton handkerchiefs, which were tied as the ribbands of an order, over their common clothes. This sort of mourning was distributed to all the rest by the young widow of the deceased. She was born at Batavia, and had accompanied her husband hither, but got

admission into the suburbs of Canton with much difficulty. The people of this country are very singular, looking upon foreign ladies as not much better than contraband goods.

"A black tomb-stone was laid upon the grave, on which an inscription to the memory of the deceased was engraved in great white letters, in Dutch, mixed with some Latin. On this occasion, people of all nations were assembled together."

The burying-place, mentioned in the above extracts, is no longer made use of by Europeans; all those who die at Canton being now taken to Whampoa for burial. Nor is the burying-place easily accessible now; though a few Europeans have contrived to visit it of late years.

The 'palankins' are elsewhere described by Mr. Osbeck:—"Palankins, or Chinese chairs, carried by two half naked Chinese, on the shoulders, without straps, were to be hired out of the city, at the rate of half a piastre."—Speaking also of the city, he says;—"Each gate has a centinel, in order that no European may get in, except under particular circumstances, with the leave of people of note; in this case you are carried into the city, in a covered chair, and thus you do not get a sight of any thing worth notice in the place."

We extract an account of only one more of Mr. Osbeck's perambulations:—

"I had a mind to see the situation of the environs of the suburbs, in that part where I had not yet been; and was forced to go by myself, for want of company. As soon as I had passed the usual trading streets, the boys gathered about me in thousands, throwing sand, stones, and dirt at me; and shouted all together, *Akia, aque ya, quailo;* and with this music they followed me through the whole town.....As I stopped here, and only gathered now and then a plant, my disagreeable company stopped their noise, especially when I turned to them. Here was no road which carried directly into the country, nor did I venture any farther; but returned whence I came. However, in the afternoon, I went out of town, in a palankin, by this means avoiding my disagreeable forenoon companions. Returning again, I went on foot about the wall of Canton, on the side from the country.

"When we came to the first city-gate, towards the side of the European burying-place, a mandarin, with a whip in his

hand, joined us, to accompany us about the city. Near this gate was a Chinese inn, where brandy and tea were sold. The people stood by the side of the round-house on the wall, and stared at us; however, we got by without hurt, though not without fear, because we remembered that a person was some time before pelted with stones from this very place. When we approached nearer to the suburbs, we every where, and almost close up to the wall, found houses; they were all full of men, and especially children and youths, who sang their old song, of which they were put in mind by the grown people, if they did not begin it themselves. Yet we likewise found an old reverend man who had more sense than the others, and made his children or grandchildren greet us civilly."

Many of Mr. Osbeck's details are curious.—Both he and Mr. Toreen speak of the windows having small square panes of mother-o'-pearl, instead of "glass or lead." Mr. Toreen says:—"When the rooms cannot get light enough from the doors and open walls, they have windows of mother-of-pearl, for which reason the cathedral church at Goa, on account of such windows, need not be thought one of the wonders of the world." Were it not for this grave assertion, we should have supposed our authors to mean oyster-shells, which are still in common use among the Chinese, as well as the Portuguese at Macao.

"All Europeans," says Mr. Osbeck, "go here, as well as abroad, only in their waistcoats, with a white cotton cap, and a hat over it, carrying a stick in their hands. Coats are only made use of when one European visits another."—Speaking of the Chinese, also, he says: "In winter they frequently put on thirteen or fourteen garments, one above another, or get them lined with furs. Instead of muffs they carry a live quail in their hands." This use of the quail is new to us. The Chinese frequently carry them about, and are very fond of fighting them, but we doubt, if they ever keep them for the sake of warmth.

The well-known fact, that a person falling overboard at Whampoa seldom if ever re-appears, till the third day, when the body usually comes up

in the same place where it fell, is also mentioned. "The sailor, who some days ago fell from our ship into the river, and had been by the rapid stream carried immediately to the bottom, was now found floating on the water, as commonly happens on the third day."

The pagodas are the most remarkable edifices that are to be seen near Canton; and attract the attention of all who visit the celestial empire. Some have supposed them to be intended for watch-towers, and in confirmation of this opinion, it has been said, that they sometimes have masts projecting above the roofs. But this is an error;—at least, we have not been able to ascertain that the Chinese consider them of any other use, than to keep off evil spirits from the neighboring country;—and what has been supposed to be a mast is, in fact, a part of the building. By the old writers, these pagodas have generally been called *towers*, while by the word *pagoda* temples were designated. Mr. Toreen gives the following description of the exterior of this class of buildings.

"On some high hills there are towers. They have all of them eight sides, are nine stories high [more or less], are almost every where of equal breadth within, have everywhere windows, and terminating in a point. I was told, that in time of war, they were used as watch-towers: they are therefore so dispersed that the given signals can easily be seen from one tower to another. In the villages were less, square towers, three stories high; but the Chinese said, that they were pagodas."

The pagodas in the neighborhood of Canton contain nothing within them; and have often no entrance, except by the windows; but in the more northern part of the country, they are used as temples,* have stairs from one story to another, and contain idols in each story. The temples, vulgarly called Joss-houses, (from a Chinese corruption of the Portuguese word *deos*, god,) are a

* Our remarks, page 167, concerning *meaou* and *tă*, should have been limited to Canton—not being applicable to every part of the country.

very different description of buildings. The smaller ones consist of only one or two idol courts, with images, altars, incense-tables, tablets, &c., within them. The larger ones comprise several distinct buildings, one behind the other, and separated from each other by open courts. Annexed to these, are rooms for the priests, who, in the smaller temples, are but two or three in number. Small schools, also, are sometimes joined to them. The largest and most remarkable temple in Canton is the "Honan Joss-house," on an island immediately opposite to the city: it is, more correctly speaking, a Budhist manastery, and contains, we believe, from 100 to 150 monks.

To return to Mr. Osbeck. In the month of December, the ships prepared to leave China, previous to which, they removed from Whampoa, to a station down the river. Of Whampoa, we here extract the following account, which Mr. Osbeck gives on occasion of his first reaching China:

"Arriving at *Wampu*, you have a large field with rice on your right, for no other corn is usual in this country: part of this field near the river is separated from the rest by a ditch, leading to a *bancshal*, or warehouse, for English, Swedish, and Danish ships....Bancshal is the place, or warehouse, where we stow all our unnecessary wood and tackle, pitch and tar; and keep our chickens, hogs, &c., during our stay in China....

"The Danish island (which bears that name because that nation commonly bury their dead in that place) is opposite to the bancshal. The French island is the next above the Danish; this is the burying-place of the English, Swedes, French, and Dutch. However, in both islands are likewise some Chinese graves. There are every where gardens, producing such fruits as in our country would be cultivated in hot-houses as rarities. But high places are never cultivated, because the sun entirely burns up whatsoever grows upon them....

"The rice fields, which are green on both sides of the river, as far as your eye can reach, the fine woods which consist of many sorts of trees, the hills, and the vallies, make the view beautiful, particularly on the left side; but the wet condition of the rice fields, and a mistrust of the inhabitants, did not allow me to examine things more clearly.

"There are three custom-houses, where all those who go in the Chinese boats between the town and the ships, are forced

to stay. Our people generally call them *Tiapp* (or *Chop*) *houses*. These *Tiapp houses* are built in part on a hard stony ground, and partly over the river, supported by posts. They have a bridge so contrived, that the boats may come to them at all times, as well during the ebb as the flood."

Second Bar, where large vessels stop, after leaving Whampoa, is a much more exposed situation than the latter place. Mr. Osbeck says of it:—"We lay in a very bad berth here, and were exposed to storms and to the cold air of the sea. Here we learnt, that, though the Chinese winter is but just cold enough to produce an ice in the night, which is melted away in the day-time; yet the air about this season is very sharp and piercing." And Mr. Toreen says; "If any body had told me beforehand, that water would freeze naturally at twenty-three degrees and an half of latitude, I could not have believed it. But now I had the testimony of my own eyes, and the Swedish thermometer. Having staid eighteen months in this hot climate, the cold was somewhat troublesome in the open harbour, where we were exposed to the northeast wind."

At length, Mr. Osbeck left China, on the 4th of January, 1752. "After a stay of four months and ten days in China, our ship and the other Swedish ship began their voyage home. Every one leaped for joy, and my tea-shrub, which stood in a pot, fell upon the deck, during the firing of the cannons, and was thrown overboard without my knowledge, after I had nursed and taken care of it a long while on board the ship."—Such noisy ebullitions of joy at leaving China are now no longer seen; nor are salutes allowed to be fired within the Bogue or entrance of the Canton river.

We will here conclude our extracts from the voyages of Mr. Osbeck and Mr. Toreen, from both of which we have derived considerable instruction and amusement. Mr. Osbeck carefully followed the directions of his celebrated tutor, "the immortal

Linnæus," in the study of every branch of natural history, but chiefly botany. All his walks are interrupted with long accounts of the plants he met with; and even from "the hay given to the cow in the factory," he procured "scarce grasses which would adorn the hortus siccus of an European botanist." Articles of commerce, occupations, manufactures, diet, in short, everything he met with, not excepting even the literature and religion of the Chinese, also came under his notice. We think his work well worthy the perusal of all who are desirous of obtaining correct information concerning China; though we cannot say much for the correctness of the Chinese names given in his journal.

1.—JOURNAL *kept during a voyage from Singapore to Siam, and while residing nine months in that country.* By J. T. Pp. 67. Singapore.

2.—A MISSIONARY *Journal kept at Singapore and Siam; from May* 1830, *to January* 1832. By J. TOMLIN. Pp. 90. Malacca.

3.—JOURNAL *of a tour through the settlements on the eastern side of the peninsula of Malacca, in* 1828. Printed at Singapore.

THE physical character of Siam, and the political, social, commercial, moral, and religious condition of its inhabitants, are very imperfectly known to foreigners. The lines of demarkation which bound this country, and separate it from Camboja, the territory of the Laos or Chans, and the empire of the Burmans, are not well defined; but the situation of the country, occupying as it does an extensive valley, leads us to suppose that it must be very fertile, and rich in natural productions. This supposition is confirmed, by the

testimony of those who have had opportunity to ascertain its correctness, by personal observation.

This "famous kingdom," according to some published accounts, extends from north to south about ten degrees, and about four degrees, in its greatest breadth, from east to west; and contains a population of four or five millions.

Siam is worthy of much more attention than it has ever yet received from the people of the western world; and there is reason to believe, that those who direct their views to it, for good and noble purposes, will be richly rewarded. Bankok has peculiar advantages; its situation is favorable to commerce. The Meinam, rising far in the rear of the kingdom, opens a channel through which the various productions of an extensive country may find their way to the metropolis; from whence, by the same route, articles from other climes, received in exchange, may go back into the interior, and even to the frontiers of other states. Bankok affords facilities, likewise, for extending wide the knowledge of revealed truth; together with all the improvements in the civil and social relations of life, which are the inseparable accompaniments of that knowledge, whenever and wherever it is allowed to have its legitimate influence on the feelings and actions of men. Natives of Pegu, Burmah, Laos, Camboja, Cochinchina, and from the maritime provinces of China, and also from the islands of the great eastern Archipelago, are found here; and, with but very few restrictions, are allowed to engage in whatsoever occupation they prefer. In religion, also, most perfect freedom is enjoyed, and no pains and penalties are endured, except such as are self-inflicted.

In order that the advantages of commerce be fully secured, and the people raised to that rank in the scale of nations, to which their resources and numbers give them a just title, more information must be sent abroad, and an enterprising

spirit, that can meet and overcome difficulties, be called into vigorous action. We wish to see these objects attained. We wish to see the Siamese come out of bondage; and the substance and the abilities granted to them, consecrated to the glory of the Creator, and the well-being of his creatures. These are objects worthy of every attention; and with a view to facilitate their achievement, we propose to select for our readers a variety of facts and statements, contained in the documents before us. We must here, however, before proceeding to our task, enter our protest against those declarations,—always the offspring of weak or wicked minds,—that would consign to indiscriminate neglect information the most valuable, simply because it is contained in a "missionary journal." Petty parties, divisions, animosities, backbitings, rivalries, strifes, and such like, are the abomination of the good man; he abjures them; he deprecates them; but never will he refuse to accept and value the truth,—published though it may be by the humblest of his fellow-mortals.

Mr. Medhurst of Batavia was the first Protestant missionary, so far as we know, who ever contemplated a visit to Siam; subsequently Messrs. Tomlin and Gutlzaff engaged to become his fellow-travelers. But Mr. M. being more than once hindered from undertaking the enterprise, the two latter gentlemen, at length, determined to proceed without him. They embarked, August 4th 1828, on board a Chinese junk at Singapore; and after a voyage of sixteen days entered the mouth of the Meinam.

Only three days after their departure, Mr. Medhurst arrived from Batavia. Unable to obtain a passage either to Siam, Camboja or Cochinchina, he resolved to explore the eastern coast of the Malay peninsula; and embarked, August 22d, on board a Chinese prow, carrying about 15 tons, bound for Pahang; from whence he proceeded to Trin-

gano, Kamman, Patani, and Songora, each of which settlements, he remarks, may contain, on an average several hundred Chinese colonists, with about as many thousands at the mines in the interior;—and altogether the Chinese settlers on the east coast of the peninsula cannot fall short of 15,000; and the Malays may be about 100,000. The cruel character of the Malays is pretty faithfully drawn in the following extract.

"What most disgusts and offends the eye of a stranger in passing through the town of Tringano, is the multitude of deadly weapons which abound among the people. Every man has a creese, sometimes two, and a sword besides; with one, two, and frequently three spears, on his shoulders; so that it is quite burdensome for each man to carry his arms; and the bulk of the people can do no work, having to carry such a load of destructive instruments about with them wherever they go. The consequence is that the men are all idlers, and the women do all the work, both carrying goods to the market, and disposing of them when there. The people being so plentifully armed, quarrels are very frequent among them, and murders not uncommon: immediately a cross word is given, the creese is drawn; if a man tries to escape, the spear is thrown after him, and if that misses, another is ready, and frequently a third, to do the work effectually..... The spears they carry about with them might rather be termed javelins, as they are heavy at the head, and taper to a point at the other end, so that they may be thrown remarkably exact, and seldom fly aside, or miss the mark, but at the distance of ten or twelve paces will pass through the body of any against whom they may be thrown."

Thus armed and trained, it is not at all surprising, that "almost every evening one or another falls a victim" to these deadly weapons, and that "however numerous and glaring these murders may be, no notice whatever is taken of them by the ruling power." We are further informed, that the administration of justice "is lax in every respect;" the thief has only to give back the thing stolen and receive a reprimand; but if he is caught a second time making such depredations, he then loses a hand or foot, which is immediately cut of

at the joint of the wrist or ankle. "But there is no such thing as flogging, or imprisonment, or working in chains; all which degrading punishments, the high spirit of the Malays would not bear, gladly preferring death in its stead." Such are the men who are to be tamed, and made the peaceful subjects of the Prince of peace.

The character of the Chinese, as portrayed in the journal, agrees pretty well, in its chief characteristics, with what is observable at Canton. Books were, generally, well received; and one man was so pleased with them, that he offered money to increase their circulation; this, says Mr. M., is the first time since my intercourse with this people, that I ever knew a Chinese ready to offer pecuniary assistance. All along the coast, the Chinese, though fewer in numbers than the Malays, are decidedly their superiors in every kind of labor and in commerce. But here, as everywhere else, they are given to the "vile habit" of smoking opium; some lamentable instances of which are noticed in the journal.

Songora is the first Siamese town on this side of the peninsula; it is divided into three parts, in which the Chinese, Siamese, and Malays severally dwell. The trade of Songora is pricipally confined to junks and native vessels, which pass up and down between Siam and Singapore. The Siamese here are easily distinguished by their stiff black hair, which they wear full in front, stroked back and smeared plentifully with oil; the women wear their tuft of hair on the fore part of the head, and are poorly clad. "The countenances of both men and women are, in general, intelligent and interesting, indicating a share of understanding superior to the common class of Malays."

Here we end our brief notice of Mr. Medhurst's journal, the value of which, to the general reader, would have been considerably enhanced, had the author added more concerning the productions of

the country, and the state of learning among the people. He has done well, we think, in publishing it.

Messrs. Tomlin and Gutzlaff passed *by* this coast, having only now and then a distant view of the main land or islands; which, as they appeared two days before they reached Siam, are thus described:

"At sunset came close to the land we saw ahead at noon; it forms a most singular and picturesque scene on our left. A chain of rocky islands rising up in numerous sharp peaked minarets and blunt turrets, having altogether a most fantastic appearance. On discovering these well known land marks, the men were overjoyed and surprised at finding they were so near home. They, as well as we, have come unexpectedly hither; even our sailing master, the most experienced of all, was not aware of being so far advanced. Soon after first making land, at noon, our course was altered, now steering directly north; and ever since we have been running before a fine breeze, with all sail set, five or six knots an hour. Truly, we have great reason to praise the Lord for all his goodness! The people, as usual, expressed their joy and gratitude by giving a double portion to the gods! But at our evening worship below, we witnessed a more pleasing and triumphant scene. The captain, and several others, joined us in reading the CVI Psalm; G. suddenly rose at the end of this spirited and energetic song of praise, and, with peculiar vehemence of manner, commanded every one to kneel down and praise the God of heaven for his mercies; instantly, as if moved by a sudden and irresistible impulse, one and all were down upon their knees, and G. poured forth a strain of impassioned praise to the Most High, and in the name of all, gave thanks for his preserving and tender mercies to us, during the voyage. It seemed, indeed, as if the mighty Spirit of the Lord was present and moved every heart, so that each one, Christian and idolater, acknowledged his mighty power, and bowed beneath it. They have often been present, on recent occasions, listening attentively and paying a kind of outward respect, but never before heartily joined with us and bent their knees before the Most High God.

"Every thing conspires to fill us with joyous emotions, and exalt our hopes in the Lord. The weather is altered for the better; and this has been one of the most pleasant days we have had for a long while; the night also was bright and lovely. The moon threw off her misty veil and walked in brightness, and the stars glittered in the heavens with peculiar lustre. The path of the moon was strewed with white filmy clouds, here spread out in a thin dappled surface, and there rolled up in delicate fleeces."

The Meinam empties itself into the gulf of Siam by several mouths, forming a number of small low islands. The east branch affords the best navigable channel; although the bar, composed partly of hard sand and partly of soft clay, has on it only eight or nine feet at low tides; there are seventeen or eighteen feet on it at high water, spring tides.* Bankok is about thirty miles distant from the mouth of the river, "which has a beautiful serpentine course, each sweep about a mile long."

After entering the Meinam, they dropped anchor just within the mouth of the river, where it is, they say, from 1½ to 2 miles wide. The next day they ascended the river three or four miles, and anchored opposite Packnam, "a large straggling village on the right bank." Here there is a wall of apparent fortification, on each side; and on the right, a small circular fort, built in the water, one hundred yards from the shore; these, with some respectable tiled buildings and temples, are white-washed, and have a lively pleasing appearance, not a little heightened by the fresh verdure of jungle and grass. From hence the navigation is safe to Bankok, and, it is said, still higher up the river; and the soundings are regular from six to nine fathoms, mud.*

The following paragraphs, which contain an account of their introduction to Siam, present us with a variety of facts and descriptions, characteristic of the inhabitants of the country.

"An officer, and a party of police, came on board (from Packnam); and the principal of them, a Chinese mandarin, hailed us frankly, and shook us by the hand,—our characters having been previously announced by the captain of the junk. Our skill in medicine was soon put to the test. An old man with a sore leg, and two rheumatics, were among the party. Our medicine chest excited considerable curiosity, and they seemed grateful for what was given them. Most of the party were tall, lively, and good humored, though they ransacked the

* See Horsburgh: also Milburn's Oriental Commerce.

whole junk in search of opium, and made no scruple of carrying off any little article that pleased them, each choosing according to his own fancy. These little depredations seem quite *lawful*, and therefore no one opposed them.

"We were detained for passes till the following morning. There being, apparently, some demur respecting ourselves, and the governor wishing to see one of us for further satisfaction, G. paid him a visit this morning, and was received with much respect. Excellent tea and fruits were brought out, and while he was invited to take a seat near the *great man*, and conversed freely with him, the rest, including the mandarin officer and the captain of the junk, sat silent at a distance. The servant bowed his knee on approaching the governor. G. parted with him on very friendly terms, apparently quite satisfied with our character and intentions, The governor's house is plain, and the whole village mean and dirty; G. could hardly move along the muddy streets.—Children were seen naked, but loaded with gold and silver ornaments."

The landscape improved as they proceeded up the river, "being adorned with a profusion of temples, gateways, columns and pyramids, glittering in gold." A great variety of trees were seen on the banks of the river. Betel, cocoanuts, plantains, bread fruit, bamboo, acacia, and the cotton tree were abundant, and entwined with a profusion of creepers (parasites). Their approach to Bankok is thus described:—

"Opened the city suddenly at two or three miles distant. In approaching the capital, the scenery and dwellings on each side become more varied and beautiful. A temple somewhat like a village church, standing on the bank, with a few light elegant houses, half shaded by the foliage of trees, has a very rural and lovely appearance. Canals, or small rivers, branch off from the river at intervals, running into the country—each opening a beautiful vista, with its grassy banks, and bamboos waving over the stream. A lively busy scene appears now on the river—hundreds of boats of all sizes moving in every direction.—A long line of junks on the left side, just on entering the city, with a range of Chinese smiths' and carpenters' shops; behind a splendid pagoda, literally blazing in gold, the Romish Episcopal chapel, standing close by, in a rural sequestered station—give variety to the scene. Our crew being now hailed by their friends on board another junk ringing a gong, one of our men mounted the poop, and returned a merry salute, which was repeated several times, each responding to the other till we got well into the city."

Well provided with books and medicines, and mindful of their high calling, no time was lost in applying themselves to their work; and seldom has there been exhibited, in modern times, a more interesting scene than that in which they now became the principal actors. Full well we know what is to be the happy issue of the grand drama. Kings *shall* become the nursing fathers and the protectors of those who turn from lying vanities to the service of the true God. The prospect of a great and speedy change in Siam is very pleasing. The clouds which begin to break away, *may*, indeed, gather again more thick and dark than ever; but such a doom we cannot anticipate,—the signs of the times forbid it. The course of the rising sun is surely upwards; the full orb will soon be above the horizon; storms and tempests may obstruct his beams, but cannot extinguish his glories.

To the details contained in the journal of Mr. Gutzlaff, which has appeared in the preceding numbers, we will here add a few particulars which will help to show the exact condition and progress of the Protestant mission in Siam. The royal family, and high officers of state, have, from the first, shown themselves favorably disposed towards the missionaries, and, though often moved to suspicion, their interest has not abated, but rather increased.

All accounts concur in giving to Siam a very numerous and most degraded priesthood. The number of priests in Bankok alone is estimated to be more than 10,000: of these, 600 belong to one pagoda; and to another, one of the Phra klang's there is attached "an establishment of 80 priests." Among these *creatures*—who "are sometimes called gods," and are "worshiped," but oftener neglected and despised,—a friendly and an inquiring spirit was often manifested. The chief priest of the Phra klang was remarkably attentive and serious in his search after truth.

Mr. Tomlin supposes there are not less than three or four hundred pagodas in Bankok, one half of which are in ruins. Some of the new ones "glitter and even blaze in gold and brilliant colors; but as they are usually neglected, like the baby-houses of children, when they get tarnished a little, they soon become a mass of ruins." A large royal pagoda, near the king's palace, distinguished for the grandeur, symmetry, and variety of its numerous parts, and the magnificence and chasteness of the architecture, "consists of a large quadrangle, surrounded by buildings, and is entered by two principal gateways, on the north and south sides, in the centre of which stands what may properly be called the pagoda or temple. On the outside are groups of spires, of various altitudes, scattered over a large area, which add greatly to the beauty and diversity of the whole, when viewed at some distance."

Among all classes of people, from the palaces of princes to the meanest hovels, the desire for books was very great. The New Testament has been *translated* into Siamese, by the united labors of Messrs. Tomlin and Gutzlaff; but the only work yet *printed* is a small tract; the applications for this were so numerous, that many were obliged to go away without even a single copy. In the Chinese language, there was a good supply of books; and individuals, sometimes, came a whole day's journey to obtain them. The following extract from a letter, written to the missionaries by Hing Me-twan, shows the feelings with which these books were, in some cases received.

"Felicity! Felicity! . . . Formerly we heard of the God of heaven, but knew not his revelation; but now seeing the holy book, our joy is not surpassed by words;—happiness extreme! happiness extreme! We wholly trust in the God of heaven's merits—we disciples all believe in the doctrines of Jesus Christ and the holy book, but desire the God of heaven to send down illumination; then simple men's happiness! Oh! we cannot describe it—but thrice praise!"

We marked, as we read the journals, several other passages which we intended to extract. But our limits forbid it. We cannot lay aside the journals, however, without expressing our gratitude to the writer, for the variety of information which he has given to the public. A good deal of interest,—our souls exult at the thought,—is beginning to be felt for the Siamese, both in Europe and America; from both of which countries "embassadors" are about to be sent—not in courtly style, with a message to the king alone—but in lowliness and gentleness, to instruct the ignorant, to preach glad tidings to the poor, and to proclaim to all the acceptable year of the Lord.

From Mr. Abeel, who was with Mr. T. during his second visit to Siam, we have heard nothing since he embarked for Bankok about the middle of last April; but we hope to hear very soon, and to obtain from him and others, who may engage in the mission, much information concerning Siam. On the Budhism of the Siamese, we have a paper now on hand. We intend that it shall appear soon.

MISCELLANIES.

Scarcity in Peking.—The capital of the celestial empire has exhibited some peculiar scenes of distress and lamentations, during the past summer, occasioned, chiefly, by a long continued drought. As early as the 31st of May, an official paper was published by the emperor, lamenting the want of rain on the approach of summer. He had altars for prayer erected, with sufficient ceremony and respect, to sacrifice to the gods of heaven, and to be worthy of his own dignity, as officiating priest;—in which capacity, he had devoutly knocked his head on the ground, and supplicated rain.—But, up to that day, genial showers had not yet fallen. His majesty says, that his "scorching" anxiety continued night and day, and he was, hour *after hour,* looking earnestly for rain—(but none fell).

He therefore turned his thoughts upon himself, and his government.—We have not time to give a full translation of his majesty's musings and his ultimate decisions, on this early occasion, and therefore we refer our readers to the original, the substance of which is, that the emperor is conscious of doing his duty, in a merciful manner, towards criminals and accused persons. His own conduct and wishes,—he says, rather proudly,—ought to have induced a sweet harmony between the rain-bearing clouds above, and the parched earth below. However, this has not been the effect. And, therefore, while he leaves the greater and smaller criminals in the other provinces to the course of law, he desires that in the province of the capital, a mitigation of punishment for the convicted, (except in cases of great crimes,) be adopted; that the accused be speedily brought to a just decision; and that imprisoned witnesses be either at once confronted with the opposite parties, or be set at liberty on bail. For he is aware that the prisons of Peking are crammed with suspected persons and witnesses, who are sickening, one after another, and pining in starvation even to death. "I deeply commiserate their condition," says the emperor. Then, he forthwith orders that all smaller offences be immediately disposed of, and the parties liberated. "Thus (he adds,) we may hope for timely, genial, and fructifying showers.—Let the Board of Punishments immediately obey these commands. Respect this."

The principle of this pagan paper seems to be conformable to the petition,—"Forgive us our trespasses as we forgive them that trespass against us." But the emperor, unlike his father Keäking, does not take blame to himself. He throws the guilt on others.

In this and other Chinese pagan state papers, it is admitted that "the Heavens do rule;" that there is a Power above which rewards and punishes. It may be matter of form; or it may be sincere. But it is right in itself. It is said, that of late, in England, the Duke of Wellington's state papers, written for the sovereign, left out, either intentionally or carelessly, all acknowledgment of God, or of Providence; and that the present ministry, in two or three king's speeches, even when pestilence was threatening the land, said not a word by which it could be inferred that government was not a faction of atheists. There were complaints in various quarters; but by latest accounts, the ministry appears to have resumed the forms of theism,—the recognition of a Providence.

The above account was prepared for the press several weeks ago, but was mislaid. We regret this the less, since we are now able to append other accounts of a most interesting character. The drought was severe and of long duration; in consequence of which, the emperor, kings, and princes, fasted and prayed once in seven days, before altars dedicated to the

gods of heaven, the gods of the earth, of the year, of the land, of the grain, and finally to imperial heaven itself, and also to "imperial earth," with all the saints. His majesty, moreover, sent a king to *Tae-shan*, "the great mountain" in Shantung province, with Tibetian incense matches, to pray for rain in the emperor's stead.

In the province of Pechele, locusts were feared, in consequence of the long drought; and orders were issued by the government to adopt preventive measures.

The emperor himself issued a proclamation inviting plain statements of opinions, and details of abuses. In consequence of this, one of the censors has memorialized on the cruelties and injustice practiced in the supreme court of punishments. Torture, long imprisonment, and the willful implication of innocent persons, are the evils he complains of. He mentions two cases, in which the trials were continued forty days, where the accused had to kneel on chains and undergo other insults and torments. In one of these cases, the accused was proved to be innocent, and in the other the person died in prison.

But the most remarkable document is the prayer of the emperor; the form of which is that of a memorial sent to the emperor of China, by governors of provinces and other statesmen. His majesty, for the personal pronoun, uses the Chinese word *chin*, "a minister" or "servant,"—the same which those employ who write to him. We subjoin a translation of the whole paper.

A Prayer for rain, *written by his Imperial Majesty Taoukwang, and offered up on the 28th day of the sixth month of the 12th year of his reign.*—July 24th, 1832.

"Kneeling, a memorial is hereby presented, to cause affairs to be heard.

"Oh, Alas! Imperial Heaven, were not the world afflicted by extraordinary changes, I would not dare to present extraordinary services. But this year the drought is most unusual. Summer is past, and no rain has fallen. Not only do agriculture and human beings feel the dire calamity: but also beasts and insects, herbs and trees, almost cease to live.

I, the minister of Heaven, am placed over mankind, and am responsible for keeping the world in order, and tranquillizing the people. Although it is now impossible for me to sleep or eat with composure; although I am scorched with grief, and tremble with anxiety; still, after all, no genial and copious showers have been obtained.

"Some days ago, I fasted, and offered rich sacrifices, on the altars of the gods of the land and the grain; and had to be thankful for gathering clouds, and slight showers; but not enough to cause gladness.

"Looking up, I consider that Heaven's heart is benevolence and love. The sole cause is the daily deeper atrocity of my sins; but little sincerity and little devotion.—Hence I have been unable to move Heaven's heart and bring down abundant blessings.

"Having respectfully searched the records, I find, that, in the 24th year of Keënlung, my imperial grandfather, the high, honorable and pure emperor reverently performed a 'great snow service.' I feel impelled, by ten thousand considerations, to look up and imitate the usage, and with trembling anxiety, rashly assail heaven, examine myself, and consider my errors; looking up, and hoping that I may obtain pardon. I ask myself,—whether in sacrificial services I have been disrespectful? Whether or not pride and prodigality have had a place in my heart, springing up there unobserved? Whether, from the length of time, I have become remiss in attending to the affairs of government; and have been unable to attend to them with that serious diligence, and strenuous effort, which I ought? Whether I have uttered irreverent words, and have deserved reprehension? Whether perfect equity has been attained in conferring rewards or inflicting punishment? Whether in raising mausoleums and laying out gardens, I have distressed the people and wasted property? Whether in the appointment of officers, I have failed to obtain fit persons, and thereby the acts of government have been petty and vexatious to the people? Whether punishments have been unjustly inflicted or not? Whether the oppressed have found no means of appeal? Whether in persecuting heterodox sects, the innocent have not been involved? Whether or not the magistrates have insulted the people, and refused to listen to their affairs? Whether in the successive military operations on the western frontiers, there may have been the horrors of human slaughter, for the sake of imperial rewards? Whether the largesses bestowed on the afflicted southern provinces were properly applied; or the people were left to die in the ditches? Whether the efforts to exterminate or pacify the rebellious mountaineers of Hoonan and Canton, were properly conducted; or whether they led to the inhabitants being trampled on as mire or ashes? —To all these topics, to which my anxieties have been directed, I ought to lay the plumb-line, and strenuously endeavor to correct what is wrong; still recollecting that there may be faults which have not occurred to me in my meditations.

"Prostrate I beg Imperial Heaven, *(Hwang Teën,)* to pardon my ignorance and stupidity: and to grant me self-renovation; for myriads of innocent people are involved by me, a single man. My sins are so numerous, it is difficult to escape from them. Summer is past, and autumn arrived; to wait longer will really be impossible. Knocking head, I pray, Imperial Heaven, to hasten and confer gracious deliverance,—a speedy and divinely beneficial rain; to save the people's lives; and in

some degree redeem my iniquities. Oh—Alas! Imperial Heaven, observe these things! Oh—Alas! Imperial Heaven, be gracious to them. I am inexpressibly grieved, alarmed, and frightened.—Reverently this memorial is presented."

This is a most singular production. It is one too of great value; it is worth more than scores of quartos and folios of the vain speculations which have been published concerning China Even allowing that much of the coloring has been given to it for effect merely (which we are slow to admit), still it exhibits an exalted personage in a most interesting and affecting point of view. It is withal a very serious document. As it conducts us to the anti-chambers of the "celestial court," and there shows us the "minister of heaven" scorched with grief, poring over his atrocious sins, and with trembling anxiety, recounting the errors of his public and private life; our sympathy is excited, and we, instinctively, re-echo his lamentation, *Woo hoo!* Oh, Alas!

It exhibits weakness and darkness peculiar to the human mind, while unblessed by the revealed Word and by the Spirit of the only living and true God. It shows, also, very distinctly, if we mistake not, the symptoms of an oppressed and declining empire. We predict nothing. We should rejoice to see "the great Pure dynasty" long stand strong, flourishing in all the glory, peace, tranquillity, and prosperity which it now proudly and falsely arrogates. The welfare of the Chinese empire is the dearest object to our hearts on earth. But our own minds, in accordance we believe with the minds of millions, forbode an approaching change. We cannot deny the evidence of our senses; and we will not, knowingly, conceal the truth. Causes are operating on this nation,—would they did not exist,—which must produce tremendous effects. The state groans; and already convulsions begin to be felt. And oh, should the bands of government be once broken asunder, and this immense mass of population—an ocean of human beings—be thrown into confusion, the scene would be awful. We gladly turn from the contemplation of such a picture.

The emperor's anxieties, occasioned by the long continuance of the drought, are now terminated. By a paper in the Gazette, dated at Peking, July 29th, it is stated,—that after the emperor had fasted, and offered the prayer given above, before the altar dedicated to heaven,—at about 8 o'clock on the same evening, thunder, lightning, and rain were intermingled: the rain falling in sweet and copious showers. The next day, a report came in from the prefect of Shunteën foo* that two inches had fallen: and on successive days, near the imperial domain, a quantity fell equal to four inches. For this manifestation of heavenly compassion, the emperor, in an order published,

* This is the Chinese name of Peking and the department annexed to it

expresses his deep devotion and intense gratitude: and the 2d of August is appointed as a day of thanksgiving. Six kings are directed to repair to the altars dedicated (1) to heaven, (2) to earth, (3) to the gods of the land and grain, (4) to the gods of heaven, (5) to the gods of earth, and (6) to the gods of the revolving year.

During the drought and scarcity government sold grain at reduced prices. But there were dealers, who employed poor old men and women to go and get the cheap good grain, for the said dealers to hoard up, to be resold when the price should be still higher.

The precise idea, which his imperial majesty attaches to the words "imperial heaven," we will not stay here to determine. It is manifest, however, that such a variety of objects of adoration cannot be acceptable to HIM who has declared,—"*Thou shalt have no other gods before me.*" Jehovah is not a man that he should lie;—he will not give his glory to another. The conduct of the emperor in praying, fasting, and self examination, ought to reprove the sluggish Christian. But we shall do exceedingly wrong, if we attempt to excuse such abominable idolatry, and to throw the mantle of charity over that which God abhors.

It is a very remarkable circumstance, connected with the drought, that none of the priests of Taou and Budha were *ordered* to pray as they usually have been heretofore on similar occasions. This single fact shows in how low estimation *they* are held by the emperor.

STATE OF CHINA.—Chincho, one of the imperial historiographers, has memorialized the emperor on the state of the civilians throughout the country, and has requested his majesty to issue his corrective injunctions to them. The emperor approves of the suggestion, and has published the following document accompanied by an order to make it known "inside and outside,"—i. e., both at court, and throughout all the provinces.

"It has always been the case that tares, if not weeded out, injure the good grain; and the most noxious tares among the people are vagabond associations. Did local magistrates, as soon as they saw or heard of such unions being formed, set faithfully to work to prosecute, they might put an end to them root and branch.

"Of late degenerate magistrates not only will not prosecute, but will go so far in many ways, as to screen offenders. And governors of provinces, lieut.-governors &c., as soon as they find, that the appellation 'vagabond association' is applicable to accused parties, forthwith endeavor to melt down the case and unstring the bow. By this procedure they give confidence and a stepping stone to the banditti. Just as in the

case of *Chaou*, the golden dragon, where a rebel gang of about six or seven thousand men was formed: Were none of these members of vagabond associations? Yet the local magistrates would say nothing more than that the vagabond highlanders were creating a disturbance; and so they hoped luckily to escape the guilt of a neglect of duty. This is a specimen of the provinces generally.

"Hereafter, governors and lieut.-governors must make a point of strictly enjoining all subordinates, to be assiduous in searching for and finding out vagabond associations; and when discovered, let them most rigorously apprehend the offenders, and permit no denial or excuse. Thus eradicating the tares they will tranquillize the good; and vagabond associations will of themselves be discontinued.

"Of late the appeals to Peking have mostly been cases of banditti issuing from hills and retired places in crowds, beating, and murdering people. Of the power of these, the local magistrates are afraid, and dare not seize the offenders. Murderers escape for years, and at last appeals are made to Peking. But the end of government, in appointing a magistracy, is to persecute the bad and give repose to the good. Whereas when offenders escape the net of the law, and no vengeance is taken on criminals, ignorant people get accustomed to see such things, and the idea arises in their minds, that violence is better than quietness, and so one or two desperadoes lay plots, and easily induce hundreds and thousands to unite and perpetrate the greatest enormities.

"It is hereby ordered that all governors and lieut.-governors give strict orders to all subordinate officers, that all murderous banditti must be seized and severely punished. The notion of converting great affairs into little ones must not be indulged," &c., &c.

The effect of this and similar manifestoes is very trifling. After a few days of noise and bustle, things return again to their old course.

To the Editor of the Chinese Repository.

Sir,—If you deem the following thoughts suitable for insertion in your new publication, you will oblige me by giving them a place in the Repository.

Your's, &c.

Z.

An appeal to Foreign Christians in China.—Those of us who profess Christianity in China, are as a mere drop in the ocean compared with the native population, who are either ignorant of the gospel or opposed to it, throughout this large empire. But they and we are equally accountable to the great Judge of all,—the Lord Jesus Christ; for they and we "*must all appear before the judgment seat of Christ.*" It is not my

intention, at present, to enter into a consideration of the question concerning the state of the idolatrous heathen. My wish is to call the attention of Christians—those who avow themselves to be the disciples or followers of the Lord Jesus Christ, to their own religious condition, character, and appearance, in China.

Of national or established churches, we have individuals belonging to a great variety; and we have some who have been educated without the pale of government churches. We have Christians of the Lutheran church, and of the Greek church; of the English and Scotch churches; of the Dutch Reformed, and of the Russian church. From America, also, we have Christians of several denominations;—Episcopalian, Presbyterian, Congregational, and some others. But amidst all this external and geographical diversity, we have an internal, and, where it is felt, a very powerful centre of unity, *viz.* sincere devotedness to the principles taught, and the practice enjoined, by our divine Master, the Lord Jesus Christ. Now amidst all the varieties of nation and communion, among the followers of Jesus, there are in the sight of God—I firmly believe it—only two classes, the righteous and the wicked;—those who love the Saviour, and those who do not. Common sense indicates that those who are attached to the blessed Saviour, though of different nations, or states, or other geographical divisions,—though of different national, particular, or local churches, should in China rally round the same standard, and avow their principles—"Glory to God in the highest, and on earth, peace and goodwill to men."

But those, who, though avowed followers of Jesus yet doubt his character, question his principles, or disobey his precepts, will of course form another class, it may be a majority,—I say it with sincere grief, fearing it may be true. But shall the majority, in such a case, silence, and, to all practical purposes, annihilate the minority of obedient disciples? It ought not so to be! I humbly, but earnestly adjure all who "love our Lord Jesus Christ in sincerity," to show more zealously than they ever yet have done, their attachment to each other for the Saviour's sake; and, I might add, for their own sake—for the sake of their own salvation, and for the salvation of the heathen around them.

Religion is the chief concern
  Of mortals here below;
May we its great importance learn,
  Its sov'reign virtue know!

More needful this, than glitt'ring wealth,
  Or aught the world bestows;
Nor reputation, food, or health,
  Can give us such repose.

RELIGIOUS INTELLIGENCE.

INDIAN ARCHIPELAGO.—Closer union among the disciples of Christ, stronger love to the Saviour and to the brethren, and more self-denial and self-consecration, than the world has ever yet witnessed, are to be, we conceive, among the first and the happiest effects of the present system of missionary operations. Union and love, especially, will be greatly promoted by a better and more intimate acquaintance among the members of the great Christian family—the church of God.

The following letter, from a missionary of the Netherlands' Society, addressed to the Editor of the Chinese Repository, will, we hope, by promoting a better knowledge of, excite a deeper interest, in the missions of that society.

DEAR SIR;—It affords me great pleasure to give you some outlines of the missions, under the direction of the Netherlands' Missionary Society, in the Indian Archipelago. Their first missionaries sent to those parts were Messrs. Kam, Bruckner and Supper. The two former are still alive; Mr. Bruckner has gone over to the Baptist missionary society. The principal station was begun at Amboyna, a most delightful island, with a numerous population, who were partially Christians The stations at Samarang and Batavia were only temporary, and have long ago been relinquished.

As the Dutch government were very anxious to promote the spread of Christianity in the Molucca islands, new laborers came out and were stationed on Booroo, Ceram, Banda, and Ternate. At all these islands there were then a few Christians, the number of which, since the arrival of the missionaries, has considerably increased.

A Mr. Le Brun, an excellent young man, was stationed at Timor, and gained by his unwearied labors many hearts for the Saviour. He extended his exertions to the neighboring islands, Rotty and Letty. As the Lord blessed his exertions, the society established new stations upon some of the neighboring islands; among which Letty and Moa are the most prominent.

Mr. Hellendoorn, the missionary at Menado, on the northeast coast of the island of Celebes, has, lately, been very successful in the establishment of schools, and in increasing the number of converts; in consequence of which, the society has sent an additional number of laborers, to strengthen and extend the mission in that quarter. The society has, likewise, a station at Rhio, and intends to establish another on Sumatra.

There are several thousand Christians at the Molucca stations. Schools have lately been opened, churches established, and chapels built. Though a great part of the converts are only nominal Christians, there are many amongst them, who adore their Saviour in spirit and in truth. The difficulties of spreading Christianity on these islands are, perhaps, as great if not greater than on the islands of the Pacific ocean. Some of the tribes, and among them the Alfoors, are fully as savage as the inhabitants of New-California. Nevertheless, Christian congregations exist amongst them, and schools also have long since been established.

At a future time, I hope to give you a more particular account, while I remain, &c.

Mr. Wolff's *proposed visit to China.*—The Calcutta Courier announces the arrival at Simla, the late residence of the governor-general of India, of Wolff, the converted German Jew; who proposes entering China, by way of Tibet, in search of the descendants of Israel. He has forced his way, in a very extraordinary manner, overland, to his present station; and,—unless he be cut off by a natural death, under great privations,—or by a violent one by the hands of his fellow-men,—his appearance in Canton is by no means impossible.

Siberia.—From an address of the Rev. William Swan, before the London Missionary Society, we learn, that the Scriptures are now translated into the Mongolian language.—which is "spoken and read (for the books in that language are numerous) from the shores of the Baikal to the gates of Peking."

Mr. Swan has spent about fourteen years in Siberia, associated with Messrs. Yuille and Stallybrass. They have three stations *viz.* Selinginsk, Khodon, and Ona; where they preach the word, and are instructing a small number of youths.

A century ago, Mr. Swan says, there was not, in those parts of Siberia where he has been for several years, one priest, properly so called, and not one heathen temple; but *now* there are nearly twenty temples, to which are attached 4000 priests of Budha.

Port of Canton. The American Seamen's Friend Society, as we learn by their 'Magazine.' have resolved to extend their operations; and have appointed three gentlemen to chaplaincies in foreign ports; *viz.* Rev. John Diell, to the port of Honolulu, Oahu; Rev. F. S. Mines, to the port of Marseilles; and the Rev. Edwin Stevens, to the port of Canton. Mr. Stevens embarked at Philadelphia, on board the ship Morrison, about the last of June, and arrived in China on the 24th instant, after a voyage of 119 days. The ships at Whampoa now are

Brit. 25; Seamen about 1700;
Amer. 15; Seamen about 240;
Neth. 2; Seamen about 50;

There are also at Lintin, the common anchorage for ships arriving on the coast of Canton, about 20 ships, and 900 seamen.

LITERARY NOTICE.

San tsze ko, suh keae, "*Songs of three characters, with colloquial explanations,*" *or the Sacred Edict in rhyme.* 16*mo.* 38 *leaves.* 1816.

This little book was composed and printed under the reign of the late emperor Keäking. The edition before us was prepared,—in imitation of the celebrated school book, called the *San tsze King*, or "Trimetrical Classic,"—by Le Laechang, magistrate of the mountaineer district of Leënshan, in Canton province; and was chiefly intended for the use of the *Yaou* tribes under his jurisdiction.

The *Shing Yu*, or Sacred Edict,—the foundation of the little book before us,—has obtained considerable note among European sinologues, from the able translation given of it by the late Dr. Milne of Malacca. That work is divided into sixteen sections, containing sixteen maxims of the emperor Kanghe, followed by amplifications by the emperor Yungching, and colloquial paraphrases by *Wang Yewpo*, a high officer of state.—The 'Sacred Edict in rhyme,' is in like manner divided into sixteen sections. Each section is headed by one of Kanghe's maxims, and consists of twelve stanzas or verses, of twelve characters, or four lines, each. The subject matter of these verses is chiefly taken from the paraphrase of *Wang Yewpo;* but each line consisting of but three characters the conciseness of the style often renders it almost unintelligible, without the aid of the colloquial explanation which follows each verse. This latter is written in a plain and easy style,—and generally shows very clearly the meaning of the text.

As a specimen of the work, we subjoin a translation of the first section. To make the meaning clear, it has been requisite to weave parts of the explanation into the text. But, though not closely literal, no Chinese idea has been sacrificed, nor any English one introduced, to render the translation *readable*. The Chinese begins thus.

Tun heaou te, e chung jin lun.

Mëen hwae paou,
Peih san neën;
Foo moo gan
Tang haou Teen.
&c. &c &c.

"*Be regardful of the filial and fraternal duties, in order to give importance to the human relations.*"

The parents' tender care can be dispensed,
Not till three anxious years their child they 've nursed:
A father's watchful toil, a mother's love—
E'en with high Heaven equality demand.

Let, then, the son his parents' board provide
With meat nutritious,—and from winter's cold,
With warmest silk their feeble frames defend;
Nor with their downward years his efforts cease.

When walking, let his arm their steps support;
When sitting, let him in attendance wait.
With tender care let him their comfort seek;
With fond affection all their wishes meet.

When pain and sickness do their strength impair,
Be all his fears and all his love aroused;—
Let him with quicken'd steps best medicine seek;
And the most skilled physicians' care invite.

And when, at length, the great event * doth come,
Be shroud and coffin carefully prepared.
Yea, throughout life, by offerings and prayer,
Be parents present to his rev'rent thoughts.

Ye children, who this Sacred Edict hear,
Obey its mandates, and your steps direct
Tow'rds duty's paths;—for whoso doth not thus,
How is he worthy of the name of man?

The senior brother first, the junior next,
Such is the order in which men are born;
Let then the junior, with sincere respect,
Obey the sage's rule,—the lower station keep.

Let him, in walking, to the elder yield,
At festive boards, to th' elder give first place;
Whether at home he stay, or walk abroad,
Ne'er let him treat the elder with neglect.

Should some slight cause occasion angry strife,
Let each recal his thoughts once and again;
Nor act till ev'ry point he thrice hath turned;
Remembering whence they both at first have sprung.

* This expression is used emphatically for a parent's decease, which "is the greatest event of a man's life."

'Though, like two twigs which from one stem diverge,
Their growth perhaps doth tend tow'rd different points;
Yet search unto the roof, they still are joined;
One sap pervades the twigs,—one blood the brothers' veins.

In boyish sports, how often have they joined!
Or played together round their parents' knee!
And now, when old, shall love quick turn to hate,
While but few days are left them yet to love?

Hear, then, this Sacred Edict and obey,
Leave ev'ry unkind thought; what's past forget;
While singing of fraternal union's joys,
Remember that there 's pleasure yet behind.

JOURNAL OF OCCURRENCES.

The Rebellion of the Yaou-jin and their Chinese associates is at an end. Two or three hundred boats, it is said, have gone to Leënchow to bring back the troops; and the imperial commissioners, Hengan and Hoo-sung-ih, have returned to Peking, with additional honors.

Hengan, who is said to have more influence with "the one man who rules the world," than any other courtier, has reported to his majesty a long series of victories in daily skirmishes with the rebels; stating, also, that more than one half of the mountain tribes have begged to be allowed to surrender, and to give up their leaders and their arms.

It is stated that Hengan and his colleague ordered the judge *Yang Chinlin*, to send forth among the mountaineers, a proclamation, that imperial legates had arrived; that troops were gathering like stormy clouds; and that, from all the provinces, large levies of veteran troops were pouring in, and would certainly, in the event of further resistance, wash like a deluge the whole population from the face of the earth;—or, to change the figure, *would* burn them up, indiscriminately—good and bad—whether precious gems or common stones, &c., &c.

The judge addressed the people like a friend, calling upon them to save themselves. The commissioners feigned perfect ignorance of the whole; and while the highlanders were treating, the imperialists were plotting and straining every nerve to effect their destruction.

The commissioners state, that their endeavor had been, in obedience to an imperial order, to scatter auxiliaries, and soothe principals,—to divide and conquer. The immense army of the manifesto, gathering like clouds from all the provinces, and covering the heavens with darkness, consisted of 3000 men ordered from Hookwang!

Hengan says, many of the tribes submitted even on the terms he proposed, *viz.* the Mantchou tonsure, together with depriving the ears of the rings commonly worn by the mountaineers. At the date of the memorial, from which we have collected these statements, Hengan supposed "ten days would be sufficient to shut up the affair, and close further proceedings. So it has proved.

On the 15th instant, the imperial commissioners received a dispatch from the emperor, approving of their proceedings, but degrading governor Le. Peacock's feathers, rings, &c., in profusion, have been sent down for the meritorious; among whom we observe the name of Ko Tse-tsin, who was lately at Macao, as the "Casa branca Mandarine,"—the hae-fang tungche, or guardian of the coast. This little man, is by descent, one of the Yaou-jin, lately in rebellion; and governor Le sent him up, expressly to do the needful. His death had been reported, but the report now appears to have been untrue.

Two legal judges, Yang and King, sent up to the highlands, have so acted that their merits and demerits *balanced* each other; therefore the commissionerr requested that they might be passed over.

Thus the war has ended as almost all wars do—in Europe. all parties (excepting a few slain, degraded, &c.,) returning to the state they were in before the war. The mountaineers have agreed to stay at home, and the imperialists have agreed not to go among the hills to extirpate them.

Governor Le, immediately after his disgrace, having delivered up to Hengan the seals of office, set out on his journey to Peking; where on his arrival, he is to be put on trial before the Hing Poo, or Tribunal of Punishments. His family left Canton for their home in *Keängse*, on the 15th instant.

The Village Tyrant.—A case which has lately excited considerable attention, and been matter of much talk in Canton, is that of Yĕ Mungche, a Peking officer, who, by his pride and profligacy, has brought himself to an untimely end. On the 27th of the 4th moon, the fooyuen Choo sat in person on his trial, and sentence of death has been passed on him, but has not yet received the imperial sanction.

Yĕ Mungche (or, as the first syllable of his name signifies, Leaf,) is now in the 44th year of his age. In his youth he was a good scholar, and rapidly rose to the highest degree of literary rank. The first and most honorable scene of literary combat, in China, takes place at Peking, in the presence of the emperor. There Leaf succeeded, and was forthwith appointed to a respectable place in the Board of Revenue; in which situation he remained some years at the capital. Two or three years ago, his mother died; and he, being thereby incapacitated, by law, from holding office for three years, returned to his native village in Tungkwan district, accompanied by a Peking servant, whom he brought with him.

Leaf, a clever man, and a treasury secretary from Peking, was a person greatly esteemed and feared in his native village. But he carried his acts of injustice in raising money by intimidation, and his acts of profligacy, on the persons of wives, daughters, and nuns, to such an extreme degree, that scores of accusers have appeared at Canton against him. His maltreatment of others to gratify his vicious propensities has caused upwards of ten suicides. We have the native details before us, but we decline entering into them minutely. The tyrant Leaf was a terror to all the neighborhood. The police-men were afraid to attack him. But an old friend of his, the Pwanyu magistrate, succeeded in betraying him. The magistrate and he were sworn brothers, that is, they had, in Chinese phrase, "exchanged cards." This magistrate went and paid his old friend a cordial visit, and said, "Brother Leaf, there are various charges against you at Canton; go with me, and let us set them to rights." Leaf immediately consented, but as soon as the worshipful magistrate had brought his friend to Canton, he sent a posse of special thief catchers from the fooyuen's office, who speedily took him into safe custody.

The Kwangchow foo magistrate, who sat on the trial, was also an old friend of Leaf's.—Leaf denied, positively, every charge, and the magistrate was unwilling to torture him. He therefore said, "Brother Leaf, I wish you would confess, for it will disgrace our whole caste to subject you to the torture." But the prisoner was obstinate. So the magistrate took his Peking servant, who, having been constantly attached to his person, knew all his wicked ways, and tortured him, till he made a most ample confession of the criminal acts of his beloved master.

Leaf was found guilty, and is now in common jail, awaiting the imperial confirmation of the sentence passed upon him. It is said that the fooyuen and judge of Canton have been intent on putting him to death; but the Board in Peking has written a letter to Choo, requesting him "to punish lightly." This has enraged the fooyuen so much, that he has written to the emperor, requesting leave to retire from his majesty's service, on the plea of old age and sickness. Whether his resignation will be accepted or not remains to be seen.

THE MARCH OF ENTERPRISE.—The other day a local magistrate reported for the fire-men of Canton, that *one* house having taken fire, it was *burnt* and *four* houses around it were *pulled down*, to prevent the flames spreading. The method was effectual, though the sacrifice was great. For this mode of operation, though in the present instance, judging after the fact, it seemed carried to an extreme, the Chinese are we believe, wholly indebted to Europeans. Formerly, the Chinese would not pull down their houses to stop the progress of fire; but they readily do so now, old custom notwithstanding.

DEATH CAUSED BY WHIPPING.—In Szechueh an officer of government has been dismissed the service and brought to trial for having caused the death of one of his attendants, by subjecting him, on two successive occasions, to the infliction of one hundred blows on the back. The man was accused of appropriating part of the price of a coffin; and of speaking impertinently to the magistrate. There was an endeavor to show that *opium smoking* caused his death, but the proof was deficient. No justice could be obtained in the province, till an appeal was made to Peking.

A THOUSAND NAMES OF BUDHA.—Some persons at Peking, and among them a Tartar soldier, have been convicted of forming a sect, whose distinguishing feature was the reciting a thousand names of Budha, and collecting money. The proceedings are pronounced worthy of the most intense detestation. Some of the leaders have been capitally punished, and the general to whose division the soldier belonged, has requested a court martial on his conduct, for not discovering the affair sooner.

PIRATES. A yushe, or censor, has reported to the emperor, respecting the lengths to which piracy is carried, all along the coast of Canton. "According to the yushe," says his majesty, "the piratical banditti have the boldness and audacity to dig up graves, and plunder the clothes of the dead; yea, even to carry away the coffins and publicly in the face of day, to extort ransoms for them. This is the case throughout the province, but particularly near the provincial city, and in the districts subordinate to the capital;—What are the local officers attending to?—Why do they sit like wooden idols; and suffer such bold-faced unfearing wickedness? Let Le and Choo command severely all their subordinates, to exert themselves sincerely and bring to strict punishment every pirate that exists, till not one is left to slip out of the net. Thus shall cruelty be eradicated, and the spirit of perverseness be torn up."

Postscript.—It has just been officially announced, that his excellency Loo, our new governor, will set out from Leënchow on the 1st of November, on his way hither. The anchäsze or judge Yang, and the Kwängheë, or commandant of the town militia, King, will precede him a few days.

Yesterday, October 30th, at about 2½ P. M., a fire broke out, and burned with great violence, in part of the western suburbs of the city, called *Sha-meen*. Being almost entirely confined to wooden houses and mat sheds (occupied by gamblers and public women), and to small boats closely crowded together, the fire spread rapidly, and in the course of two hours consumed several streets or lines of houses, besides a large number of boats We are at present wholly unprovided with details, but cannot doubt that the extent of loss has been very great.

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REVIEW.

MEMOIRS AND REMARKS, *geographical, historical, topographical, physical, natural, astronomical, mechanical, military, mercantile, political, and ecclesiastical, made in above ten years' travels through the Empire of China.* BY LEWIS LE COMTE, *jesuit; confessor to the duchess of Burgundy, and one of the French king's mathematicians. A new translation from the best Paris edition.* 1 Vol. pp. 536. London. MDCCXXXVII.

TIME is not the destroyer of truth. Some parts of Le Comte's book are of little value now,—as they were, indeed, when he wrote them,—being nothing more than complimentary addresses to ministers of state, and to lords and ladies of rank, to whom he 'communicated himself,' in a series of letters, which constitute the work before us: other parts of it, such for example, as that which contains a division of the empire into "fifteen provinces," are not applicable to the present condition of the country: much of the work, however, is exact narration of what now exists; and the period of almost a century and a half, since which time it was composed, has taken nothing from many of its most beautiful and correct descriptions of persons, places, and things which belong to the

celestial empire. The task which the "learned jesuit" undertook, in giving an account of the "new world," was arduous, and required no ordinary qualifications; in reference to it, his preface contains excellent remarks, some of which we quote, that the reader may judge if time has blunted their point.

"The business of writing voyages is not altogether so light a task as most are apt to fancy; it requires not only wit and judgment, to manage it successfully, but likewise sincerity, exactness, and a simple insinuating style; and learning besides,—for as a painter, to be a master in his art, ought to know the propriety and force of all sorts of colors, so whoever undertakes a description of the people, arts, and sciences, and religions of the new world, must have a large stock of knowledge, and, in a manner, an universal genius. That is not all neither; he must have been an eye-witness of most of the actions and things he reports, he must be skilled in the customs and language of the inhabitants, he must have corresponded with those of the best fashion among them, and been frequently in conversation with their principal officers; in a word, to enable him to speak with certainty and assurance of the riches, beauty, and strength of an empire, he must have taken an actual survey of the multitude of its subjects, the number and situation of the cities, the extent of its provinces, and all the remarkable rarities in the country. I confess, indeed, this is something more laborious and expensive than to frequent the company of the virtuosi at home, or supinely tumble over the history of the world by the fire-side; and yet, after so much fatigue, travelers of all men are the least esteemed upon the force of their writings.

"There is a set of idle people that amuse themselves with what passes daily before their eyes, and are little affected with news from remote parts of the globe. 'Tis grown a maxim with others to

reject all foreign stories for fables; these value themselves upon their incredulity, and are such strict friends to truth, that they never acknowledge any. Another sort, again, throw away a book of this kind for a miracle, or some extraordinary accident, anything out of the way (beyond their common prejudices), that they find in it, as though nature, having exhausted all her treasures upon our portion of the earth, could produce nothing uncommon elsewhere; or as though God's power were more limited in the new eastern churches than among us.

"And some there are that run directly counter to these, who inquire after nothing but wonders, satisfied only with what raises their admiration; they think all that's natural flat and insipid, and if they are not roused up with astonishing adventures, and continual prodigies, drop asleep over the best penned relation: now to humor such creatures, one had need to cast the world into a new figure, and give mankind other shapes."

Few individuals ever enjoyed better opportunities of acquaintance with China than Le Comte. It having been his "business to run over all China," where, from province to province, and from city to city, in the course of five years he traveled above two thousand leagues, he was an eye-witness of almost all the scenes he describes. Besides, his extensive learning and erudition give him additional claim to be admitted as a competent witness in regard to the affairs of which he treats. Our object, in taking up this work is not either to extol it, or to rate its author, or the community to which he belongs; but to select from it such narrations, and accompany them with such remarks, as shall serve to illustrate the present condition of the country and its inhabitants.

Le Comte and five other jesuits left France for China, early in the year 1685. They were all sent out by the command of the king, and in the

character of his majesty's mathematicians, that, by teaching these sciences, they might take occasion to promote the gospel. They sailed in the same ship with F. Chaumont, who was sent by his majesty, on an extraordinary embassy, to the court of Siam. Arriving there, four of their number immediately took ship for Macao, one returned to France, for "a recruit of missionaries and mathematicians" for Siam, and the other, our author, took up his abode "in a convent of talapoins;" but when his friends, who had sailed for Macao, and had been shipwrecked, returned to re-embark, he resolved to quit the convent, and to go on to China with them. Accordingly, on the 17th of June, 1687, they all sailed for Ningpo, "on board a small Chinese vessel."

Nearly everything connected with their voyage, the rude junk, the narrow cabin, disorder among the sailors, idolatry, &c., was exactly like what was observed a hundred and forty-four years afterwards, as described in the journal we have already published. There is a notable difference, however, in two particulars;—in the first case, no *opium scenes* were exhibited; and in the latter, no attempts were made to work miracles. Le Comte speaks of the "Typhon, than which nothing is more terrible in the seas of China and Japan;" and also of the frightful appearance of an "infinite number of rocks and desert islands, through which they were obliged to pass;" and of channels "so narrow, as not to exceed ten paces in breadth," and of "a pretty wide bay, in which the Chinese observe a profound silence, for fear of disturbing a neighboring dragon." As our author has not given us the names of these places, we are unable to determine their exact situation; it is certain, however, that they are north of Canton, and are, perhaps, the identical places which the Arabians called the gates of China;—if so, their *Canfu is not Canton*, as has been generally supposed.

We shall have occasion to refer to and remark on this subject at another time.

One hundred and six years before the arrival of Le Comte and his coadjutors, "the missionaries of the society of *Jesus* had carried the light of the Christian faith into China;" and only two years had elapsed, since Kanghe had thrown open the ports of his empire to all commercial nations, and permitted the exercise of a *free trade* to his own vassals;* besides, Père Verbiest, president of the Tribunal of Mathematics, and the friend and tutor of the autocrat, had obtained from his majesty permission for the five new missionaries to enter the country; but nowithstanding all these considerations, and the fact also that Louis the fourteenth, in his "zeal for the propagation of the faith, not only honored these fathers with the title of his mathematicians, but "gratified" them with settled salaries and magnificent presents, yet still Le Comte and his companions had no small difficulty in gaining admission into the land of the "infidels." We will give his own narration of this matter.

"It was with transporting joy we reached that land, in which we had, during so many years, ardently desired to preach the gospel. The sight of it inspired us with an unusual zeal, and the joy of viewing that happy soil, which so many good men had consecrated by their labors, we thought an ample amends for ours.

"However, it was not so easy to enter, though we were so near the city (of Ningpo). China is a very ceremonious country, wherein all strangers, but especially the French, have occasion for a good stock of patience. The captain of our vessel thought fit to conceal us, and on our arrival, we were let down into the hold, where the heat, which increased the nearer we approached the land, and several other inconveniences, rendered our condition almost insupportable. But, in spite of all precaution, we were discovered; and an officer of the customs spied us, and, having taken an account of the ship's cargo, set a man in her, and withdrew to inform his master. This mandarin, who holds his commission immediately from court,

* See Contribution to an Historical Sketch of the Portuguese settlements in China. By A. L. *Knt.*

and is therefore much respected, ordered us to be brought before him, whom we found in a large hall, assisted by his assessors, and other inferior officers; we were waited on thither by a multitude of people, who are there more curious of seeing an European, than we should be here of viewing a Chinese.

"No sooner were we entered, but we were admonished to kneel, and bow our heads nine times to the ground, that being the custom in those parts of doing obeisance to the prime mandarin, who, in that quality, represents the emperor's person. His countenance was very severe, bearing a gravity that challenged veneration, and a dread, which increased at the sight of his executioners, who, like Roman lictors, attended with chains and great sticks, in a readiness to bind and cudgel whom his mandarinship pleased."

After a good deal of delay and vexation, caused by the commissioner of customs, and 'the viceroy, who bore as great a love to their money as he did hatred to their belief,' they were at length, with their "several bales of books, images, and mathematical instruments," on their way to Peking, where they arrived on the 8th of February, 1688. They were scarcely in sight of the capital, when they received the news of father Verbiest's death; and on entering the city they found the court in mourning for the empress dowager. When twenty-seven days were passed, during which the laws obliged the emperor to a "close mourning," he immediately sent a messenger to welcome the strangers; and arrangements were soon made for an introduction to his majesty, which Le Comte thus describes;

"After a quarter of an hour's walk, (through the outer courts of the palace,) we at length, came to the emperor's apartment. The entrance was not very splendid, but the antichamber was adorned with sculptures, gildings, and marble, whose neatness and workmanship were more valuable than the richness of the stuff. As for the presence-chamber, the second mourning not being over, it was still disrobed of all its ornaments, and could boast of none but the sovereign's person, who sat after the Tartar's custom, on a table or sopha raised three feet from the ground, and covered with a plain white carpet, which took up the whole breadth of the room. There lay by him some books, ink, and pencils; he was clothed with

a black satin vest, furred with sable; and a row of young eunuchs plainly habited, and unarmed, stood on each hand close legged, and with their arms extended downward along their sides; which is looked upon there as the most respectful posture.

"In that state, the most modest that even a private man could have appeared in, did he choose to be seen by us, desiring we should observe his dutifulness to the empress his departed mother, and the grief he conceived at her death, rather than the state and grandeur he is usually attended with.

"Being come to the door, we hastened with no little speed (for such is the custom), till we came to the end of the chamber opposite to the emperor. Then all abreast we stood some time, in the same posture the eunuchs were in. Next we fell on our knees, and having joined our hands, and lifted them up to our heads, so that our arms and elbows were at the same height, we bowed thrice to the ground, and then stood again as before. The same prostration was repeated a second time, and again a third, when we were ordered to come forward, and kneel before his majesty.

"The gracious prince, whose condescension I cannot enough admire, having inquired of us of the grandeur and present state of France, the length and dangers of our voyage, and the manner of our treatment by the mandarins: *Well*, said he, *see if I can add any new favor to those I have already conferred upon you? Is there anything you would desire of me? You may freely ask it.* We returned him humble thanks, and begged he would permit us, as a token of our sincere gratitude, to lift up each day of our lives our hands to heaven, to procure to his royal person, and to his empire, the blessing of the true God, who alone can make princes truly happy. He seemed well pleased with our answer, and permitted us to withdraw, which is performed, without any ceremony. The great respect and dread, which the presence of the most potent monarch in Asia inspired us with, did not yet awe us so far, but that we took a full view of his person. Indeed, lest our too great freedom herein should prove a crime, (for in what concerns the emperor of China, the least mistake is such,) we had first obtained his leave.

"He was something above the middle stature, more corpulent than what in Europe we reckon handsome; yet somewhat more slender than a Chinese would wish to be; full visaged, disfigured with the small pox, had a broad forehead, little eyes, and a small nose after the Chinese fashion; his mouth was well made, and the lower part of his face very agreeable. In fine, though he bears no great majesty in his looks, yet they show abundance of good nature, and his ways and actions have something of the prince in them, and show him to be such."

Arrangements had already been made, with the consent and approbation of the emperor, that two

of the five new missionaries should stay at court, while the other three should go into the country. Le Comte was among the latter number, which gave him the opportunity of traveling six thousand miles, "up and down, through almost all the provinces." One cannot imagine, he says, what care the Chinese take to make their roads convenient; their posts are as well regulated for the conveyance of [official] letters, and you may travel as safely, as in Europe. All this, doubtless, was true in the time of Kanghe, but must now be received with some limitation.

Towns and cities have their determinate figure; they "ought" all to be square as far as the ground on which they are built will allow, so that the gates on the four sides may answer to the cardinal points, north, south, east, and west. They "are (by old custom, the common law of the land, but not always, we believe, in fact,) divided into four parts, and those again into several smaller divisions, each of which contains ten houses, over every one of which subdivisions an officer presides, who takes notice of everything which passes in his little ward, tells the mandarin what contentions happen, what extraordinary things, what strangers come hither and go thence." This system of divisions is carried to a very considerable extent at the present day. Commencing with the provinces the series of divisions descending terminates in the fathers of families, who are responsible for the disorders and irregularities committed either by their children or servants.

Our author gives particular accounts of several of the cities of China, and describes their situation, extent, &c. He remarks at considerable length on the population of Peking, and thinks he "shall not be very wide of the truth," if he allows it to contain two millions of inhabitants. The population of China is a difficult subject, and must be reserved for a separate paper. In his account of

Nanking be gives a somewhat minute description of the celebrated porcelain pagoda, which we quote entire.

"There is without the city (and not within, as some have wrote) a house named by the Chinese "the Temple of Gratitude," (paou-gan sze,) built about 300 years ago. It is raised on a massive basis, built with brick, and surrounded with a rail of unpolished marble; there are ten or twelve steps all round it, by which you ascend to the lowermost hall, the floor of which stands one foot higher than the basis, leaving a little walk two feet wide all round it.

"The front of this hall or temple is adorned with a gallery and some pillars. The roofs (for in China there are usually two, one next to the top of the wall, and a narrower one over that) are covered with green varnished shining tiles; and the ceiling within is painted and made up of several little pieces differently wrought one within the other, which with the Chinese is no small ornament. I confess that medley of beams, joists, rafters, and pinions, is a singularity which surprises us because we must needs judge that such a work was not done without great expense; but to speak truth, it proceeds only from the ignorance of their workmen, who never could find out that noble simplicity, in which consists both the strength and beauty of our buildings.

"This hall has no light but what comes in at the doors, of which there are three very large ones that give admittance into the tower I speak of, which is part of this temple. It is of an octangular figure, about 40 feet broad, so that each side is 15 feet wide. A wall in the like form is built round it, at two fathoms and a half distance, and, being moderately high, supports the one side of the pent-house, which issues from the tower, and thus makes a pretty kind of gallery. The tower is nine stories high, each story being adorned with a cornish three feet wide at the bottom of windows, and distinguished by little pent-houses like the former, but narrower, and (like the tower itself) decreasing in breadth as they increase in height.

"The wall is, at the bottom, at least 12 feet thick, and above eight and a half at the top, cased with Chinaware laid flat-wise; for though the weather has something impaired its beauty, there is yet enough remaining to show that it is real Chinaware, though of the coarser sort, since it is impossible that bricks could have retained that lustre above 300 years. The stair-case within is narrow and troublesome, the steps being very high. Each story is made up of thick pieces of timber laid cross-wise, and on them a floor, the ceiling of each room being beautified with paintings, if such paintings as their's can be called a beauty. The walls of the upper rooms beat

several small niches full of carved idols, which make a pretty kind of checker. The whole work is gilt, and looks like carved stone or marble; but I believe it to be only brick, for the Chinese are very skillful in stamping all kinds of ornaments on it, which through the fineness of their sifted mold becomes more easy to them than to us.

"The first floor is the most lofty, but the rest are of an equal height. I have told the steps, which are 190 in number, being almost all ten large inches high, having measured them very nicely, which amounts to 158 feet. If you add to this the height of the basis, that of the ninth story, which has no steps to mount thence to the top, and the cupola, the sum will be at least *two hundred* feet in height from the ground. This cupola is none of the least ornaments of that building, being, as it were, an extraordinary thick mast or may-pole, which, from the floor of the eighth story, rises above thirty feet higher than the top of the tower. Round it a great piece of iron runs in a spiral line, several feet distant from the pole, so that it looks like a hollow cave, on the top of which is placed a large golden ball. This it is that the Chinese call the porcelain tower, and which some Europeans would name the brick one. Whatever it may be made of, it is undoubtedly the best contrived and noblest structure of all the east. From its top you have a prospect of the whole city, and especially of the mountain on which stands the observatory, which lies a good league north-east and by east from it."

This long description of the porcelain tower (Lew-le tă), together with what we have already given in preceding pages,* affords a pretty correct account of the Chinese *tă*, or pagoda.—In connection with the above description Le Comte tells us about some "big bells," in Peking, cast near three hundred years ago, weighing 120,000 *lbs.* each. This, he owns, is surprising, and could scarce be believed, had we not father Verbiest's word for it, who himself has exactly measured them. Bells of a moderate size are very common in the large cities of China. They are not excellent in their kind; are never, we believe, worked with the wheel and axle; and their clappers are of wood instead of iron. They are used in temples to arouse the attention of "the sleeping gods," or to call together the priests; and in the

* See pp. 167 and 221.

city watch-houses they are employed to distinguish the five watches of the night; and, if need be, to sound the alarm when fires break out, or thieves and robbers are discovered.

Of the natural features of the country, our author says but little; he was pleased with the pleasant champaign provinces of the south; and deligh d with the bolder and more rugged scenery of the north, than which, "the Alps and Pyrenees are much more passable; and one may properly say f China, that where it is fine, nothing in the world is finer; and, when it ceases to be so, nothing is more horrid and frightful." China, he says, like all other countries, is divided into hills and plains, and the nature of the soil is different, according to its particular situation! The northern and western provinces bear wheat, barley, several kinds of millet, *tobacco*, peas, &c.; those of the south abound in rice. Pears, peaches, apples, apricots, figs, grapes of all kinds, pomegranates, walnuts, chestnuts, and a great many other fruits, grow here as in Europe; but generally speaking, they are "not near so good as *ours*." Of "Thee" and "Gin sem" (tea and ginseng) he gives us no marvelous accounts. But the tallow tree, is "prodigious." "It is about the height of our cherry tree, the branches are crooked, the leaves shaped like a heart, of a lively brisk red, its bark smooth, the trunk short, and the head round and very thick. The fruit is inclosed within a rind divided into three segments, which open when it is ripe, and discover three white kernels of the big ness of a small nut. (And then) the wonder is, that this kernel has all the qualities of tallow; its odor, color, and consistency; and they also make candles of it, mixing only a little oil when they melt it to make the stuff more pliant."

Le Comte touches lightly on the husbandry of the Chinese; describes briefly their "big ships" and huge barques; does not admire very much their art of navigation; but thinks their "knack" of

sailing upon torrents, somewhat wonderful and incredible. They do not row their ordinary barques, he says, after the European manner, but they fasten a kind of long oar to the poop, nearer one side of the barque than to the other, which they make use of as the fish does his tail, thrusting it out, and pulling it to them again, without ever lifting it above the water. This use of the oar, or *scull*, is admirable, and prevails in every part of China.

The Chinese are masters in the "matter of fishing." Their rivers, lakes, and seas, abound with scaly tribes; and besides the line, nets, and ordinary instruments for taking them, they have two ways of fishing, which seemed to our author very singular and odd.

"The first is practiced in the night; when it is moon-shine; they have two very long, strait boats, upon the sides of which they nail, from one end to the other, a board about two feet broad, upon which they have rubbed white varnish, very smooth and shining; this plank is inclined outward, and almost toucheth the surface of the water. That it may serve their turn it is requisite to turn it towards the moon-shine, to the end that the reflection of the moon may increase its brightness; the fish playing and sporting, and mistaking the color of the plank for that of the water, jerk out that way, and tumble before they are aware, either upon the plank or into the boat, so that the fisherman almost without taking any pains, hath in a little time his small barque quite full.

"The second manner of fishing is yet more pleasant. They breed, in divers provinces, cormorants, which they order and manage as we do dogs, or even as we do hawks for the game; one fisherman can very easily look after an hundred; he keeps them perched upon the sides of his boat, quiet, and waiting patiently for orders, till they are come at the place designed for fishing; then, at the very first signal that is given them, each takes its flight, and flies towards the way that is assigned it. 'Tis a very pleasant thing to behold how they divide among them the whole breadth of the river, or of the lake; they seek up and down, they dive, and come and go upon the water an hundred times, till they have spied their prey; then do they seize it with their beak, and immediately bring it to their master. When the fish is too big, they help one another interchangeably, one takes it by the tail, another by the head, and go after that manner to the boat; the men hold out long oars to them, upon which they perch themselves with their fish, and they suffer the fishermen to take the prey from

them, that they may go and seek for another. When they are weary, they let them rest a while, but give them nothing to eat till the fishing is over; during which time, the throat is tied with a small cord, for fear they should swallow the little fish, and when they have filled their bellies, refuse to work longer."

That the Chinese language is perfectly unique is a fact, perhaps, no one would care to call in question; but that "everything therein is mysterious," will be admitted only by those who can find mysteries in everything. Le Comte seems to have understood pretty well the difficulties of the language, and was not wholly insensible to its excellencies; his remarks, however, on this subject are not accurate; and we "shall not be very wide of the truth," if we say the same also of his remarks concerning the books and learning of the Chinese. He questions their excellence in mathematics, but yields them the palm in judicial astrology, because they "have a knack of lying handsomely, which no nation can dispute with China." He can hardly endure their physicians, and thinks the most dangerous disorder in the land is, that every body is admitted to practice physic. In a word, he judges them mean proficients in the sciences, but allows them to succeed much better in the arts.

The French king's mathematician was a very correct observer of the manners, customs, and character of the Chinese. He avers that, as among other people, avarice, ambition, and pleasure go a great way in all their transactions. They cozen and cheat in traffic; injustice reigns in sovereign courts; intrigues busy both princes and courtiers; and "the desire of getting, torments them continually, and makes them discover a thousand ways of gaining, that would not naturally come into their heads." Moreover they are dexterous, laborious, and "curious to find out the inventions and contrivances of other nations, and very apt (in a *very* few particulars only) to imitate them."

In point of morals, Le Comte regards the Chinese as having greatly degenerated. In olden times they were far more sincere, honest, and less corrupted than at present; "they were the wisest people of the universe." Their moral principles, their political rules, and their maxims of good policy, "are as it were the very soul of their government," and afford a marked distinction between the Chinese and other men! The degeneracy of the Chinese is admitted by all; but we cannot go along with our author, when he declars China to be happier in its foundation than any other nation under the sun; and asserts, that for two thousand years after their origin as a nation, the Chinese had the knowledge of the true God, and practiced the most pure morality.

To the priests of Taou and Budha, the jesuit gives no quarters. These "wretches" by their hypocritical practices abuse the credulous, and "get money out of them by magical arts, secret thefts, horrible murders, and a thousand detestable abominations, which modesty will not let me mention here." In this judgment multitudes of Chinese concur; but when he goes on to affirm that the Chinese have never *deified* their sage, and that the honors which they pay to Confucius "are not divine worship," millions of this people will dissent from him, and protest against his declaration. If the Chinese pay divine honors to any being in heaven, or on earth, or under the earth, it is to Confucius; to him they offer prayers and sacrifices; and him too they worship and adore. It is a very prevailing opinion among the Chinese, also that in morals, their nation has greatly degenerated, and still continues to grow worse and worse; this opinion is correct, and most evidently so in reference to their religionists.

The jesuits, while they remained in this country always kept a watchful eye on the policy and government of the Chinese. With this subject Le

Comte shows himself to be well acquainted, and he writes learnedly upon it, expatiating on the functions of the emperor and his ministers, on the modes of punishment, on the revenue system, army, &c.

The emperor's authority is absolute, "and the good or ill fortune of his subjects is owing wholly to him." All officers and places of power, kings and princes "of the blood," and the *gods* too, as well as men, are subject to his will. Nor does the grave itself put an end to his power over his subjects, whom when dead, "he either disgraces or honors (as much as if they were alive), when he hath a mind either to reward or punish themselves or their families. He makes some, after their decease, dukes; others counts; and confers upon them several other titles, which our language knows no names for. He may canonize them as saints, or, as they speak, may make them naked spirits. Sometimes he builds them temples, and if their ministry hath been very beneficial, or their virtues very eminent, he commands the people to honor them as gods."—His authority extends to language also, and *custom*, which even the Greek and Roman powers could never subdue, "is submissive and humble in China, and is content to alter and give way when the emperor commands." He can "abolish" any characters or phrases already received, or bring any new ones into use at his pleasure.

But though the emperor is clothed with such unlimited power, still there are considerations which will influence him "to govern by justice and not by passion." The most noticeable of these is this, that certain officers may tell the emperor of his faults, provided it be in such a submissive manner, and with that veneration and respect which are due to him. This is often done; and the emperor himself sometimes, as was the case last summer, issues a proclamation, inviting plain statements of opinion, and details of abuses.

The emperor delegates much of his authority to high courts and officers in the capital, and to governors and other magistrates in the provinces. To these, other courts and officers are subject; yet all, both high and low, are dependent on the will of the sovereign. The governors of provinces are kept in check, by other officers appointed from Peking; by the right which the people enjoy of petitioning the emperor in person; by spies, which the emperor "disperses up and down" through the provinces, to ascertain the conduct of his viceroys.

"They have still a further means to oblige the viceroys, and other governors, to a strict care of their charge, which expedient I do not believe any government or kingdom, though never so severe, did ever yet make use of. It is this, every governor is obliged from time to time, with all humility and sincerity, to own and acknowledge the secret or public faults committed by himself in his administration, and to send the account in writing up to court. This is a more troublesome business to comply with, than one readily imagines; for on one side it is an uneasy thing to accuse ourselves of those things which we know will be punished by the emperor, though mildly. On the other side, it is more dangerous to dissemble them; for, if by chance they are accused of them in the inspector's advertisement, the least fault, which the mandarin shall have concealed, will be big enough to turn him out of his ministry. So that the best way is to make a sincere confession of one's faults, and to purchase a pardon for them by money, which in China has the virtue of blotting out all crimes; which remedy, notwithstanding, is no small punishment for a Chinese; the fear of such a punishment makes him, oftentimes, exceeding circumspect and careful, and sometimes even virtuous against his own inclinations."

Le Comte says the Chinese soldiers continue, as they always were, soft, effeminate, and enemies of labor. Concerning the Tartars, Kanghe, "who says nothing but what is proper, as he does nothing but what is great," gave this short account: *They are good soldiers when opposed to bad ones, but bad when opposed to good ones.*—Punishments hold a very prominent place in the policy of the Chinese; for as they are liberal in their rewards, so they are severe in their punishments.

Capital punishment is inflicted by decapitation, by strangulation, and by cutting the victim into "ten thousand pieces." The most usual punishment is the bastinado on the back; when they receive but forty or fifty blows, they call this a "fatherly correction." This punishment is not accounted very scandalous; and after it is inflicted, "the criminal must fall on his knees before the judge, and, if able, bow three times to the ground, and give him humble thanks for taking this care of his education."

The introduction and progress of the Christian religion in China, the manner in which it was promulgated, and the support given to it by an imperial edict, are among the last and most interesting topics upon which our author remarks. He reviews, briefly, the accounts of St. Thomas, and the Nestorians—who are "*believed*" to have first introduced Christianity into China,—and then passes on to eulogize the great leader of the Jesuits, who, on his way to China, died at the isle of Sancian in the year 1552. According to Le Comte's account, even Moses was not more desirous of entering the Holy Land, than was St. Xavier to carry the treasures of the gospel into China. "Moses' death was a punishment to him for his lack of faith; St. Xavier's seems to have been a reward for the abundance of his." It was he, who established upon a solid foundation all the missions in the Indies, and encouraged his brethren to attempt the conversion of China. Roger, Pasio, and Ricci, the indefatigable sons of Loyola, carried forward the enterprise of their famous leader, determined "to spend all their pains, and, if it were necessary, all their blood in this great work." We will give Le Comte's own narrative of the first endeavors of these men, in the work on which they had now entered.

"The difficulties, which the devil raised, did not discourage them. They entered one after another into the southern provinces. The novelty of their doctrine brought them auditors,

and the sanctity of their lives made those auditors have a favorable opinion of them. At first they heard them with pleasure, and afterwards with admiration. Father Ricci, above all, distinguished himself by his zeal and understanding; for he was thoroughly instructed in the customs, the religion, laws, and ceremonies of the country, all of which he had studied a long time before at Macao. He spoke their language fluently, and understood their writings perfectly; this was joined to a sweet, easy, complaisant temper, and a certain insinuating behavior, which none but himself had, which it was hard to resist; but above all, an ardor which the Holy Ghost instills into the workmen of the Lord's harvest; all this I say, got him the repute of a great man and an apostle. Not but that he met with a great many rubs in the work of God. The devil overthrew his designs more than once. He had the superstition of the people, the jealousy of the bonzes, and the ill humor of the mandarins to deal with; all which violently opposed what he was about to establish. Yet he never gave over; and God gave him perseverance, a virtue very necessary in the beginning of such enterprises as these, which always meet with opposition, and which men of the best intentions in the world sometimes let fall, discouraged for want of present success to fortify their design."

After many years of "fruitless labor," Ricci had the satisfaction of seeing "many and mighty conversions in the provinces." Mandarins opened their eyes to the light; and at length, the emperor himself received and heard the "apostle," and "was so taken with" divers European curiosities and some pictures of our Savior and the Virgin Mary, that he ordered them to be set up in an high place in his palace. This conduct of the emperor gained Ricci the goodwill of all the lords at the court; and, "in spite of the opposition of some magistrates, who, according to their custom, could never deal handsomely by a stranger, he bought an house at Peking, and gained such a foundation and establishment there, as hath been since the support of all the missions in this empire." And such was the progress of the mission, that soon several mandarins began "to preach the gospel, and there were some of them who by their zeal and understanding promoted the affairs of religion as much as the most fervent missionaries."

But it was not long before this series of "triumphs" was broken; changes, sad reverses, and hot persecutions came in quick succession. The bonzes opposed them; the mandarins plotted against them; and "some Portuguese of Macao, incensed against the Jesuits, resolved to destroy them in Chiña, although with them they destroyed the Christian religion there." Weak Christians were scandalized, and forsook "the faith." Missionaries were imprisoned, were scourged, till they "died of their torments." Amidst all these difficulties, their work still progressed; new laborers arrived; "miracles were wrought," and the number of the faithful" was increased; till, in the 31st year of Kanghe's reign, an imperial order was obtained, declaring, *that all the temples dedicated to the Lord of heaven, in what place soever they may be, ought to be preserved; and that we may safely permit all those who would honor this* God, *to enter into his temples, to offer incense to him, and to pay that worship to him, that hath hitherto been practised by the Christians according to their ancient custom; so that none may, for the time to come, presume to oppose them.*

Such was the situation of the mission when our author closed his account. The scenes which have followed in the grand drama may come under review at another time. In the perusal of the book, we have found many things to admire, some valuable hints, and a variety of sensible observations; and we cannot but regret that such opportunities, and such resources, should have been turned to so little advantage. There were, doubtless, engaged in the mission *good* men; there were certainly many zealous, devout, and sincere champions for "the faith." But the faith for which they sought was not always—we believe it was not—the faith once delivered to the saints. While some of them doubtless, sought to extend, and establish that

kingdom which is not of this world; others most evidently, sought for a far different kingdom, and by aspiring after secular power, which as ministers of Christ, they ought to have avoided, they "themselves sapped the foundations of the fabric they had erected. Intoxicated with success, they sought too much notoriety. Laying aside that humility, which had at first recommended them to notice, they betrayed a lofty and imperious spirit. They supposed the favor of the sovereign the best security for their labors." They found such "weighty reasons" against publishing a complete version of the Bible, that it seemed a "rash piece of impudence" to attempt it. Thus they built upon the sand, and their ruin was inevitable. They have fallen; and their example should serve as a beacon to warn others off from like dangers, lest they also meet a similar doom.

COMMUNICATIONS.

LABORS OF THE MISSIONARIES.*—In No. 10 of the Foreign Quarterly Review there is an article on the progress of Christianity in China, introducing a parallel in the labors of two bodies of men, between whom, neither in situation nor views, can I discover many points of similitude. While passing the highest eulogiums on the courage and perseverance of the Jesuits, in their attempts to spread the knowledge of the Christian faith, the Reviewer takes occasion to speak slightingly of similar endeavors of Protestant missionaries, as though he considered the trifling labors of the one completely overshadowed by the important results obtained by the other. It is, however, admitted by him, that the Jesuits have colored, rather highly, the pictures they have drawn of the successful results of their missions; and this, I believe, few will doubt. It may, therefore, perhaps, be well to inquire into these results, and then draw such inferences as may appear just.

* From a Correspondent.

Of all the brilliant exertions of this order, lauded as they have been, and indefatigable and sincere as they certainly were, what now remains? With the striking exception of the Paraguay missions, the whole of the regions visited by them, have relapsed into their ancient errors; and the enemy has regained the territory which seemed to be wrested from his dominion. The comparatively small number who, in China or Japan, yet call themselves Christians, or are, sometimes, so considered by European writers, have so mixed up some of the tenets of our holy religion with their own customs and modes of idolatry, that they may be said, in all but the name, to have relapsed into utter darkness. The reason of this change appears to me obvious enough: the sudden advance, and as sudden decay, of Christianity in these regions, may, I think, be traced to the simple fact that the whole of the fabric of the Jesuit missionaries was based on enthusiasm.—The gorgeous display, which always attended the outward observances of their worship, was far better calculated to attract the attention of a people, (the whole of whose ideas of a religious worship consisted of ceremonies, more barbarous, though scarcely less splendid;) than could the plain unaffected adoration of our Maker in spirit and in truth, as inculcated by the reformed religion, which exacts conviction, full and undoubted, of the doctrines it promulgates, as essentially necessary to a belief in Christianity.

These remarks will not, I trust, be deemed uncharitable towards a body of men who, as individuals, merit the highest eulogium, and whose temporising may be excused, or palliated, when we consider the obstacles they had to encounter, and the *esprit du corps* by which they were influenced, inducing them to multiply the number of their converts, trusting to Providence for the sincerity, or to their future exertions, when firmly established, for a removal of the remnants of paganism, of which they could not but disapprove. But, it must not be forgotten that the same system of proselytism, which has just been alluded to, was the grand feature of all their operations in the conquered western world; the mere avowal of the Catholic faith, without inquiry as to its sincerity, or attempt to establish more than an outward recognition of that faith, being deemed sufficient even, when such avowal was extorted by punishment, and the fear of death.

One of the points, most strongly urged by the reviewer is the superiority of the Catholic missionary on account of his being free from the incumbrance and cares of a family. Now, although the isolation of the one and his consequent independence of action, and greater freedom from control, be admitted; yet it may be, I think, a fair subject of dispute whether this very drawback, as it may at first sight appear, be not, in reality, an advantage which places the Protestant missionary at least on a level with his Catholic brethren. From

the notorious jealousy and dread of espionage, which present the most formidable obstacles to the admission of foreigners into the empire of the East, he is more exempt. In all parts of the globe, he, who, as Bacon expresses it, "has given hostages to fortune," is, necessarily, less suspected than he who comes alone, and charged only with his personal safety. If, to this, we add the less cause for jealousy or suspicion on other points, regarded by all the Orientals as of the highest importance; as, also, the total absence of political intrigue which has proved the main cause of the destruction of the labors, and in later times of the very existence, of the first mentioned powerful, ambitious, and talented body, it will, I hope, be granted that (especially in a country subject to a purely despotic government) the Protestant possesses advantages peculiarly his own.

In the remarks made by the Reviewer, in depreciation of the means and objects of the Malacca college, I look in vain, for the acumen which distinguishes many of his remarks, and for the fairness which should have guided them.

It will not be conceded that because the Institution puts forth no pompous pretensions, nor claims to success, beyond what may reasonably be anticipated, it is to be looked down on, or abandoned by those, who would think their support well bestowed, if they found its object starting into and claiming notoriety. The means by which good, however ardently desired, is to be achieved, must be taken into view; and I should be much inclined to think that more real good had been effected where *one only* had been (by early instruction well grounded and thoroughly understood) weaned from the idolatry of his country, than where numbers from enthusiasm, or a mere worldly motive, abstained, for a time, from their own miscalled acts of devotion, to go through the forms and observances of Christians, while their hearts remained unconverted. A convert, in early life, is ever the most zealous and the most sincere. If, in addition, we consider the advantages gained through his education, and the intimate knowledge of his countrymen which he, of necessity, possesses in a far greater degree than a stranger would ever hope to attain, the superiority of such an apostle to the heathen, over all others, will be manifest.

When this subject is examined fairly, in its various bearings, the prospect of ultimate success, even though that success be but gradual, will not appear so totally against the members of the Protestant church, or so comparatively unimportant, as the Foreign Quarterly Reviewer has been erroneously led to suspect, and so unhesitatingly and, I think, unadvisedly, given to the world.

THE REMARKS of our correspondent seem to us very just and candid; in most of them we entirely concur, and could wish

that, on some points, they were more extended; and we are not the less willing to give them a place in the Repository, because we suppose them to be from the pen of a member of the Catholic community.

It is some time since we read the article in the Quarterly; but if we are right in our recollection, the *real* object of the Reviewer, not indeed his ostensible one, was to detract from the missions of the Protestant churches, generally, as they are managed at the present day; and though evidently no friend to the Jesuits, or even to the Catholic community in general, yet he was willing to elevate them, if by so doing he could throw into the shade those of an opposite character. Hence he attempts a comparison where no similitude exists. He tasks himself to show up the "meritorious" achievements of the Jesuits, in carrying their operations into the very heart of the Chinese empire, and of "preaching the gospel in the very teeth of the dumb idols;" he extols the zeal and indefatigable labors of R cci, Schaal, and others, bishops and vicars; makes honorable mention of the "royal and private charity" which they enjoyed; counts the thousands and tens of thousands of their converts—*but*, concerning the history of the Protestant, "the story is soon told," or in other words, "there is nothing to say."

There is no better way to determine the value of any system, than by observing its legitimate effects, both immediate and remote. So our correspondent, in order to ascertain the true character of the Catholics in China, thinks it best to inquire into the results of their labors. From the fact that so little remains of all their works, he argues, fairly, that there was a defect in their system. This, however, should be guarded; for we might ask, what now remains of the seven churches, and of others established by the apostles themselves. In reasoning on this subject we should keep constantly in mind, that man in his present fallen state, is always, until "created anew," inclined to depart from God. But this touches only *a part* of the difficulty. Why have not England and Scotland relapsed? The gospel once had no better footing in the British Isles than in China; and with intellectual furniture, and every kind of apparatus for the multiplication and extension of knowledge, men were never better furnished than were the early missionaries to this country. Where then was the defect? Was the zeal of the missionaries too great? Were their advances too rapid? Were conversions more sudden and frequent than when Paul and Peter preached? The Jesuits and their coadjutors forgot that their warfare was a spiritual one,—or rather, ought to have been such; and hence they threw aside "the sword of the Spirit, which is the word of God," armed themselves with carnal weapons, and their hosts were suddenly overthrown.

We have no objection to enthusiasm in religion, any more than in mercantile, or in any other affairs; provided, nevertheless, it be of the right kind, is according to knowledge, is only

the vigorous exercise of an impassioned mind, panting for the attainment of high and noble objects, like those which concern man's immortal destiny *This* is not only allowable, but it is indispensible to great attainments. Sincerity also *is* necessary. It is not enough, however, that a man be *sincere*, as the word is often used. Paul was as sincere and as hearty before, as after his conversion; he *verily thought* himself in the right, when he was actually wrong. But all this sincerity did not render him guiltless; neither could it make the Jesuits virtuous men.

When our correspondent comes to speak of sincerity as "the plain unaffected adoration of our Maker in spirit and in truth, and of the conversion of the "heart," on the one side; and on the other, of the system of proselytism, and outward recognition of the faith prompted by fear of punishment and even death; we then have the subject in plain terms, and see not a parallel, but rather *a contrast.* We do not doubt that there were good men among the Jesuits, and those who labored with them in China; great numbers of them died for their religion; and, if among all that was wrong in their conduct and views, "we can discover spirits so pure and elevated as those of Fenelon and Pascal, we think there is great reason to believe, that the commanding features of the revealed religion, rendered doubly impressive by their novelty, might produce the most salutary effects on their converts." But they failed where *all* are in danger of failing; they failed in giving to those who were perishing for lack of vision, the *pure light* of revealed truth—the HOLY BIBLE; and, consequently, they failed to employ the best possible means for inducing their pupils and others within their influence, to exercise repentance towards God, and faith in Jesus Christ, and of establishing them on that rock that can never be moved. Had Verbiest, instead of furnishing for his majesty 300 pieces of artillery, opened the batteries of the press; had he removed the "weighty reasons" for not publishing, what *Jesus* has commanded his followers to publish, and distributed freely and extensively, through all the provinces of China, the Word of life; then, doubtless, a foundation had been laid, and a superstructure raised, more strong and enduring than the everlasting hills, against which neither imperial edicts, nor the "gates of hell" could have prevailed.

As a general rule, and one which should have but *few* exceptions, the missionary should, we think, be one who has "given hostages to fortune."—The advantage of early instructing heathen children in the Scriptures, cannot be over-rated. We pin our faith on no man's sleeve. When we recommend the Bible, we do it on the convictions of our own hearts; nevertheless we are willing to back our opinion by the testimony of such men as Bacon, and Milton, and Hale, and Boyle, and Locke, and sir William Jones.

Lord Bacon says; "There never was found, in any age of the world, either philosopher, or sect, or law, or discipline, which did so highly exalt the public good as the Christian faith."

John Milton, the immortal poet.—"There are no songs comparable to the Songs of Zion, no orations equal to those of the Prophets, and no politics like those which the Scriptures teach."

Sir Matthew Hale.—"There is no book like the Bible, for excellent wisdom, learning, and use."

The Honorable Robert Boyle.—"It is a matchless volume; it is impossible we can study it too much, or esteem it too highly."

John Locke.—To a person who asked this profound thinker, which was the shortest and surest way for a young gentleman to attain to the true knowledge of the Christian religion, in the full and just extent of it, he replied, "Let him study the Holy Scriptures, especially the New Testament; therein are contained the words of eternal life. It has God for its Author, salvation for its end, and truth, without any mixture of error, for its matter."

Sir William Jones.—The following words were written with his own hand in his Bible;—"I have carefully and regularly perused these Holy Scriptures, and am of opinion, that the volume, independently of its divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever language they may have been written."

Beyond all controversy, the Bible is the noblest instrument that can be employed, not only for moral, but for *intellectual* cultivation. For personal and national defence also, it is better than swords and ramparts. But language fails us on this subject; we can find no terms which will express the greatness of its value: and we can only say that all other books of history, philosophy, and politics, are poor indeed, and worthless in comparison with the living oracles of God.

A glory gilds the sacred page,
Majestic like the sun;
It gives a light to every age,
It gives—but borrows none.

The Hand that gave it still supplies
The gracious light and heat;
His truths upon the nations rise,
They rise, but never set.

Let everlasting thanks be thine,
For such a bright display,
As makes a world of darkness shine,
With beams of heavenly day.

THE BUDHISM OF SIAM.*—Budhism appears, of late, to have attracted, very much, the attention of scholars in Europe, Though this far extended superstition is found, in the several countries which have adopted it, under a variety of forms and local peculiarities; yet there are certain general characteristics which render it at all times easily recognizable, as originally the same, in all countries where it has prevailed. But to trace its nature from the works, almost innumerable, which have been written on Budhism, in the Bali or Pali language, is perfectly impossible: for with no religious creed has such extravagant and incomprehensible language been employed, in the delineation of its dogmas,—language which can convey to the reader's mind nothing but confusion. So long, indeed, as these voluminous writings confine themselves to the delightful regions of Magadha or South Bahar, (the birth-place of Budha,) they are intelligible; but as soon as they ascend to the celestial regions, and the Budhistic paradise,—or launch into the unfathomable depths of the metempsychosis, and the innumerable *Kalpas*, the reader is lost in a chaos of unmeaning words, or of the grossest absurdities.

The 'restorer of the peace and happiness of mankind,' in Siam is Sommona Kodom, who is said to have been born at Ceylon, or Lanka, as their sacred books call it. This individual was the founder of Budhism in Laos, Cambodia, and Siam. Whether he was a disciple of Budha himself, I have never been able to make out. His life is described as a series of the most benevolent actions;—he bestowed alms upon all who asked them; and he even went so far as to kill his own family, in order to feed the priests. Not satisfied with these outward actions, he practiced habitual mortification of his body by fasting and prayer; whereby he acquired a fame for sanctity, and great renown amongst all his cotemporaries. In consequence of this great sanctity, he obtained power to work miracles, and to assume whatever size and stature he pleased. At one time, he appeared a mighty colossus; at another, he became so diminutive as scarcely to be perceptible. Things past, present, and to come, were all open before him. With the swiftness of thought he could transport himself from one place to another. Great were his exploits,—incontrovertible his power! But, after the performance of so many great and wonderful actions, he died in a fit of anger for having eaten pork. After death, he advanced to the highest state of happiness,—*annihilation*, while at the same time he remains the great benefactor of all that moves on earth. Another Sommona Kodom is yet to come, who will perfect the work of his predecessor, and restore eternal peace; after which all will move on, in unceasing metamorphosis, till the whole be swallowed up in annihilation.

*By Rev. Charles Gutzlaff.

Such is the hero of Siamese *Budhology*. His votaries are very numerous. They have taken possession of the fat of the land. They live in a state of celibacy. Their houses, not dissimilar to cells, are built in the neighborhood of their temples or pagodas. The greater part of the day they spend in idleness; but towards evening, as the sun goes down, they assemble to recite their vespers. The dawn of the morning calls them to the exercise of their mendicant functions, when they are accompanied by their disciples, carrying a large basin for the reception of food. They stop before every house, and receive from the inmates boiled rice, vegetables, and meat. With these supplies, they hasten homewards. As the food they receive is more abundant than they themselves can consume, they feed, with the remainder, poor people and animals. Being the only instructors of youth, they usually have some boys as their pupils, who at the same time, act as their servants. The houses built for these priests, or *talapoys*, are far better even than those of the inferior nobility. Thus, while nominally they have retired from the world, and renounced its pleasures, they are in reality far more comfortable than those who continue in the exercise of worldly business, laboring for such a numerous host of idlers.

Priests are present at all the religious ceremonies of the Siamese. They also repair to the houses of individuals, to recite prayers, and to initiate children into the duties of the world—which is considered a peculiar ceremony. In all respectable families, there is, at stated periods, a species of prayer meetings, or domestic services. On these occasions, a talapoy attends to recite prayers; which he reads, in a monotonous singing tone, from a Pali work. During this time, his auditors all remain in a kneeling posture. When he perceives that they have become tired or drowsy, he ends the service, and is then regaled with food; after which the assembly disperses. But the principal duty of a talapoy is to learn the Pali language. A few only acquire such a knowledge of it as to *understand* even the easiest works which it contains. The major part are satisfied when they can *read* it fluently.

The Siamese *nuns* are generally old, decrepit females, who act as the servants of the talapoys. They are treated with very great contempt, and do not exercise any religious functions.

The vows of a talapoy are not binding. He may enter, leave, and re-enter the priesthood, at pleasure. Those, however, who have attained a high rank in the priesthood, find it difficult to leave their elevated stations, and descend again to the commonalty. On account of the great sanctity which attaches to the life of a priest, all the male population enter the priesthood for a time; nor are even the princes exempt from this duty. As may be supposed, these novices are not very exact in the performance of the duties required of them. And after having learned a little Pali, they enter again into

the world. A talapoy is not amenable to the laws. If he has committed a crime, he must be secularized, before he can be punished. Even the king is required to pay his respects to these hierarchs, and to hear their exhortations in the most humble posture.

A few of the maxims to be observed by the Siamese priesthood are here subjoined.

"Dig not the earth whereby that element is greatly insulted; which should rest undisturbed."

"Neither sit nor sleep in so high a place as that of your superiors."—The principal etiquette of the talapoys, as well as of the whole nation, is in the manner of sitting. Inferiors must crouch down before their superiors, while the latter occupy the first and most elevated seat.

"A talapoy who rides on a horse or an elephant, or who is carried in a palanquin, sins." He must avoid being burdensome to either beast or tree.

"A talapoy, who eats anything that has life, sins." Even the kernels of fruits are included in the catalogue of prohibitions. The priests themselves cannot boil rice, for the grain is said to have life. Hence it is either given to them boiled, or their servants prepare it for them.

"A talapoy, who uses shoes that cover his heels, sins." Hence they wear sandals.

"A talapoy, who does not eat with crossed legs, sins." This is their general mode of sitting, as well when reciting prayers, as when—in the state of apathy which their law directs them to attain to—they are engaged in religious contemplations.

REMARKS ON THE COREAN LANGUAGE.*—The civilization and literature of the greater part of eastern Asia originated in China. In China, first, characters were formed to express ideas; in China, sages and lawyers lived and taught; and from China, the other nations received their civil institutions. Corea, Japan, the Lewchew islands, Cochinchina, and Tungking were successively reclaimed from barbarism. When these several nations adopted the Chinese mode of writing, they introduced also the original sounds of the characters; but as their organs of spech differed widely from those of the Chinese, they were either unable to pronounce them correctly, or they confounded them with similar sounds in their own

* By Rev. Charles Gutzlaff.

language, which were more familiar to their ears. We find, therefore, a great variety in the pronunciation of the Chinese characters, among all the nations who have adopted them as their medium of writing; yet, even in this variety, there is a striking analogy with the pronunciation of the Chinese character in the court dialect, which is the true standard.

The more literature advanced, the more common the use of such phrases in the colloquial dialects became. Thus, though the spoken languages of the nations by whom Chinese characters were adopted, at first widely differed from the Chinese, yet they gradually became assimilated,—just as, by the adoption of Latin words and phrases among the barbarians who overthrew the Roman empire, their native tongue was gradually changed into a Latinized jargon or *patois*. Nevertheless, the Chinese characters, when merely read over, were unintelligible to an illiterate native, unless properly explained in his native tongue; though the sounds were not entirely foreign to his ear. Thus two languages arose, one merely expressive of the sounds of the written characters, the other expressive of the ideas uttered. For the latter, the natives of the respective countries abovenamed, invented alphabets, strictly adapted to their own organs of speech.—These general remarks apply fully to the Corean language.

Though the majority of the inhabitants know how to read the Chinese written language, they have, neverthelss, for greater convenience, adopted an alphabet suited peculiarly to their own tongue, similar in theory to the Japanese syllabic system. The formation of the alphabetic characters is extremely simple, but at the same time very ingenious.

There are fifteen general sounds or consonants; which, with their characters, are, ㄱ ka, ㄴ na, ㄷ ta, ㄹ nal, ㅁ mah, ㅂ pah, ㅅ tsa, ㅇ a, (or gna),

ㅊ tsha, ㅈ cha, ㅋ k'ha, ㅌ t'ha, ㅍ p'ha, ㅎ ha, ㅘ wa. These fifteen being joined, as initials, to the vowels and diphthongs, form a syllabary of one hundred and sixty-eight different combinations. The following are the eleven vowels viz. ㅏ a, ㅑ ya, ㅓ ö, ㅕ yö, ㅗ oh, ㅛ yoh, ㅜ oo, ㅠ yoo, ㅡ ü ㅣ e, ă. The consonants appear often to change their pronunciation considerably; and the vowels sometimes do the same, but more slightly. This is generally, if not at all times, for the sake of euphony.

The Corean language, like other languages of eastern Asia, has neither declension nor conjugation. It agrees exactly with the Chinese, so far as regards position, as a substitute for inflection. The pronunciation of the Chinese characters has been so completely mixed up with the original language of the country, that the present spoken language consists in great part of composite words, in which the words of both languages are united to express one single idea. Hence the language is extremely verbose. At first sight, it appears to differ widely from the Chinese, and to bear a greater resemblance to the Mantchou, but on nearer inspection, the reverse is found to be true. The Chinese has been so thoroughly interwoven with it, and so fully moulded according to the organs of the natives, that one may trace the meaning of whole sentences, after having been somewhat accustomed to the sounds wherewith the natives read the Chinese characters.

The resemblance between the Corean and Japanese languages is very striking. The Coreans study euphony to excess, and often omit or insert a letter to effect it. We may call the Corean a very expressive language, it is neither too harsh nor too soft. The Chinese language is sometimes unintelligible to foreigners, because it contains a great many sounds, which are only half pronounced; while the Corean is full and sonorous, and may be easily

understood. The Coreans confound, interchange, and transpose the letters *l*, *m*, *n*, and *r*. As they are a very grave people, they pronounce their language with peculiar emphasis. Their language is expressive, not on account of the great number of ideas which they can convey through this medium, for the natives are poor in thoughts, but because of its sonorous nature. We meet in it all the terms for abstract ideas which the Chinese language contains; but for many of those ideas, they have nothing more than the sound of the Chinese characters, and not an original word.

It is remarkable, that not only the Chinese, but also the nations who have received their civilization from them, have taken the utmost pains to cultivate the Chinese language. To encourage the study thereof, it has been made a duty, incumbent on all who aspire to literary honors, and thereby to office in the government, to know that language thoroughly. This sems to be no less the case in Corea, than in the other *Chinese language* nations; and hence it is that the Chinese character is so generally understood in a country which, in civilization, is far inferior to China, as it is also to Japan.

We have not been able to ascertain whether there exists, among the Coreans, a variety of dialects; this we can only *suppose* to be the case from the nature of their language. We endeavored to obtain some native books; but in this we failed; and indeed, we were not allowed even to have a sight of them. The books which have, by way of Japan, fallen into the hands of Europeans, are almost the same as the Japanese; and are interspersed with explanations of the most difficult passages.

The Coreans with whom we came in contact were acquainted with the Chinese classical books: and this seemed to be the extent of their knowledge; hence we may very safely conclude, that the Coreans possess scarcely any works, except those which they have received from China.

MISCELLANIES.

UNIVERSAL PEACE.—Mr. Editor; As you avow yourself a friend of peace; and, as you are, I trust, a soldier of the Prince of Peace; I beg leave to recommend to the perusal of your readers a sermon intended to prove, from the word of God, that a period of our world will arrive in which *Universal Peace* shall prevail among all nations. This sermon is the sixth in a volume of discourses, by the late Dr. Bogue on the Millennium. He rests his proof, of course, on the Divine Testimony. To those who object, "How can these things be?" he opposes simply this reason, "The mouth of the Lord of Hosts hath spoken it."—"They shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation; neither shall they learn war any more."

Whence come wars and fightings? From men's lusts and passions, pride, anger, covetousness, revenge, &c. But the Gospel, when understood, believed, and practiced, makes men humble, just, patient, forgiving, contented. Suppose then the principles of the gospel universal, that which is now regarded as an impossibility would follow as a natural consequence; and the class of fighting Christians would become extinct.

S. H.

ANGER, *indignation*, *hatred*, and *revenge*, are words of rather ominous import. We mean, at present to make a few remarks on the first. *Anger*—according to Locke, as quoted by Johnson—is "uneasiness or discomposure of the mind, upon the receipt of any injury, with a present purpose of revenge." The etymology of the English word *anger* is not well ascertained. Some think it from the Latin *ango*, "constrained, vexed;" or from the Greek ὀργη, meaning, "to *desire eagerly or earnestly*;" for says Theodoret, the angry person *eagerly desires* to be revenged of his enemy. Aristotle says, "*anger* is vehement desire accompanied with grief." The Stoics defined it, "a desire of punishing him who seems to have hurt us in a manner he ought not." The Latin etymologists derive their word for anger, from *urendo*, "heat and burning." The Hebrews, from breathing strongly and quickly; snuffing with the nostrils, &c.; because in *anger*, animals, both brutes and human beings, are much affected in their breathing. The

common expression in Chinese for becoming angry, *viz.*, *săng ke*, "producing breath," has the same allusion as the Hebrew, to the effects of that passion. For anger, the Chinese also use the word *noo*, which has a different allusion. According to the Imperial Dictionary, the character is composed of a *cross-bow* and *heart;* because, it says, in anger, the eyes and face are distended like a bent bow; and it is then the *heart* should regulate the passions.

Confucius in the Chung Yung, or Constant Medium, makes *noo, anger* or *displeasure*, the opposite of *he, satisfied, well-pleased.* And in this connection, *anger* is no more a vice than its opposite, being well pleased. It is in this sense that *anger* exists in *virtuous* minds. The definitions given by Locke and the Stoics describe anger in a malicious mind. And, no doubt, all the natural passions differ in their exercise according to the state of mind, whether virtuous or vicious, of the agent. Our blessed Saviour himself looked round on a number of philosophistical cavilers, with "*anger*, being *grieved* for the hardness of their hearts." (Mark 3. 5.) But *anger* is a passion so easily carried to excess, to the injury both of one's self and others, that it is very difficult to "be angry and not sin." (Eph. 4. 26.)

Some there are, indeed, who seem to think that a Christian should never be angry. Liberal sceptics especially think that he has betrayed his own cause, when he expresses displeasure or indignation against the enemies of Divine Truth. They assume that Christian meekness and humility, require the extinction of anger. They wish to treat Christianity as a mean-spirited imbecile superstition. And hence, often, instead of replying to the arguments of their Christian opponents, they begin to lecture them on their temper—their want of meekness: and, indeed, every one who is "reproved sharply,"—or even bluntly and softly—does not easily yield. Still it is the Christian's duty to be displeased with all vice and impiety, and to bear his testimony in distinct and pointed language against them. But in all this there should be no *desire of revenge.* No! far from it. The only revenge he should seek, is to see the repentance and salvation of his fellow sinners.

Dean Stanhope says, "Anger is a passion which is capable of serving excellent purposes, when managed with sobriety and discretion; and which the honor of God, the reverence due to the laws, the love of virtue, or the protection of good men, may make not only innocent, but necessary and commendable. Thus Moses was exceedingly provoked, and his 'anger waxed hot' at the molten calf which the Israelites had made, to dishonor God and themselves in the wilderness. And our blessed Saviour, the perfect pattern of meekness and patience, is said not only to have been grieved, but to have looked upon the Pharisees with anger, because of the hardness of their hearts." (Mant's Bible.)

Scott, the commentator, says on this passage,—"Our Lord's anger was not only not sinful, but it was a holy indignation, a perfectly right state of heart, and the want of it would have been a sinful defect. It would show a want of filial respect and affection, for a son to hear, without emotion, his father's character unjustly aspersed. Would it not then be a want of due reverence for God to hear his name blasphemed without feeling and expressing an indignant disapprobation?" It is here, we apprehend, that Christians are, generally, defective. They are quick enough to feel what crosses their own humors, or hurts their own persons; and are too soon made angry on such accounts; while they can witness with indifference the conduct of the wicked, or hear without indignation the language of the impious. A book that amuses in some parts, though filled with irreligion and impiety in others, will be spoken of even with complacency. In such cases the want of feeling a righteous indignation does not speak much in favor of the state of one's own heart. It is then, however, that there is the least danger of sinful anger; or, as Matthew Henry quaintly expresses it,—"The way to be angry and not sin, is to be angry with nothing but sin."

Although we have written so much in favor of anger, that has a just cause, is not carried to excess, nor continued too long; we are not insensible of the evils of an irascible temper. We quote with reverence that the Almighty is angry with the wicked every day. (Ps. 7. 11.) But yet he is *slow to anger*, and of great kindness. (Joel 2. 13.) And it is written, "He that is slow to anger is better than the mighty." (Prov. 16. 32.) "He that is soon angry dealeth foolishly." (Prov. 14. 17.) Anger resteth only in the bosom of fools." (Eccl. 7. 9.) "A bishop must not be soon angry." (Tit. 1. 7.) "Whoever is angry with his brother without a cause, is in danger of the judgment. (Math. 5. 22.)

Chinese moralists dissuade people from violent and boisterous anger,—when the face becomes "red as fire, and the mouth and tongue are loud as thunder,"—because of the evil it does to the person himself, his dignity, and his bodily health; and because of the mischief it often occasions to others. European physicians admit that the unhappy influence of anger, on the biliary and hepatic ducts, is quite surprising. Violent anger has a great tendency also to excite enormous hemorrhages, and is extremely pernicious both in men and women. The Chinese consider it injurious to the liver. And as Europeans suppose it lays the foundation of calculous concretions, so the Chinese imagine it occasions the formation of carbuncles. And, during our stay in China, we have often heard of death being the result of violent and protracted fits of anger. We would therefore conclude by saying, by all means avoid causeless anger; be not angry for slight causes; and be not "soon angry" for any cause.

RELIGIOUS INTELLIGENCE.

PENANG.—Of the religious condition of Penang, a friend who has long resided on that island, says, "it is a land of darkness, and apparently a barren waste. We have many difficulties and discouragements to meet. Satan seems to reign triumphant in the hearts of the various inhabitants around us. Nothing but the almighty power of God can make the means of grace effectual to their conversion. May the divine influence of the Holy Spirit descend in copious showers on these desolate fields, that the people who sit in the region and shadow of death may rejoice."

After giving this dark picture, our friend proceeds to notice the interest, which the government and some individuals have manifested, in the measures that have been adopted to improve the character of the native inhabitants. For about thirteen years, schools, both for Malay and Chinese children have been opened; and one of them has been kept in an idol's temple. The Holy Scriptures, as well as many other books, have been put in circulation.

The good, which foreign residents in the East may do, by countenancing and supporting schools and the circulation of books, is very great. This subject has been overlooked, and greatly neglected, though it is one of much importance. It certainly should, and we wish it might, receive greater attention.

SANDWICH ISLANDS.—The first Christian teachers, who went to the Sandwich Islands, were instructed by those who sent them forth, "to aim at nothing short of covering those islands with fruitful fields, and pleasant dwellings, and schools, and churches, and raising up the whole population to an elevated state of Christian civilization; also to introduce, and get into extended operation and influence among them, the arts, institutions, and usages of civilized life and society; above all, to convert them from their idolatries, and superstitions, and vices, to the living God." Thirteen years have not yet passed since these men entered on their labors; then, it was difficult to find a people in a lower state of degradation; they were without letters, and all the comforts of civilized life; now, they have books, schools, and written laws; churches have been built, useful arts and institutions introduced; and they are taking rank with the civilized and Christian nations of the earth.

Our latest accounts from the Isl nds are to Sept. 16th; by wh ch we learn, that the various improvements which have

been commenced, continue to progress; and that a deputation had been sent to the Marquesas, and the Society islands, with a view to promote benevolent operations there. The reinforcement arrived at the Islands on the 17th of last May; the annual meeting of the missionaries was held immediately afterwards; fifty-two were present, five only being absent. At the solemnities of the sacrament, 4000 natives were present, of whom 300 were communicants, and partook of the sacred emblems of our Lord's death. Kaahumanu, regent, died on the 5th of June; her biography, it is expected, will be published.

In regard to the charges which have been brought against the missionaries at the Sandwich and South Sea islands, by Kotzebue and others, we are glad to see the mild, candid, and completely triumphant vindication which has been published by Mr Ellis.

Bombay.—We have letters from Bombay and Belgaum to about the middle of last Aug. From one dated at the latter place, we have interesting particulars concerning the progress of truth at Poonah. Not long ago, the government would not admit missionaries into that place; and a quantity of tracts, which were sent thither for distribution, were "seized by the magistrate there, and forwarded to the government at Bombay, who wrote to the missionaries, prohibiting their sending any more. The persons, who took the tracts for distribution were marched out of Poonah under guard."

Now, there are two missionaries seated in that very place; others are at stations more in the interior; and still others, at other places in the vicinity; "and within the last two or three years several missionary tours have been taken in various directions; the tidings of salvation proclaimed in the name of the Lord Jesus, and portions of Scriptures and Tracts widely distributed. Thus the good seed of the everlasting Gospel has begun to be sown in these parts, and means are using daily, for the still more general diffusion of the knowledge of Christianity.

"It remains for us to persevere in labour, and to be earnest in prayer for a blessing from above, so that the seed may take root, spring up and bear fruit to the glory of God in the conversion and salvation of immortal souls. He who has thus opened a wide field for labors, removed every obstacle to the free communication of his Word, who has raised up and sent forth the laborers into the field, doubtless, can and will in his rich mercy, and by the power of his Spirit, cause the work to prosper. "His holy word sent forth, shall fly the spacious earth around; and every soul beneath the sky shall hear the joyful sound." —Yes; not only *hear*, but the idols shall be banished—they shall be cast away as unprofitable things. Idolatry shall be abolished, and all the inhabitants of the earth shall come under the dominion of Christ, and unite in ascribing to him power, and glory, and crown *Him* Lord of all."

LITERARY NOTICES.

THE CATECHISM *of the Shamans; or the laws and regulations of the priesthood of Budha in China; translated from the Chinese original, with notes and illustrations.* By CHARLES FRIED. NEUMANN. 8vo. pp. 152. London; *Printed for the Oriental Translation Fund, and sold by* J. Murray, &c. 1831.

THIS work is dedicated to sir George Staunton, Bart. "with profound respect and esteem," by the translator. Sir George is, we believe, one of the most persevering patrons of Chinese literature in Great Britain. And we have heard that he is particularly attentive to continental poor scholars in general, and to sinologues in particular. Of our friend Neumann, too, we cannot but speak in the language of unaffected respect and regard: although we cannot praise him for perfect accuracy, nor yield entire submission to all his German theories. We remember him very well, and always enjoyed his discursive conversation on all subjects, excepting "*peculs* and *catties*," to which he had a great aversion. We avow ourselves Neumann's friends, but that shall not prevent our telling him, and the world, (we mean the Chinese reading world—a very small portion of mankind,) what we think of his "Catechism."

In the first place, we object that he has not told us what in the original, is the name of the book he has translated. We looked over his pamphlet, as critics do, once, and again, and a third time, and after all could find no native name to his catechism. We found, very easily, what he calls "The Breviary of the Shamans," because he gave the name of it both in Chinese and English, "*Sha mun Jih jung*;"—but here, as well as in many other places, he is careless and erroneous in his Chinese spelling; his *jung*, should be *yung*; and in other places, his *chung* should be *chwang*, &c., &c. However these are little faults. We have, by search found out his original, the name of which is *Sha-me leuh-e, yaou leŏ*, "an Epitome of the most important prohibitions and regulations for Shamans." Our copy is the Chung kan, a new edition; and it contains, *tsăng choo yuen ke so yen*— "additional comments, with minute explanations of the causes and rise of things" (or phrases).

This is probably the same edition that the Professor had; but why he has called the *ten* prohibitory precepts, and *twenty-four* regulations for personal

conduct,—intended, as is said in the book itself, to give dignity and inspire respect,—"*A Catechism*," we do not know. There is nothing of the catechetical form in the composition. Indeed, we have never seen that form used in any Chinese book. The ten precepts in Mr. N.'s translation are thus arranged.

1. Thou shalt not kill any living creature.
2. Thou shalt not steal.
3. Thou shalt not be lewd.
4. Thou shalt not do wrong by thy mouth.
5. Thou shalt not drink strong liquors.
6. Thou shall not perfume the hair on the top of thy head; thou shalt not paint thy body.
7. Thou shalt not behold or hear songs, and pantomimes, and plays; nor shalt thou perform thyself.
8. Thou shalt not sit or lie on a high and large couch.
9. Thou shalt not eat after the time.
10. Thou shalt not have in thy private possession either a metal figure (an idol), or gold, or silver, or any valuable thing.

Such is the decalogue of the Shamans! The original expressions are more simple than the translation of Mr. N. He has, unnecessarily, added *thou* to each interdict to make it read like the Decalogue of Moses: as in other places, he very erroneously applies Christ... to what differs mate... Christian sense, ...ler-

standing, and throws dust in the eyes of others, to give color to his own sceptical theories; such as that, all religions are alike; and to the philosopher all are equally untrue. In this way he uses Scripture, church, clergy, &c.; and says first, that Budhism is like Roman Catholicism; and next, that it is the Lutheranism of the Hindoo church; whilst another Indian sect is its Calvinism; and a third its Socinianism. He might, with as much philosophical accuracy, say that every brute biped is like man, because it has feet, and body, head, eyes, mouth, and ears;—which certainly indicate a great deal of similarity. How can a system which talks of Deity as being "*nihility*," "a something-nothing," &c., be compared to anything, either Jewish or Christian!

The Chinese wording of the first five interdicts is thus;

1. Puh sha săng, "Do not kill sentient beings."
2. Puh taou, "Do not steal."
3. Puh yin, "Do not marry."
4. Puh wang yu, "Speak not falsely."
5. Puh yin tsew, "Drink not wine."

The third interdicts to the Shamans all sexual intercourse; and these precepts are for the priests, and not for the people, therefore Mr. N.'s translation is wrong. The word he has translated *lewd* is explained as we have now given it. The Confucianists often laugh at the Buhdists for interdicting marriage; which seems to have ...duced the commentator to ...

a note, saying, that this third precept does not apply to those who live at home, in the same sense. It only interdicts those not included among wives and concubines. The fourth interdict forbids, not only saying what is false, but also all bad language calculated to corrupt or injure others; scolding, tale-bearing, &c.

The twenty-four "insipid regulations," as Mr. Neumann calls them, which form the second book of his Catechism, are divided into sections which are numbered. We subjoin the heads of the chapters,—"intended to give dignity and inspire respect."

1. Respect to be paid to the great Shamans.
2. Duties to a teacher (or gúrú).
3. On going out with a master.
4. Behavior in public, and
5. At the public table.
6. Concerning the performance of worship.
7. On hearing the law.
8. On studying the sacred Books.
9. On entering the halls of a monastery.
10. Concerning behavior, on entering the hall for worship.
11. On the transaction of business.
12. On bathing.
13. On entering a privy.
14. On sleeping.
15. On sitting round a fire.
16. On behavior in the sleeping room.
17. On visiting a nunnery.
18. On going to people's houses.
19. On begging for food.
20. On going among the multitude.
21. On going to the market,
22. In nothing, to act for one's self, but to ask permission.
23. On going to a distance, or traveling.
24. Concerning utensils and vestments.

Under these twenty-four heads or chapters are many things silly, trivial, mean, and disgusting; neither conferring dignity, nor respectability on the contrivers or performers. Such as;—you must not call a great Shaman by his name; you must not listen by stealth to a great Shaman explaining the law; you must not speak of his faults; you must not sit, but rise up when you see a great Shaman passing by; you must not enter the master's door without thrice making a noise by smacking your fingers; you shall look upon a *hoshang* priest as if you saw Budha himself; when you wash your face you must not use much water; you must not blow your nose, nor spit in a temple, in clean rooms, or on the clean ground, or in clean water; you must not laugh much; if you do laugh aloud or yawn, you must hide your mouth with your sleeve; must not form a friendship with a young Shaman boy; whenever you close your hands in prayer you must not let your ten fingers be in disorder; must not put your fingers in your nose; when hearing the law, you must not spit nor cough aloud; you must not blow the dust off the sacred books with your

breath; for in the first place, the breath stinks; and in the second place, it shows want of respect; you must not study books of divination, of physiognomy, of medicine, of drawing lots, of astronomy, of geography, of charms, of alchemy, or any magic arts; you must not study poetry; you must not take hold of sacred books with dirty hands; before sacred books you must consider yourself in the presence of Budha, and not joke or laugh.

Such is a specimen of this religion of reason, and the rules of a Shaman monastery. We will not conduct our readers to the bath, and some other places alluded to above, in the heads of chapters.

Prof. N. has, in general, given the sense of the original; we have observed a few places, however, where he has mistaken it. As for example, in page 109, on hearing the law, the original reads, *Puh tih we hwuy, ching hwuy; juh puh chuh kow*, "you must not when you don't understand, say, you do understand; and what enters the ear, (instantly) utter with the mouth." This Mr. N. translates, thus, "All that enters into your ear, shall not indiscriminately pass out of your muoth; you shall not say what should not be stated before the congregation." Here the sense of the whole paragraph is lost, and he has introduced "*a congregation;*" whereas there is properly no such thing as a congregation in the whole system. The persons present are all priests and pupils. Mr. N. has taken a sense of *hwuy* which does not apply here. Morrison (4560) defines it "to unite; to assemble; an association;" thus far congregation would do. But he gives below what shows that *hwuy* also means to unite thoughts; to associate ideas; to *understand*. One of Morrison's examples is, *hwuy tso*, to know or understand how to do a thing.

In page 147 also, the Prof. has quite mistaken the sense. The original reads, *yuen king, yaou keä leäng păng*—"When traveling to a distance, you must avail yourself of the company of a virtuous friend; *Koo jin sin te we tung, puh yuen tseën le kew sze*, the "ancients, when the ground of the heart did not understand; did not regard a thousand *le* (miles), as too great a distance to go and seek for a teacher." Of this, Mr. N. gives the following version. "With regard to traveling for visiting a friend who lives far distant, our forefathers formed different opinions; —but this is certain, you should not ask the master for permission if your friends or parents live farther off than a thousand le." This is blundering with a vengeance. The phrase, "*puh yuen tseën le*," seems to have puzzled the Professor; verbally "not distance thousand le,"—but the word *distance* is used as a verb, or to consider as distant. Mencius has the same expression. The king said to the philosopher, *Sow, puh yuen tseën le urh lae*—Venerable Sir, you having not thought a thousand miles too great a distance to come hither, &c.

We shall notice only one more place in which the translator misleads his readers. See page

78, the tenth law; "Thou shalt not have in thy private possession either a *metal figure* (an idol), or gold, or silver, or any valuable thing." The metal figure (an idol) is a perfectly erroneous translation. The two words "*sang seäng*," which Prof. N. takes for a metal figure, would in the Chinese original, seem to mean a *living image;* but they are explained to be used for some foreign words that crept into the text in passing from India; and the next two words *kin yin*, gold and silver, are given to explain the sense of *sang seäng:* so that the *metal figure* (an idol), should be blotted out of the translation. The original is, "Do not grasp hold of gold, or silver, or any precious thing." Idolatry is not at all interdicted in the Catechism of the Shamans.

Thus we have taken a hasty survey of our friend's book. In the conclusion, he thanks the British residents in China, generally, for their kindness to him: and mentions the names of Mr. Dent, and Dr. Morrison in particular. He is not so polite to the Chinese, whom he designates "self-conceited and semi-barbarous," and thinks that a civilized and warlike nation must "necessarily, in spite of itself, extend its empire over them." We for ourselves positively disclaim the wish for any other conquest than that of truth over error.

In closing this article, we have to record, with deep regret, the death of the respectable oriental scholar and sinologue, M. Abel-Remusat. He is cut off in the midst of his labors to elucidate the subject of Budhism.

THE *Divine Authority and Perpetual Obligation of the Lord's Day.* By DANIEL WILSON., M. A. Vicar. London; 1831. pp. 206.

A COPY of this excellent little book, and one only, so far as we know, has reached China. It is from the pen of that eminent servant of Christ, whose name appears above, as vicar of Islington; but who is now Dr. Wilson, the lord-bishop of Calcutta. The work consists of seven sermons, prefaced by a pastoral address to the inhabitants of the parish of Islington. The whole is dedicated to the bishop of London, who has distinguished himself as the advocate of the Sabbath, in opposition to the archbishop of Dublin, who has, we think, erred egregiously, by pleading for its abolition, under the Christian dispensation.

The bishop maintains that, although subordinate matters concerning the *Sabbath* of the Jews, and *Lord's day* of the Christians, have been disputed, it has, in every age, since creation was finished, been a fundamental point, that there should be a day of religious exercise and holy rest, after six days' work. And that the "whole church of Christ, in the proper sense of that term," has maintained this great doctrine.

In studying the subject, Dr. Wilson has omitted no author of any note, belonging to any nation or any church. He is obliged to dissent from eminent writers of his own church, the famous and elegant bishop Taylor; Drs. Ogden and Paley;

archbishop Bramhall, and the present archbishop of Dublin, &c.; and he joins with the nonconformist Dr. Owen, who lived in the times of Cromwell; with Jonathan Edwards of New England, who has "defended," the bishop adds, "the change of the Sabbath from the last to the first day of the week, in his own lucid and convincing way." "Dr. Dwight, continues the bishop, as well as his illustrious countryman, Edwards, has honored the American school of theology—rapidly rising into importance—with a most convincing and able discussion of the question, in all its branches, both theoretical and practical. This perhaps forms the best of our modern treatises; though it would be unjust to Dr. Humphreys of Amherst college, to withhold a tribute of praise from his excellent essays."

Dr. Wilson thinks the best single sermons, in a practical point of view, on this important subject, are those of dean Milner, archdeacon Pott, and Dr. Chalmers "of the Presbyterian church in Scotland;" "the last is in the most powerful and awakening manner of its author, and of itself settles the question." Thus liberal is our author in giving praise where he thinks praise to be due.

The train of argument pursued by the bishop is, that the Sabbath was appointed by divine command as issued in Paradise; republished in the decalogue or moral law; enforced by the prophets: recognized and vindicated by the Lord of the Sabbath, and his Apostles; and received, and acknowledged in the primitive, and every succeeding age of the church. Thus far Dr. Wilson avoids mentioning the authority of the church of England, in reference to her own members; but in an appendix he states what that is, according to her *fixed formularies*; and takes occasion to reprove the Rev. Mr. Fellowes, "a clergyman high in station, who, notwithstanding the articles, liturgy and homilies of his church, has attempted, in order to support his non-observance of the Lord's day, to sweep away the ten commandments altogether."

In conclusion, we might be asked, 'How comes it to pass that the Chinese have lost the knowledge of the Sabbath? which we would answer by asking another question, How comes it to pass that the Chinese have lost the knowledge of God himself, and of creation, as well as of the Sabbath? We suppose that an objector would not infer from this fact, that there was no Almighty Creator, though he would have us infer that there was not, originally, any Sabbath.

We sincerely wish the bishop of Calcutta would reprint his very seasonable book; and let it be circulated widely throughout the East.

* We observe with pleasure, that throughout his work, the bishop prefers the Old Testament term, *Sabbath*, and the New Testament one, *Lord's day*. We have not noticed anywhere that he uses the word *Sunday*, by way of reproof, he speaks of "Sunday recreations, the Sun-

JOURNAL OF OCCURRENCES.

LEENCHOW.—On the 10th instant, reports reached Canton from governor Loo at Leënchow, saying that the mountaineers had brŏken forth again in all directions, plundering, and murdering the people. He-ngăn the imperial commissioner ordered two forts to be built, on two commanding hills, to awe those who had recently been in rebellion. But the highlanders waited till the commissioners had set off for Peking, and the troops were withdrawn to Canton, when they assembled, and attacked the workmen; and, after putting them to death, laid their works in ruins.

It is further rumored, that a large party of banditti in the neighborhood of Shanchow, a little to the eastward of the late seat of the insurrection, have commenced resistance to government, under the appellation of the Yangteĕ-fan association; or "*the iron-bar political union.*"

On the 26th, it was reported that governor Loo had sent to the fooyuen for the wang-ling, or royal order in his keeping, that he might put to immediate death *three hundred* members of the Triad Society, whom he has seized at the hills. It is his purpose not to leave one of them alive.

DECAPITATION, &c.—On the 22d instant, *seven* men, and on the 25th, several more were beheaded, at the usual place of execution in Canton. In a former number we mentioned the decapitation of *seventeen* individuals. These executions are performed in the most public manner, and are of very frequent occurrence, amounting to many hundreds and some say from one to two thousand annually; they are noticed, in the court circular, in the most summary manner. Without even mentioning the names or the number of criminals, it is simply stated, *keuĕ fan jin peih:* such and such officers reported that, "*the execution of the criminals was completed.*"

The design of such exhibitions, so far as they are intended to be a *terror to evil doers*, is very good; but it may well be questioned whether the end proposed is attained. Such gross exhibitions of cruelty, so frequently presented, not only shock the better feelings of the human heart, but tend to render the hardened more hard, and the desperate and cruel still more ferocious. Especially must this be the case, when there is but little moral feeling, and when there is no fear of omniscience, nor apprehension of a just retribution in a future state of being. Many in China, not only of banditti, but of the "best classes" also, are atheists, and *deny the immortality of the soul.* With such principles, —or rather with such a want of principle,—oppression, or want, or passion, urges them on to desperation, till they fall victims to the "paternal laws" of the land.

Suicide, which cannot, as in England, be here attributed to gloomy weather, is owing to the erroneous opinions entertained on religion. We should tire our readers were we to notice all the cases of this kind, which we hear of. While writing one account, another and another is reported. A youth belonging to one of the government offices, being prevented by his father from marrying a prostitute, went, and with her took a dose of poison in their wine. He perished; the woman's life was saved by an early emetic. He, probably, was last attended to, and when it was too late. The poison had taken its full effect, and life was extinct.

We hear, also of banditti coming at night, and carrying off young

women from lonely houses near the banks of the river; then, having abused their persons, offering to return them for a ransom. Alas! there is no knowledge of God; no love to his Name; or fear of his wrath in the land.

The young man, alluded to above, died, the report says, at the *hua-lin*, or "flower forest," as the haunts of prostitution and debauchery are called; for the Chinese, not only in their poetry, but also in their common phrascology, represent the paths of vice, as "strewed with flowers." Thus they lend their literature, and their poetry, to disguise the fact, that those paths, and those abodes are "*the way to hell*; going down to the chambers of death." Prov. vii, 27.

Fire at Shameen.—By the fire of October 30th, mentioned in our last number, the destruction of property was very great, and several persons lost their lives. Upwards of ten of the pitiable victims of that infamous neighborhood were lost; a part of whom were burnt to death; and the others were carried off by banditti, to be resold or redeemed. For one individual 300 taels of silver were demanded as a ransom, by the men who stole her. This money not being speedily forthcoming, the depraved men brutally violated her person, till by their crimes they caused her death. This unhappy sufferer was only 20 years of age.

Fires break out at this place almost every year; and although they are officially attributed to accident, yet there is reason to believe they are caused by incendiaries. The local magistrate has issued a proclamation, offering a reward of 100 dollars to any one who will seize a principal incendiary; and 50 dollars, for an accomplice. But the seizure must be made at the *spot* where the fire commenced, and at the time of the act!! If any seize an innocent person, and bear false witness against him, they will be punished as if they had committed the crime themselves.

Domestic Slavery.—The buying and selling of boys and girls, which is one of the bad effects of the laws of China, is an unpleasant subject of contemplation. We are assured, *that by far the larger portion of the* eight or ten thousand of that unhappy class of women, referred to above, who have their abodes in and about Canton, are persons who were bought when mere children. In this situation, they are compelled, by the cupidity of one class of persons, to yield themselves up to the vicious propensities of another class; and to put on a smile, and appear gay, while they possess a diseased body, and an aching heart. Thus they are scorned by society without, while inwardly they are suffering the agonies of a guilty conscience. It has always appeared to us, that, that selfishness, which seeks its own gratification, by sacrificing thereto the happiness of another sentient being, is the very spirit which actuates devils in hell.

The Yellow River.—On the 14th ult., an affray took place at the junction of the Yellow river with the Hungtsih lake, which excited the indignation of the emperor. To mitigate the entrance of the waters of the river into the lake, certain embankments have been raised by government. The rise of the river threatened their destruction, and some workmen were employed to strengthen them. For some reason, not explained in the Gazette, a large party of insurgents, headed by some respectable people, came in boats, and were provided with small arms. They put a stop to the work; tied up the workmen; and before military help could be procured, excavated a passage more than ninety cubits wide and thirty cubits deep, to render the river and the lake one confluence of waters.

When a military force appeared, the insurgents fled away in their boats. On account of this proceeding, the emperor has ordered all the principal officers, and among the rest, *Changtsing*, who is styled the governor-general of the river, to be subjected to a "*severe*" court martial.

Death of a Family.—One of the hoppo's custom-house attendants, named Choo Payay, had a north country servant, named Yang, who had been with him a long time. Yang was married, and had a daughter about fourteen or fifteen years of age. She was engaged to be married to

a man belonging to the government office. Yang owned a house in the city where his wife and daughter lived. On the 20th of the last moon, Yang went round to the neighboring shops, and paid all his debts, which suggested a suspicion that he had obtained some ill-gotten gains. However there was no proof of this. The next day, the door of his house remained unopened till noon. The neighbors knocked and called; but no answer was given. At last, they broke open the door, and on entering found Yang and his wife hanging by the neck, on the opposite sides of the bed, and the daughter rouged, dressed in scarlet, and other gay raiment, lying on the bed, a corpse. They were all three quite dead.

The neighbors united their names and informed the Nanhae magistrate, and also Yang's master. The next day, as the magistrate was proceeding to hold an inquest on the deceased, the master, Choo Payay, laid hold of his sedan, knelt, and knocked head, intreating him to desist; which, at last, the magistrate did, on the master's promising to have all the bodies decently interred.

The cause of this melancholy catastrophe is not known. Who can but lament the ignorance, or pride, or passion which leads to self murder!

The cause of the girl's being dressed arises from a belief, that after death, the individual will appear among the inhabitants of the invisible world in the attire in which she died. We once knew a case of a young wife. who being offended with her husband, dressed herself, took poison, and died. Even murderers, going to the place of execution, dress themselves, from the same motive, in the best raiment they can procure.

A MATCH.—The bad effects of the system of early betrothing young children, or even infants before they are born, as is sometimes done, was exemplified the other dav in a case which occurred in a village of the Pwanyu district. The lad *Ho* was early betrothed to the lass *Seay*, of course, without their consent, When this took place, both families were prosperous. Ho's affairs, however, went ill in the world, before the proper age for marriage arrived. On this account marriage was deferred for several years, till the lady reached the age of 24, and the gentleman 26. He appears to have been some spoiled child, which Miss Seay would, of course, know by report, though she was supposed never to have seen him. Her family wished to get rid of the contract, but the poor and the profligate would not consent to give up the match. The unfortunate young woman must marry. Therefore, on the 25th day of the 9th moon, the external ceremonies were performed, and the lady was carried to the house of the husband. When evening came, however, she would not retire; but addressing her husband said, "Touch me not, my mind is resolved to abandon the world, and become a nun. I shall this night cut off my hair. I have saved two hundred dollars, which I give to you. With the half you may purchase a concubine; and with the rest enter on some trade. Be not lazy and thriftless. Hereafter remember me." On saying which, she instantly cut off her hair. The kindred, and worthless husband, seeing her resolution, and, of course, fearing suicide, acquiesced, and Miss Seay, who left her father's house to become a wife, returned as a nun.

It is said, young ladies are often reduced to this necessity, and cry, and plead with their parents to permit it, rather than become wives of men reduced to poverty, and perhaps of bad character besides. But few have the resolution to get rid of a bad bargain in the spirited manner of Miss Seay.

A LITERARY GRADUATE.—A young man named Lew Tingse, who is a literary graduate, has appeared at the Board of General Police * at Peking, with a sealed document from his mother, complaining of the unjust and tyrannical treatment of certain official people, who contrived to get his father driven from his farm, and then so maltreated his mother and sister, that the sister threw herself into a well and was drowned.

* *Toochă Yuen*, means the "Censorate," or the court of universal scrutiny. It is appointed to receive appeals to the emperor.

In ancient times a drum was placed at the imperial gate; by beating upon the drum, oppressed persons gained permission to appeal to the emperor in person. Now, instead of this process, the Board of General Police are empowered to receive appeals, and to transmit them, if they think proper to his majesty. In the present instance, according to a regulation established by 'Keäking, the late emperor, the young man was compelled to break open his own sealed letter, and after an examination of its contents, was locked in irons, and delivered over to the criminal court, to abide the consequences of an appeal to his majesty.

An Invitation to Prosecute.—We were not aware that the Chinese government ever sent forth an invitation to the people to come forward, and give evidence against an individual, who was accused of crimes by common report, till we met with an instance of it in a recent publication. *Yĕ Mungche*, of Tungkwan district, called the village tyrant in our last number, carried his atrocities to such a degree, that the people who hated him, were, at the same time, afraid to complain against him Both the local government, and the supreme authorities in Canton, had heard much of his atrocious proceedings, but there was a defect of legal proof. A proclamation was, therefore, issued by *Woo*, the magistrate of Tungkwan heĕn, saying, that "he had heard rumors of Yĕ's usurping people's lands; getting possession of their houses; seducing their wives and daughters; harboring banditti; devouring the villagers as if they were fish or flesh: and to raise money, committing an unheard of atrocity;—opening the graves and carrying off the bones of the dead, in order to obtain a ransom for them."

A new ballad concerning Yĕ, ridicules him as a man of virtue; for, he put the bones into separate bags, and labelled them, to enable the living to recognise the bones which belonged to their respective ancestors.

The magistrate supposes it possible that some lies may be mixed up with the truth, but he invites all who have truth to tell, to come forward and do it.

New Sect.—There are several hints in the Peking Gazettes, concerning one *Yin Laouseu*, who called himself Nan-yang Budha, and drew away several thousand disciples after him, whose ramifications extended to three provinces. His body has been cut to pieces by the slow and ignominious process, and his head paraded about in the place where he taught, as a warning to all. The old man's son, Yin Mingtih, for conniving at what his father did, and "assisting his wickedness" was decapitated immediately after. Some others are named, who are to meet the same fate after the autumnal assize.

The Interest of Money.—In the Peking Gazette we observe, that the Chinese government frequently puts money out at interest with the merchants, for the purpose of creating a perpetual local fund. On the northern frontier, the following case illustrates the usage, and shows the rate of interest.

His majesty was requested by Woo Chunghih to lend ten thousand taels to be given to the merchants at one per cent. per month, which would produce 1,200 taels a year. Of this sum, one half was to go annually to replace the original ten thousand, and the other half to be applied to the public demands of the station. After fourteen years, when the loan would in this manner be repaid, the whole of the interest and capital was to belong to that station. Then in the event of intercalary years, when there were 13 months, another hundred taels would be forthcoming, and in the same way half was to go to replace the original sum, and the other half for public use. One only wonders what commerce, on the northern frontier, could afford to borrow money at 12 or 13 per cent. per annum.

Unburied Dead.—It is the usage among the natives, to keep the dead bodies, of parents especially, till they can obtain a lucky place to inter them. The rich being deceived by pretended geomancers, often keep their parents for years uninterred; but they are coffined and lodged in a building appropriated to them. The poor who cannot get satisfied in regard to the place of burial,

leave the remains uninterred about old hills or hedges; not in all cases very well coffined. On the 3d inst., government issued an order to all such, directing them, either to inter these remains within a limited time in places of their own, or bring them to the charity burial ground,—the Golgotha, or *Calvi capitis area*, the Calvary of Canton,—that they may be there buried.

"*An angelic remedy for opium-smoking.*"—Among the many doctor's placards pasted against the wall of the Company's landing-place, there is one with the above title. This "angelic" intimation was received by means of the *ke* (see Morrison's Dict., 5300) or pencil, suspended above a table, having sand strewed on it. After certain incantations were performed, the angel came, and moved the pencil, so as to write the secret prescription. The materials of which the medicine is compounded, is the *secret;* the mode of using it is fully explained in the placard, and is rational enough. It is to diminish the quantity of opium daily; and beginning with a little of the substitute, to increase it daily, till the opium is left off altogether. Then to begin and gradually leave off the substitute, taking nothing instead, till it is altogether disused, and the patient is happily freed from any desire or necessity either for the one or the other.

Hookwang.—A case of adultery and murder having occurred in this province has been carried before the emperor. The wife of Heĕ Wantseäng, apparently a person of respectability, carried on an adulterous intercourse with Keä Yingfang and a servant Lemo, who is already dead,—in consequence, probably, of the treatment he received since the affair was discovered. The master wished the wife to quit her husband, and abscond with him; which she refused to do. It was therefore resolved on by some of the parties to poison the husband. This diabolical plot succeeded. He was poisoned with arsenic. The Courts of Hoonan concluded their trials by reporting to the Board at Peking, that Lemo, now dead, was the sole agent of committing the murder; that the other two persons were innocent of this; they even knew nothing at all about it. The Board and the emperor will not believe this. Dissolving the arsenic required time; it could not be done in a moment; the deceased servant may merely have done what he was commanded to do by the master. It is, therefore, decreed that the trial shall be renewed, and the witnesses and parties be questioned by torture to elicit the truth.

Asylum for the Blind.—The Pwanyu magistrate has issued a proclamation concerning this governmental institution, requiring all the blind to appear in person, and show their tickets, and be examined. According to his account, there are 2394 blind people, both men and women, who receive a monthly allowance. The amount is said to be 4 or 5 mace a month, under a shilling a week. This is insufficient for food, and they are allowed to beg, to sing, &c., for the additional means of subsistence. There is no useful work, such as basket-making, contrived to keep them employed. Nor is there any asylum supported by voluntary subscription. The magistrate suspects that tickets are handed to those to whom they were not originally given, and that people only "half-blind" impose on the government. He threatens such in case of detection.

Thieves.—In another public proclamation he complains, that since the autumn has set in, he has been annoyed by numerous applications on account of petty thefts. These arise, he says, from the district constables and night watchmen receiving bribes to connive at, and protect, opium hotels; gambling houses; and abodes of ill-fame where stolen goods are received, and thieves and vagobonds "nestle." He calls upon landlords, who may have, "by mistake" let their houses to such people, to expel them; in doing which he will lend his assistance. If they do not, and are afterwards found out, he threatens to confiscate their houses, and punish their persons.

Punishment requested.—The governor of Peking has requested the emperor to punish him severely, for failing to detect Yin Laouseu, who had formed a plot to rebel, and obtained thousands of associates in three provinces. The emperor has granted the governor his request.

MARINE INTELLIGENCE.

WHAMPOA.—The arrival of a chaplain for seamen in the port of Canton, was noticed in our last number. He has now preached four Sabbaths, and, as we hear from various quarters, to numerous and attentive auditories. The masters of different ships have very obligingly, prepared their decks for these services, and offered their boats to convey the chaplain from and to Canton, where he resides.

Notice has been given, that on the next Lord's day, Dec. 2d, by permission of Divine Providence, the Bethel flag will be hoisted for the first time on board *the ship Morrison*, and that the Rev. DR. MORRISON will perform divine service, and preach a sermon on that occasion.

We are most heartily glad to see the interest which is *beginning* to be manifested, here and elsewhere, in behalf of seamen. They are emphatically, the sinews of commerce, and substantial links in the great chain that binds continents together. Weaken them, and you hinder the free intercourse of nations; destroy them, and you strike a death-blow to the vitals of states and empires; elevate them, and under the direction of intelligent and scientific masters, you have a community, than which none is more hardy, active, generous, and worthy.

For the sake of our distant readers we would remark, that Whampoa is the anchorage for all foreign vessels trading at Canton. It is in lat. 23 degrees 6½ min. N., and about 14 miles east from Canton city. It has now about 50 sail, and about 3000 seamen. It is a fine, safe anchorage; and contains, annually, during the autumnal and first winter months, according to the number of sail, one of the finest and richest fleets in the world.

LINTIN.—There are now at this anchorage some fifteen or twenty ships; the U. S. ship Peacock, captain D. Geisinger, is among this number.

COAST OF CHINA.—On the 29th of Sept., the emperor in council, issued an order to all the maritime provinces, directing the local officers to put the forts and ships-of-war in repair, in order to scour the seas from time to time, and drive away any European vessels that may make their appearance on the coast. Allusion is made to the ships which have lately entered the "inner seas," (as he calls the northeast coast) much to the annoyance of his majesty.

Postscript.—Governor Loo is still at Lotnchow, executing his "*royal order*;" three of the rebel leaders have been put to the sword. We hear this morning, that he will detain 3000 troops at the foot of the hills to keep down the insurgents.

The weather continues unusually mild, but very dry and very warm.

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REVIEW.

THE *Sacred Edict, containing sixteen maxims of the Emperor Kanghe, amplified by his son, the Emperor Yungching; together with a paraphrase on the whole, by a mandarin. Translated from the Chinese original, and illustrated with notes.* By the Rev. WILLIAM MILNE, Protestant missionary at Malacca. Pp. 299. 8vo. London: 1817. Printed for Black, Kingsbury, Parbury, and Allen.

"CHINA presents the very remarkable spectacle of a vast and ancient empire, with a civilization entirely political, whose principal aim has constantly been to draw closer the bonds which unite the society it formed, and to merge, by its laws, the interest of the individual in that of the public. All other ancient civilizations have, on the contrary, been based upon religious doctrines, which are the best adapted to give stability to human society, by softening the ferocity naturally incident to [fallen] man.... As far as we can trace the organization of society in China, in the remotest antiquity, we find it established on the politico-patriarchal principle. The emperor is considered as the father of his people; his subjects constitute his family. The prime virtue, the prime

duty, is filial piety; children are to practice it towards their parents, and subjects towards their monarch * and those who represent him. The ancient Chinese never acknowledged a system of religion as a preservative of social morality, and to be denoted by any kind of worship."

This extract, which we have made from the writings of a learned French sinologue, is a very befitting introduction to the remarks we propose to make on the *politico-moral* work, the title of which stands at the head of this article. Among all the modern standard works of the Chinese, there is no one which holds a higher rank in their estimation, than the Sacred Edict. Though it is emphatically true that the Chinese rulers and teachers, like their brethren in Western Asia, in other times, "say and do not," still it is desirable to know what they do *teach*. A succinct account of the Sacred Edict will, we think, go far to supply this desideratum.

The *sixteen maxims* were written by Kanghe, the second, and the most learned, beloved, and renowned emperor of the present dynasty, near the close of his reign. This ended A. D. 1723, when he was succeeded by his son, the emperor Yungching, who published the *amplification* of his father's maxims, in the second year of his reign. Wang Yewpo, superintendent of the salt revenue, in the province of Shense, was the mandarin who wrote the paraphrase; but at what time does not appear, either in the translation, or the copies of the original which are now before us.

By a national statute it is required, that the Sacred Edict be proclaimed throughout the empire, by the local officers, on the first and fifteenth of every moon. The manner of doing this is thus described in the translator's preface. "Early on

* The phrase, "father of his people," is not much used by the Chinese; words *keun*, *te wang*, *hwang-te*, *teen-tsze*,—prince, sovereign king, emheaven,—&c., are frequently employed.

the first and fifteenth of every moon, the civil and military officers, dressed in their uniform, meet in a clean, spacious, public hall. The superintendent, who is called *Le-săng*, calls aloud, "Stand forth in files." They do so, according to their rank: he then says, "Kneel thrice, and bow the head nine times." They kneel, and bow to the ground, with their faces towards a platform, on which is placed a board, with the emperor's name. He next calls aloud, "Rise and retire;" they rise and all go to a hall, or kind of chapel, where the law [sacred edict] is usually read, and where the military and people are assembled, standing round in silence. The Le-săng then says, "Respectfully commence." The *Sze-keăng săng*, or orator, advancing towards an incense-altar, kneels, reverently takes up the board on which the maxim appointed for the day is written, and ascends a stage with it. An old man receives the board, and puts it down on the stage, fronting the people. Then, commanding silence with a wooden rattle which he carries in his hand, he kneels, and reads it. When he has finished, the Le-săng calls out, "Explain such a maxim, or section of the Sacred Edict." The orator stands up, and gives the sense," —i. e. rehearses the amplification, or paraphrase, or both.

This practice of publishing imperial edicts is of very ancient origin, and has received different modifications and attentions at different periods. The *Shoo King* says, "annually, in the first month of spring, the proclaimer of imperial decrees went hither and thither on the highways, with his rattle,* admonishing the people." Subsequently, the laws, or imperial edicts, were publicly read on the first of every month; which practice seems still to be required, but is in fact, we believe, wholly discontinued. At present the public reading of the Sacred

* The *rattle* was usually a metallic bell, with a wooden tongue; but sometimes, it is said, the bell itself was made of wood.

Edict is kept up in the 'provincial cities,' but is neglected in the country towns, or *heën* districts. The people rarely attend this *political* preaching of the "mandarins."

The sentiments of the sacred edict are those of the *Joo-keaou*, or the sect of the learned,—the Confucianists. The maxims of Kanghe, in the original, consist of seven characters each; the characters of which the amplifications are composed are numbered, and the amount, usually about six hundred, is set down at the close; the characters of the paraphrase are not numbered; they constitute, however, about two thirds of the book. It is only in their most valuable works, that the Chinese number their characters; in this they resemble the ancient Hebrews, who used to number the words of their sacred writings; bnt among the Chinese it is a modern device, which, on account of the many various readings and discrepancies in the works of Confucius, Laoutsze, and others, has been adopted in order to preserve, in future, the genuineness of the text.

The style of the book before us, as composed by three different authors, exhibits considerable variety; the maxims are drawn out in measured prose; the amplifications are, the Chinese themselves being judges, written in a high classical style; but the paraphrase is colloquial and diffuse, abounding with the provincialisms of the northern capital. The translation from which we shall give some extracts as we proceed, is faithful to the original, perspicuous, and sometimes verbose. But our object in taking up this work, is not so much with a view to notice the method and style of the original or the translation, as to show the *sentiments*, *opinions*, and *habits*, which the Sacred Edict inculcates. To this task we proceed, and with as much brevity as the nature of the work will admit. We take the sixteen maxims in their order, copying them from the translation.

1.—*Pay just regard to filial and fraternal duties, in order to give due importance to the relations of life.*

敦孝弟以重人倫

On these two duties the Chinese raise the whole system of their morals, and their civil polity. From parental virtue—which "is truly great and exhaustless as that of heaven"—Yungching urges the exercise of filial piety; which, he says, is founded "on the unalterable laws of heaven, the corresponding operations of earth, and the common obligations of all people." The "precise design" of his sacred father, in publishing the Sacred Edict, was by filial piety, to govern the empire; hence he commenced with filial and fraternal duties. The son must employ his whole heart, and exert his whole strength in behalf of his parents. Gambling, drunkenness, and quarreling are the destroyers of filial piety; and, in a word, every species of misconduct is unfilial. Were all dutiful to their parents, and respectful to their elder brothers, throughout the whole empire, or *world*, there would be rest; and as a final argument, their ancient proverb is quoted, "Persons who discharge filial piety and obedience, will have children dutiful and obedient; the obstinate and undutiful, will bring up children undutiful and obstinate." Such are the retributions, and the *only* retributions, which are unfolded in the moral and political systems of the disciples of Confucius; to them, in their sacred books, life and immortality are not brought to light; and like the Romams "their foolish heart is darkened."

2.—*Respect kindred in order to display the excellence of harmony.*

篤宗族以昭雍睦

Throughout the Chinese empire there are only about one hundred family names; hence the family relations are exceedingly numerous. To count up

the number of their remote ancestors, to trace their genealogies, and to keep their family calendars correct, the Chinese, often, take the greatest possible care. But it is, usually, easy to compute the number of their "kindred," (of which they reckon nine gradations,) because they not unfrequently inhabit the same house. A case of this kind is cited by Yungching; and anotehr referred to, where seventy persons all ate together; and in this latter case the harmony was such, that even "the very dogs," of which "about an hundred" belonging to the family, were *renovated!* The nine gradations of kindred are thus denominated by Wang, in his paraphrase; "I myself am one class; my father is one; my grandfather one; my great-grandfather one; and my great-great-grandfather one. Thus above me are four classes. My son is one class; my grandson one; and my great-grandson one; and my great-great-grandson one. Thus there are four classes below me. These in all, myself included, make nine classes of kindred."

Yungching gives the following as the probable reasons why kindred are not respected, and harmony illustrated, *viz.* "either that the rich are niggardly, and void of the virtue of liberanty; or that the poor are greedy, and have insatiable expectations; either that the honorable trample on the mean, and, relying on their own influence, annihilate regard to the heaven-appointed relations; or, that the mean insult the honorable, and cast their angry pride at their own bones and flesh; either that having had a strife about property, the mourning badges are neglected; or that having met with occasional opposition, the virtues of kindred are instantly lost; either from privately listening to the ignorant talk of wives and children, or from erroneously regarding the false and reproachful speeches of tale-bearers;—hence arise altercations, injuries, and every evil." The admonitions and counsels of the emperor are in a similar strain, and are also *equally just.*

3.—*Let concord abound among those who dwell in the same neighborhood, in order to prevent litigations.*

和鄉黨以息爭訟

The remarks on this maxim are very similar to those which occur under the preceding one; with this difference, that they are applied to a neighborhood instead of a family. The causes and effects of *discord*, and the means of preserving *harmony*, are pointed out, and all are warned and exhorted to avoid the one, and to pursue the other. "But this exhortation," says Wang, "though addressed to the soldiers and people, especially requires you, noble families, country gentlemen, aged persons of superior capacity in the neighborhood, first to set the example of harmony, in order to excite the simple people to imitation." In winding up his exhortation, the superintendent of the salt revenue becomes rather pungent and severe in his remarks on a class of men, whom he regards as the great promoters of litigations. He says:—

"Not attending to their proper duty they wish to become pettifogging lawyers; and with that view, connecting themselves with persons in the public offices, they learn to compose a few sentences of an accusation, the one half intelligible and the other not. They speak many things, contrary to their own conviction, in order to blind the minds of others. These persons set themselves up in the villages, and move persons to lawsuits; and then, acting as busy-bodies between the parties [with the specious pretence of being mediators], swindle money and drink from both. Moving and at rest they have only one topic, "Maintain your dignity;" they also say, "Rather lose money than sink your character." The stupid people, besotted by them, are led into deep waters; and notwithstanding, are unconscious of having acted wrong in listening to them. Probably these low-rate lawyers, either form vile schemes to set men at variance, or, walking in devious ways, assume threatening airs to frighten and deceive them; either put on the mask of friendship, yet lead men into snares; or knavishly borrow the language of justice, yet secretly effect their own private ends. According to the royal law, this description of persons ought to die—the justice of superior powers assuredly

will not excuse them—when the measure of their crimes is filled up, their misery will be complete;—they will suffer the due punishment of their wickedness. Reflect for a moment. What one of all these bare-stick lawyers, of whatever country, ever came to a natural, or prosperous end?"

4.—*Give the chief place to husbandry and the culture of the mulberry-tree, in order to procure adequate supplies of food and raiment.*

重農桑以足衣食

In nothing are the Chinese more worthy of commendation, than in their attention to agriculture and the manufacture of cloth; in these particulars they have been equalled but by few, and excelled, perhaps, by none. Their *modus operandi* is simple, often rude; and in every respect peculiar to themselves. They are strangers to the modern improvements, and rely on diligence alone for success. "Of old time the emperors themselves ploughed, and their empresses cultivated the mulberry-tree. Though supremely honorable, they disdained not to labor, in order that, by their example, they might excite the millions of the people to lay due stress on the radical principles of *political economy*." So says Yungching, and adds, "Suffer not a barren spot to remain a wilderness, or a lazy person to abide in the cities. Then the farmer will not lay aside his plough and hoe; or the housewife put away her silkworms and her weaving. Even the productions of the hills and marshes, of the orchards and vegetable gardens, and the propagation of the breed of poultry, dogs, and swine, will all be regularly cherished, and used in their season to supply the deficiencies of agriculture."

There are very few substances, animal or vegetable, products of land or sea, which do not come into the list of edibles among the Chinese. In times of scarcity, in particular, which frequently occur, it would be difficult to say what they will not eat. A complete account of this subject would make a novel chapter in the history of the Chinese.

5.—*Hold economy in estimation, in order to prevent the lavish waste of money.*

尙節儉以惜財用

Next to diligence, *economy* is to be practiced, and most rigidly in every expenditure, except in that required for the management of funeral obsequies, —"the greatest work of human life." In the book before us, while the people are required to go to the very utmost of their ability in preparing a coffin and grave clothes, in order that the mortal remains of their parents may enjoy repose, they are dissuaded from inviting the priests of Taou and Budha to recite the sacred books, and to pray for the dead.

If a "desire of getting" could preserve from prodigality, no people would be more secure, in this respect, than the Chinese; but such is not the fact. *To-day we have wine, to-day let us get drunk; to-morrow's grief let to-morrow support,* "are two very bad sentiments, which are constantly in the mouths of men of the present age," and the ways of wasting a patrimony "are very many."

6.—*Magnify academical learning, in order to direct the scholar's progress.*

隆學校以端士習

The Chinese have four degrees of literary rank; *Sewtsae,* "talent flowering;" *Keujin,* "a promoted man;" *Tsinsze,* "introduced scholar;" and *Hanlin,* "ascended to the top of the trees." By the first, the individual rises one step above "the simple people," and becomes a candidate for the second degree; which, when obtained, makes him eligible to office. By the third, he is qualified for an introduction to the imperial presence; and by the fourth, raised to the summit of literary honor. The Chinese have always paid great attention to learning. "Of old, families had their schools; villages, their academies; districts, their colleges; and the nation, her university; of consequence

no one was left uninstructed." Not exactly so now; for though the schools, both public and private are numerous, yet they are poorly conducted; besides, probably not less than two tenths of the male, and nine tenths of the female population, are utterly destitute of instruction.

7.—*Degrade strange religions, in order to exalt the orthodox doctrine.*

黜異端以崇正學

Almost all kinds of false religions, that ever flourished in the world, seem to have found their way to China, where, with various modifications, they now exist. But they exist without any life-giving principles; systems they are, without foundation, without order; framed in darkness, and upheld by ignorance and superstitions. They do not, and from their very nature they cannot, afford support equal to the exigences of man; and hence proving unsatisfactory, it is not at all surprising, that they should be neglected, and even deprecated by those who see and know their destructive effects. If we mistake not, all false religions in China are on the decline: and sure we are, that, by many of the learned, and of those in authority they are but little regarded, and but poorly supported.

"From of old *three sects* have been delivered down. Besides the sect of the learned, there are those of *Taou* and *Fuh*."* Very little is said, in the Sacred Edict, of the sect of the learned; but of the other two "orthodox sects," as well as of some of the "strange religions," we find pretty full descriptions; some of these we quote.

"As to the sect of Taou, what they chiefly insist on,—the law of renovation, by which they talk of solidifying the quicksilver; converting the lead; calling for grumbling dragons, and roaring tigers; forming internal and external pills; and I know not what else,—have all no farther object than that of nou-

* *Fuh* is an abbreviation of *Fuh-too*, the Chinese pronunciation of the characters which they use to denote *Budha*.

rishing well the animal spirits; and of lengthening out life for a few years: that is all. Mr. *Choo* says, "What the sect of Taou chiefly attends to is, the preservation of the breath of life." This single sentence expresses the summary of the religion of Taou. It is true that the superior men among the priests of Fuh, who reside in the pearl monasteries of the famed hills, and well understand to deliver doctrines, reduce the whole to one word, *viz.* the *heart*. And those good doctors of Taou, who, in the deep recesses and caves of the mountains, seek to become immortal, conclude the whole with this one thing, namely, *renovation of spirit*. Yet, when we attentively examine the matter, to steal away thus to those solitary abodes, where there are neither men, nor the smoke of human habitations; and to sit cross-legged in profound silence, is completely to root up and destroy the obligations of relative life. Now we shall not say that they cannot either become equal to Fuh, or attain the rank of the immortals; but if they really can, who has ever seen the one class ascend the western heavens; or the other take their flight upwards in broad day? Ah! it is all a mere farce! A mere beating the devil! But, notwithstanding, you people are easily imposed on, and induced to believe them. Do but observe the austere priests of Fuh, and renovating doctors of Taou, who, for advantage, destroy the relations of human life;—they are not worth the down of a feather to society.

"All these nonsensical tales about keeping fasts, collecting assemblies, building temples, and fashioning images, are feigned by those sauntering *Ho-shang* and *Taou-sze*, (priests of Budha and Taou,) to deceive you. Still you believe them, and not only go yourselves to worship and burn incense in the temples; but also suffer your wives and your daughters to go. With their hair oiled, theis faces painted, dressed in scarlet, trimmed with green, they go to burn incense in the temples; associating with those priests of Fuh, doctors of Taou, and barestick attorneys, touching shoulders, rubbing arms, and pressed in the moving crowd. I see not where the good they talk of doing is: on the contrary, they do many shameful things that create vexation, and give people occasion for laughter and ridicule."

All this, and much more of the same kind, the "salt mandarin" is pleased to say concerning the the sects of Taou and Budha. Nay, he attacks the moral character of "grandfather" Fuh; accuses him of being *avaricious* and *unfilial;* and, in short, declares the "god" to be a *scoundrel*. His followers are unfilial and wicked in the extreme; but those of the Taou sect are still worse; "they talk

about employing spirits, sending forth the general of the celestial armies, beheading monsters, chasing away devils, calling for the rain, worshiping the Great Bear, and—I know not what else." In this way business is neglected, all talk of wonders, and the hearts and morals of the people are destroyed. Other sects "of most abominable men," are noticed with equal severity; and finally, the religion of the Romish missionaries comes under review. Upon this, Wang remarks:

"Even the sect of *Teën-choo*,* who talk about heaven, and chat [prate] about earth, and of things without shadow, and without substance,—this religion also is unsound and corrupt. But because [the European teachers of this sect] understand astronomy, and are skilled in the mathematics, therefore the government employs them to corect the calendar. That however by no means implies that their religion is a good one. You should not on any account believe them. The law is very rigorous against all these left-hand-road, and side-door sects! Their punishment is determined the same as that of the masters and mistresses of your dancing gods [i. e. male and female conjurers]. Government enacted this law to prohibit the people from evil, and to encourage them to do good, to depart from corruption, and revert to truth, to retire from danger, and advance to repose."

We will make but one more extract from this part of the Sacred Edict, and then leave our readers to make their own reflections, and draw their own conclusions.

"Having already two living divinities† placed in the family, why should men go and worship on the hills, or pray to those molten and carved images for happiness? The proverb says well, "In the family venerate father and mother; what necessity is there to travel far to burn incense? Could you discriminate truth from falsehood, you would then know, that a

* *Teën-choo*, "Heaven's Lord." This term, it is well known, is not Chinese; it was, after much controversy, adopted by the Romish missionaries; *Christianity*, according to Romanism, in known universally in China, by the phrase Teën-choo-keaou, or "the religion of Heaven's Lord," after all but a *vide* expression for the religion of the Lord Jesus

† ...tion, placed in the family, are father and mother.

clear and intelligent mind is the temple of heaven, and that a dark and ignorant mind is the prison of hell. You would act with decision, and not suffer yourselves to be seduced by false religions. Your own characters once rectified, all that is corrupt would retire of its own accord. Harmony and order reigning to a high degree in the family, on the appearance of calamity, it may be converted into felicity. To maintain faithfulness to the prince and filial duty to parents to their utmost, completes the *whole* duty of man. Then you will receive celestial favor."

8.—*Explain the laws, in order to warn the ignorant and obstinate.*

講法律以儆愚頑

Both in the amplification and paraphrase of this maxim, the remarks are confined to the Penal Code. The principal things "insisted on" in this code are beating, banishment, beheading, strangling, and cutting into small pieces. It would require a volume to detail all the crimes for which these punishments, with various modifications, are inflicted. Some of them,—such as theft, robbery, arson, forgery, drunkenness, fornication, seduction, kidnapping, murder, sedition, rebellion, heterodoxy, accusing falsely, imitating demons,—are enumerated; and the people assured, that even the very slightest transgressions, though they should proceed from ignorance, cannot pass with impunity. Hence they are called upon to listen to the admonitions of the law, that they may avoid its heavy penalties.

9.—*Illustrate the principles of a polite and yielding carriage, in order to improve manners.*

明禮讓以厚風俗

The Chinese have long been celebrated for *their* politeness. Many of their rules of conduct are indeed excellent, and would not suffer at all in comparison with those of the Chesterfieldian code. True politeness, in their view, does not consist in mere external embellishments, but in propriety of behavior, and a yielding spirit.

propriety they seem to understand a certain ess," by which all things, material and imma- l, are kept in their proper order, and honored ording their intrinsic value. "It is the immov- e statute of the heavens and the earth, the pre- e and the conclusion of the myriads of things; nature is supremely great; its utility most exten- ve." When men act with propriety, then the ielding spirit will predominate; the mere externals of bowing and scraping will give place to sincer- ity of heart; modesty and humility will take the place of envy and strife; mildness and gentle- ness, the place of ferocity and stubbornness; "the olive branch of peace flourish; and prosperity rise to perfection." But—alas! "though every one knows to talk of politeness and yielding, *few practice them*." This is according to their own showing; and whether the witness be true or false, we leave it with our readers to judge.

10.—*Attend to the essential employments, in order to give unvarying determination to the will of the people.*

務本業以定民志

In the Sacred Edict, the Chinese are spoken of as constituting five classes, *viz.* the learned, hus- bandmen, mechanics, merchants, and soldiers. The appropriate duties of each of these several classes are regarded as the *essential employments*. Each class must constantly and diligently attend to the proper duties of their own sphere, that they may be profitable to themselves, and useful to the world. Even *women* have their proper work. They must dress flax, spin, weave, embroider, make shoes, stockings, &c. But there are some very bad peo- ple, "who love to enjoy themselves," to eat good things, to wear fine clothes, to sit at ease, and go about idling; and, at length, they transgress the and commit unpardonable offenses.

11.—*Instruct the youth, in order to prevent them from doing evil.*

訓子弟以禁非爲

This maxim, according to Yungching, refers chiefly to domestic instruction, and the formation of early habits. His "sacred father" regarded all in the empire as his own children, and widely diffused the means of *family instruction*. And "we," he continues, "having received the mighty trust, and realizing our sacred father's compassionate regard to all, are no day without thinking of you, our people; and no day without thinking of your youth.

At the age of ten, the blood and spirits of youth are unsettled, and their understanding begins, gradually, to unfold itself. For educating and restraining them, there is no period equal to this. Fathers and elder brothers must now watch over them, guard their incautious steps, unfold their "*virtuous nature*," restrain their corrupt propensities, and enlarge their capacity for knowledge. They must also go before them, personally, as their exemplars; and must daily cause them to see and hear something good, till their virtuous habits become confirmed. Then fathers and elder brothers will all have glory; their gates will be illuminated; and felicity and honor descend to their posterity.

12.—*Suppress all false accusing, in order to secure protection to the innocent.*

息誣告以全善良

The necessity for this maxim is very great. If we credit our imperial writer in his amplification, the "*masters of litigations*" are not few, nor their crimes of any ordinary turpitude. The lust of gain having corrupted their hearts, and their nature being moulded by deceit, they scatter their poison, confound right and wrong, use the pencil as their sword, and look on lawsuits and jails as mere children's play. "The innocent who are falsely

acccused, are indeed, greatly to be pitied; but those *wretches* who falsely accuse them, are still more to be detested."

13.—*Warn those who hide deserters, that they may not be involved in their downfall.*

誡窩逃以免株連

Soon after the present Tartar race ascended the throne of China, a law was passed forbidding their soldiers going from one province to another without a permit, and declaring those who did so "deserters." The law requires that these deserters, and the principal persons in the families where they are concealed, shall be banished beyond the limits of the provinces to which they belong; and that the superiors of the ten neighboring families shall be beaten and banished to some other district in the same province, for three years.

14.—*Complete the payment of taxes, in order to prevent frequent urging.*

完錢糧以省催科

The revenue of the Chinese arises chiefly from taxes on land and merchandize; and not "a thread or a hair too much" is ever demanded. The taxes are very important; with them the mandarins are rewarded for ruling, the soldiers for protecting, and the emperor furnished with the means for feeding "our people;" and an hundred other things are accomplished—all in behalf of the people. Still there is often great delay in the payment of taxes. "Now if by delay, the payment could be prevented, it would be all well;" but this cannot be the case; presents, and flatteries, and bribes, and excuses, will "at last" be vain; collectors, like hungry hawks, will devise numerous methods to supply their own wants; and the nameless ways of spending, will probably amount to more than the sum which ought been paid; *ergo*, taxes must be paid. rest and true comfort; the the clerks will

15.—*Unite the paou and keă, in order to extirpate robbery and theft.*

聯保甲以弭盜賊

No method of suppressing these evils is equal to "the law of the *paou* and the *keă*." Ten families form a keă, and ten keă constitute a paou. Every keă has its elder, and every paou its chief. A register is prepared, and the names of all are enrolled. On the highways sheds are erected, where the military, who keep watch, may lodge; at the ends of every street and lane there are gates, where bells are placed, and lamps furnished with oil; and after nine o'clock at night, walking must not be allowed.—Henceforth let all these things be rigorously put in execution.

But notwithstanding all this, and the fact that the work of *extirpation* has long been in full operation, still thefts and robberies multiply day after day, so that the country cannot obtain rest. The reasons for this "are about three, *viz.* the unfaithfulness of local officers; the influence of shameless country squires; and the fact that the people are not careful to observe the rules of the *keă* and *paou*.

16.—*Settle animosities, that lives may be duly valued.*

解讐忿以重身命

"We think that among the principles of human conduct, there is none greater than that of preserving the body. The people have bodies, by which to attend to the radical things, to cultivate the land, nourish their parents, and support their families. The military have bodies, by which to practice the military art, and afford protection, in order to remunerate the government. The body was made for use; therefore men should love themselves. But the passions of living men are deviating, and they cannot change them. They indulge their tempers till they burst forth, and cannot be stopped. Provoked to anger for a single day, unconquerable enmities are produced; mutual revenge is sought; both parties are wounded and injured. It arose from very small beginnings, but great injury results.

"Our sacred father, the benevolent Emperor, in consequence of desiring to manifest compassionate regard to you,

closed the sixteen maxims of the admonitory Edict by teaching to respect life. The heart of heaven and earth delights in animated nature; but fools regard not themselves. The government of a good prince loves to nourish, but multitudes of the ignorant lightly value life. If the misery arise not from former animosities, it proceeds from momentary anger. The violent, depending on the strength of their backbone, kill others, and throw away their own lives. The pusillanimous, wishing to bring the guilt of their blood on others, throw themselves into the water, or hang themselves. Anger rises to enmity, and enmity increases anger. The original causes of this are indeed not confined to a few. But that in which the military and people more easily offend, arises, in many instances, from indulging in the use of *spirituous liquors;* for spirits are a thing which can disorder the mind and will of man, and occasion a loss of his equanimity. Probably, while guest and host are taking a glass together, they proceed from mirth to drunkenness. Then an improper word leads to laying hold of daggers, and encountering each other; or probably, a cross look creates an offence which could have been as easily settled, at first, as the melting of ice; but which, after the passions are heated by wine, breaks forth, and is as hard to endure as the deep enmities which should be revenged. It is generally seen that in five or six cases out of ten, involving life, which come before the Criminal Board, the evil has arisen from spirituous liquors. Alas, for them! the body is placed in chains; their property lost; their persons thrown away; and not only so, but their families are involved; and misery spreads through the neighborhood. After this to beat on the breast, bitterly wailing and repenting, what will that avial?"

"With respect to the injury of ardent spirits, let it be more vigilantly watched against. The ancients [at seasons of festivity] appointed a person to watch and keep an account [of the number of cups they drank]. They feared, that noisy mirth and songs might end in strife, and in throwing about the crockery. Should we then drown reflection in the puddle of intoxication, and throw our persons in the way of punishment?

"Soldiers and people, respectfully obey this: disregard it not. Then the people in their cottages, will be protected; the soldiers in the camp, enjoy repose; below, you will support your family character; and above, reward the nation. Comfortable and easy in days of abundance, all will advance to a virtuous old age. Does not this illustrate the advantages of settling animosities?"

With these words of the imperial successor of Kanghe we close our extracts from the Sacred

Edict. Again and again we have read the work both in the original and in the translation. By each repetition our minds have been more and more thoroughly convinced of tbe complete *atheism* of the joo-keaou. Many of their writings, like the Sacred Edict, abound with excellent precepts and remarks, and afford satisfactory proof of the fact that, "that which may be known of God is manifest in them," "so that they are without excuse." But although the eternal power and Godhead are "clearly seen," and "these [disciples of the sage], having not the law, are a law unto themselves," yet what is the result of all this light upon these polite and amiable sons of Han? It is precisely the same we think, that it was on the minds of the learned and polished Romans; who "professing themselves to be wise, became fools, and changed the truth of God into a lie, and worshiped and served the creature more than the Creator."

It was "for this cause" that *they* were given up to vile affections: "being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful." All this was true of the Romans, and so it is of the inhabitants of this empire. The Chinese "are without God;" and in their belief, "that undiscovered country, from whose bourne no traveler returns," does not exist. Even Confucius seems to have had no just idea of the being and attributes of the High and Lofty One; or any adequate conception of the immortality of the soul, and of man's future state in a world to come. Heaven and Earth were the greatest existences he acknowledged; and even these might be worshiped only by sovereigns; for the people could not, wthout "presumptuous assumption," attempt the worship of these powers.

A BRIEF SKETCH OF THE LIFE AND LABORS OF THE LATE

REV. WILLIAM MILNE, D. D.

FEW subjects of contemplation are more delightful than the rise, development, and mature operation of a vigorous and commanding mind. If the course of that mind is upward, from a lower to a higher sphere of influence, our interest increases while we witness its gradual progress, against the impediments of early habits, through enclosing difficulties, and over new obstacles. And if this exaltation of rank, rests, not as too many, upon a basis of wrongs, and miseries, and blood, but upon the blessings diffused around that course, the highest degree of approbation and of pleasure attend such a review. Indeed, in our opinion, the noblest object of contemplation in all this world, is the man whose settled and sole business for life, is *doing good*. Men love, approve, or respect that man; angels "minister unto him," the eyes of God are over him, and the Highest calls him his "son."

Such a man requires more firmness of purpose, and vigor of character than the common world ever furnishes. For with all the weakness of human nature, he is to resist the control of vicious passions and propensities, which are common to him with all others. And this contest is to cease only with life. Then, he must totally renounce the common and selfish principle of living for himself, or of having any personal interests at all, except as he makes the cause of his Master his own. Here, almost all fail; and not a few whom we would hope are real Christians, make it doubtful, by their conduct, whether they have passed this initiatory step of a benevolent life. Yet thus far is but preparative; the actual duties of the life he has chosen, remain to be performed, amidst all the internal and human temptations to abandon or slight them, together with the discouragement, perhaps, of small success, and the indifference, or ridicule, or opposition of those whom he would benefit, and of others;—thus continuing to serve an invisible Master whom his eyes have never beheld, till his strength is spent, and he sinks into the grave. Does the service of the world require any such energy of mind, and self-control as this? No; fixedness of purpose and independence there, is but the steadfast pursuit of one selfish purpose, to the disregard of other objects less esteemed.

Dr. Milne, whose life has suggested these prefatory remarks, appears to have been one of the few, in whom were combined, the energy of mind requisite to command influence, and the disposition of heart to apply that influence to the noblest purposes. To feelings naturally ardent, he added such diligence in pursuit, perseverance in purpose, and fruitfulness in resources, as results from an extraordinary devotion to the great missionary work. In many of the first qualifications, he ranks high among modern missionaries.

William Milne was born in Aberdeenshire in Scotland, in 1785. His father died when he was six years of age, and his mother gave him the education common to boys in his condition in life. In his early orphanage, it appears, he was put under the care of a relative, who neglected his morals till he became notoriously wicked. His own account of himself at this time, is the following. "The natural depravity of my heart began to show itself by leading me into the commission of such sins as my age and circumstances admitted. In profane swearing, and other sins of a like nature, I far exceeded most of my equals, and became vile even to a proverb. I can remember the time (O God! I desire to do it with shame and sorrow of heart), when I thought that to invent new oaths would reflect honor on my character, and make me like the great ones of the earth."

Though he had been the subject of occasional serious impressions, yet it was not till sixteen years of age, that he knew the value and love of the Saviour, as the Saviour of *sinners*. At sixteen, when he had fondly hoped to drink in his fill of iniquity, the Lord, who had better things in reserve for him, removed him to another place, where he enjoyed the privilege of pious friends, and social prayer. From this time his pursuit of pleasure was marred, and the attainment of religion seemed the only substantial good to an immortal creature. But here he found those little trials, the endurance of which, no doubt, contributed to that decision which was afterwards characteristic of him. We give his words:

"As the family where I lived were strangers to religion themselves, and derided them who made it their concern, I was very disagreeably situated. My only place for quiet and unnoticed retirement, was a sheepcote, where the sheep are kept in winter. Here surrounded by my fleecy companions, I often bowed the knee on a piece of turf, carried in by me for the purpose. Many hours have I spent there in the winter evenings, with a pleasure to which I was before a stranger; and while some of the family were plotting to put me to shame, I was eating in secret, the "bread which the world knoweth not of."

His "delightful employment" of watching the flock, gave him much opportunity for reading, to which he was always attached. A book of martyrs, entitled "*The Cloud of Witnesses*"

contributed also to the formation of some traits of his character. "*Boston's Fourfold State*," led him into a better acquaintance with himself, and after much distress of mind, he obtained such views of the *free grace* of the gospel that his whole heart was captivated. "Having," "said he, an earnest desire to devote myself to God, I was encouraged to do so in the way of a personal covenant. Retiring to a place surrounded by hills, I professed to choose the Lord as my God, Father, Saviour, and everlasting Portion, and offered up myself to his service, to be ruled, sanctified, and saved by him. This was followed with much peace of mind and happiness, with earnest desires to be holy, with a determination to cast in his lot among the despised followers of the Lamb, and with concern for the salvation of others. Two years after, he renewed this covenant, wrote it down, and "subscribed with his hand unto the Lord;" and the next year, he was received as a member of the congregational church at Huntly. "What a wonder am I to myself! Surely the Lord has magnified his grace to me above any of the fallen race."—Such were his recorded feelings at this time.

From this period till his embarkation for China, he was not idle in his new Master's service. Long before he ever thought of that profession in life which he subsequently entered, he "felt so much interested in the coming of Christ's kingdom among the nations, that he used to spend hours in prayer for this desirable object," regarding it as a common Christian duty. It was not till about twenty years of age that his views were directed to the personal consecration of himself to the missionary work; and then many obstacles opposed his desire. However, after spending five years in making provision for the comfortable support of his widowed mother and sisters, he saw this object accomplished. "Should I leave my mother and sisters in want," said he, "the missionary cause will suffer reproach."

Respecting his first application to the committee at Aberdeen, who were to decide whether he should be accepted, and should prepare for the work, there is an authentic anecdote told, too characteristic of his spirit to be suppressed. When he first came before them, his appearance was so rustic and unpromising, that a leading member of the committee said, "he could not recommend him as a missionary, but would not object to recommend him as a *servant* to some mission, provided he were willing to go in that capacity." When this proposal was made to Milne, and he questioned upon it, he immediately replied with a most animated countenance, "Yes, Sir, most certainly; I am willing to be anything so that I am in the work."

The committee accepted him, and directed him to Gosport, in England, where he went through a regular and successful course of studies, under the Rev. David Bogue. "I began,

said he, with scarcely any hope of success; but resolved that failure should not be for want of *application.*" How well he kept this resolution, may be seen in his subsequent labors, as well as by the following extract from his private journal, eight or ten years afterwards. "Nov. 26th, 1820. The University of Glasgow conferred on me, without fee or solicitation, the honorary degree of Doctor of Divinity; this distinction is, in one respect like my daily mercies, unmerited. May I be the humbler and more useful for it, and never act unworthy of the honor."

In July, 1812, at the close of his studies, he was ordained to the ministry, and dedicated to the service of Christ among the heathen. He was soon after married to Miss Cowie, daughter of Charles Cowie, esq. of Aberdeen. Mrs. Rachel Milne is described by a friend still surviving, as "eminently pious, prudent, and meek-tempered. They were much attached to each other, and lived most happily together, till her death in 1821." About a month after Dr. Milne's ordination, they embarked at Portsmouth; and having touched at the Cape of Good Hope, and the Isle of France, they arrived at Macao, and were most cordially welcomed by Dr. and Mrs. Morrison, July 4th, 1813.

After a few days' residence here, he was ordered by the governor, to leave Macao in 24 hours. He accordingly proceeded to Canton, leaving his family under the roof of his friend Dr. Morrison. Following the suggestion of his fellow-laborer, he laid aside, while in Canton, almost every other pursuit but the language. Dr. Milne entered on his work under more favorable circumstances, than his predecessor had done. Still it appears the task was not easy. "I had an idea, said he, that the language was very difficult; an idea which I have never yet seen any reason to change. I felt convinced, that a person of very humble talents, would need great diligence, undivided attention, and unyielding perseverance, to gain a knowledge of it, sufficient to make him serviceable at all to the cause of Christianity." Accordingly, to this, he devoted his strength, his time, and his heart. From morning to night he plodded over the characters, gaining little help, and that from a native teacher, till the arrival of Dr. Morrison at Canton. His studies were now better directed, his progress more rapid, and his knowledge more accurate. He kept his native teacher by him all the day, and applied to him on all occasions; nor was it long before he was required to use his small stock of Chinese.

The translation of the Chinese New Testament, which was now completed by his colleague, together with some thousand copies of a tract, were put into Dr. Milne's hands for circulation. Having no home at Macao, nor permanent residence at Canton, after only six months' study of the language, he departed to visit Java, and the Chinese settlements in the Archipelago, and

there to distribute the books. After visiting the towns and villages of Java and some other islands, where Chinese resided, distributing the books from house to house, and putting them into other channels also for circulation, he returned at the end of eight months to China. The winter of 1814, as well as the preceding, he spent in Canton, studying the language, with the same ardor as at first. He opened his rooms also for public worship on the Sabbath to the foreign residents, and seamen who chose to attend.

According to views which had long been cherished by Dr. Morrison, a station was needed for the mission, as a centre of communication and action, and where Christian books might be safely published. Dr. Milne was selected to locate, at Malacca, the hitherto unsettled mission. "Aware," said he, "that the progress of institutions is slow, when there is neither wealth nor influence at command, we resolved to begin on a small scale, but constantly to keep our eye upon, and direct our efforts towards, great ends." In the spring of 1815, Dr. Milne and his wife entered their new scene of labors, and were kindly received by the resident, Major Farquhar, who was ever their friend. The Dutch Christians, who were entirely destitute of preaching, applied to him for assistance. He accordingly began and continued, till his death, to preach before them once on each Sabbath: for which services they gave him a small salary during life, and afterwards a pension to his children from the Orphan Fund.

One of his first efforts was directed to the establishment of a Chinese free school. The Chinese had never heard of such a thing, and could not, for a twelvemonth, believe, that their children were really to be taught, and books furnished them, *gratuitously;* they suspected that presents would yet be demanded, or that some selfish and sinister purpose would yet "leak out." They could not comprehend the idea of doing and spending so much, simply to do good to others. Thus many kept back their children for the first year. The school opened with only five scholars. By the most cautious process he also succeeded in introducing the use of Christian books, and prevailed on both the teachers and scholars to attend Christian worship. In 1820, Dr. Milne says, "connected with the missions are 13 schools, in all containing about three hundred children and youth." Some friends in the army and in Bengal aided him in this work, by liberal donations. His remarks on this occasion seem to be worthy of remembrance. "Missionaries, to whose lot wealth rarely falls, feel greatly encouraged by such assistance. Wealthy Europeans, or persons in comfortable circumstances in India, may do much good by their liberality. It may feed the poor, clothe the naked, and teach multitudes of ignorant heathen children, to peruse the records of eternal life."

Another work in which he immediately engaged, was the publication of a periodical, called the "Chinese Monthly Magazine." This was continued, with very little assistance, till his death. Thousands of copies were yearly circulated among the Chinese of the Eastern Archipelago, in Siam, Cochinchina, and also in the Chinese empire. Two years later, he began an English quarterly periodical, entitled the "Indo-Chinese Gleaner." This was a much more laborious work than the former, but he also received much more assistance, about one half being furnished by his senior colleague. This was also continued till Dr. Milne died, and expired with him. His opinion of the value of such periodicals, is certainly that of one who had experience; he says; "In the intellectual wastes which missionaries usually inhabit, thought becomes torpid, mental energy languishes, and the ordinary range of vision becomes narrow. If a publication combines religion and philosophy, literature and history, there is something to inform the understanding, to rouse the dormant feelings; something to awaken caution; to encourage languishing hope, something to excite benevolent sympathies, something to draw out fervent prayer to God, cordial thanks for his blessings, active zeal in his cause, and ardent love to all his children."

The last three or four years of his life, were much devoted to the "Anglo-Chinese College." The corner-stone was laid, Nov. 11th, 1818. In 1820, it was so far advanced that a class was formed, and instruction given. This College originated, as is generally known, with a donation of £1000 from his predecessor; but the charge of erecting buildings, and the details of its organization, devolved on Dr. Milne. From that time till his death, he was the Principal of the institution, managing its general affairs, and giving instruction twice or thrice daily in the Chinese language. In 1817, he welcomed the arrival of a fellow-laborer, the Rev. W. H. Medhurst. The next year, three or four more arrived, most of whom have since ceased from their earthly labors. After studying the language for a time at Malacca, they separated, as new stations were successively formed at Penang, Singapore, and Batavia.

In the midst of these labors, Dr. Milne was called to mourn the loss of his dearest earthly friend. Sickness had often visited them. Death had already taken two dear children from the afflicted parents; but the mother was yet spared. In March, 1819, she was called to her rest, dying in peace, and in the full hope of a blessed eternity. Most deeply and tenderly did the surviving husband feel the loss. "The desire of his eyes was taken from him." Often, from this time even till his death, the pages of his private journal are wet with the tears of the husband, while they show also the consolations of the Christian. "O Rachel! Rachel! endeared to me by every possible tie! But I will try not to grieve for thee; as thou didst often request before thy departure, I will try to

cherish the remembrance of thy virtues and sayings, and teach them to the dear babes thou hast left behind. The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord."

From this time, the care of his four surviving children was heavy on his mind; but he slackened not his hand in the work of the Lord, rather quickening his steps as he came nearer the goal. For more than two years all the concerns of the mission had devolved entirely on himself. It was his to visit, and petition government; to plan and superintend the mission buildings; to oversee the schools; to prepare the Magazine; to edit the Gleaner; to teach in the college; to carry on translations; and daily to pursue the study of the Chinese, the Malay, the Siamese, and the Cochinchinese languages. From some of these labors he was relieved by his younger brethren. He found time also, to "preach the word." From the first year of the mission he preached in a pagan temple, weekly, to the Chinese on Thursday evenings; on the Sabbath, besides preaching to the Dutch, he had, while his health admitted, two services in Chinese. "The difficulty of collecting a congregation, he says, was all along felt. The Chinese spend the day in hard labor, and their evenings are very commonly devoted to gambling. When a few persons came to hear, it was no easy thing to fix their attention. Some would be talking, some laughing at the novelty of the doctrines preached, and some smoking their pipes. But the few who attended regularly, soon became very decorous and attentive."

The reception of his preaching among the heathen, as described to him by one of the converts, is very characteristic of Chinese sentiments. "Some treat the gospel with the highest contempt; others say, what is the use of spending so much money in making books, &c., for our instruction? Where people are out of employ, were he to give five dollars, or where persons are commencing a pepper plantation, a few dollars to assist them; that would be spending money more to the purpose. If he will give us money, we will be his followers. He is a very good man, that we all know, but though he has been here more than two years, what good has he done us? Who has received his doctrines? Yet he has even deprived us of cock-fighting! What use of calling us to embrace his religion and to worship his God? May we not just as well call him to embrace ours, and worship our gods?" Another person who was in his employ says, "It is all very well, I now receive his pay, I ought to serve him, I will agree with him; if he even bid me go out and read to the people in town when he is absent, I will do it."

Yet these labors had the effect gradually to enlighten the minds of many, to reform their conduct, and to weaken their attachment to idolatry. The present native teacher Afá is the

first convert whom he baptized. This convert outlives his instructor, of whose life and habits he loves to speak; he adheres to his profession still at the end of sixteen years, though tried by the loss of his property, by scourging, and im risonment. He is now an ordained Evangelist of the London Missionary Society.

But the work to which he devoted most of the study and labor of his last seven years, and that which will cause the name of Milne to be longest remembered, was the translation and composition of books. By his early diligence in the study of Chinese, he acquired great facility in writing on moral and religious subjects in that language. "No tracts," says his surviving colleague, "are so acceptable to the Chinese, as some of poor Milne's." He used his pen for all occasions, and literally spent his life in writing. In the translation of the Old Testament, he ardently desired to participate, and chose the following historical books, supposing them easiest to translate, viz., Deuteronomy, Joshua, and Judges, the two books of Samuel, of Kings, and of Chronicles, Ezra, Nehemiah, Esther, and Job; in all thirteen. The rest were translated by Dr. Morrison. He wrote also in Chinese not less than fifteen tracts, varying from ten to sevnty leaves, besides a full commentary on Ephesians, and an elaborate work in two volumes entitled an "Essay on the Soul." His own view of these multiplied works, is found in his private journal.

"They appear many for my strength, especially if to these the care of my own family be added. I humbly hope also that they are, and will be useful to the church of God. But when I view them as connected with the imperfection of my motives, and the dulluess and deficiency of spiritual affections in them, I am disposed to adopt the language of the Prophet; "very many, and very dry." They appear to be almost "*dead* works." Woe 's me! Woe 's me! my dead soul! Lord make it alive to thee, and this will give life to all my labors."

In 1822, the life of this laborious servant of Jesus terminated. After many premonitions of danger, and partial recovery, the continued and large expectorations of blood, showed the fatal progress of disease. Though it was rightly apprehended that the liver was the seat of complaint, no remedies could longer check its gradual and certain progress. After a voyage to Penang for health, he returned emaciated and weak, to die at his post. There he had planted the standard of his Master, there he defended it, and there he fell. Approach and behold the scene. He has not now to relinquish his treasures, for they are laid up in heaven for him. He has no late and desperate work of repentance yet to perform. He has no secret or open enemies to forgive, for he cherished no ill-will to any. He has not now to seek that Friend to stand by him, who never forsakes; in his youth he sought him, and found him, and committed to him the keeping of his soul

against that day. He is not leaving his home, and his friends, for a friendless exile; but he is gong to his Father's house, to see that wondrous Savior, who loved him and gave himself for him. Yet the closing scene of this good man's life was peace, not joy. It is a serious thing to die. It is a serious thing to stand before the *perfect* judgment.

On the 2d of June, 1822, Dr. Milne died at the age of thirty-seven years, about ten years after his arrival in China.

Thus have we traced, very imperfectly, the course of this servant of God, from Europe to Asia—from the condition of a shepherd boy, among the hills of Scotland, to that of the devoted missionary, dying amidst his labors at Malacca. Many of his early companions, doubtless, died in their vices as they lived, and in their own native village; he lived the life of the righteous, and his books are now read by thousands in Asia. Truly, might he say, "God had better things in reserve for me."

His success as a missionary resulted very much from his humble piety, and his entire devotion to his work. He used to say, "when I am convinced a thing is *right*, I could go through the fire to accumplish it." He was fully convinced the cause of missions was the cause of Heaven, and neither fire nor water could impede his onward course. One great object constantly filled his mind and fired his soul, the establishment of Christ's kingdom among the nations. This called forth his earnest prayers in his youth, and engrossed all his labors in later life. At all times and places, and on all occasions, the missionary work was the first with him. "This one thing he did." In the beginning of his course he made it a rule to devote fourteen hours of the day to study and devotion, six hours to sleep, and the rest, to meals and recreation, walking twice a day for health. But in the later years of his life, finding it impossible to sleep so much, he used to sit up till two o'clock in the morning. There is no doubt, that his health suffered from intense study, and much writing. But his naturally impetuous determined mind, though softened by the grace of God, bore him along with an impetus not easy to withstand. Hence in his private journal, we meet with such reflections as these. "Attempting too much labor for my strength, seems to be my fault." Considering his want of an early education, the results of his ten years' missionary life, are indeed astonishing.

His readiness to seize on every circumstance which could bear on the cause, was also the effect of the concentration of his powers on this *one* work. An extract from one of his private prayers well expresses his desire; "Give me wisdom and energy to know and seize on all the facilities furnished by thy Providence, for promoting truth and righteousness. May I be humble in myself, and greatly value the talents of others. O bless my family, my partner in life, bless our little ones

with the beginnings of eternall life. Fit me for a useful life and a happy death. My eyes are this evening lifted up towards thy mercy in Christ. It is my only hope, my sole plea. Look upon me, pardon me, bless me and mine, in time and through eternity, for Christ's sake. I give myself afresh to thee, my Creator, Redeemer, and Sanctifier; seal me and save me. Amen and Amen."

If the character of a man is noble in proportion to the good which he designs and executes, then the life of Milne may be compared with others of greater name. Many foreigners have resided for ten or twenty years, on these remote shores of Asia; have amassed their thousands among these heathen, and then returned to enjoy, in their own land, the fruit of their labors. They had money and influence while living here, enough to diffuse widely around them the blessings of education and Christianity. But they gathered up their thousands, and hasted quickly away. Ignorance remained unenlightened as before, and misery unalleviated. Yea, they hasted by like the wind, they passed away and were forgotten. Among them came also one, who, beholding the miseries of heathenism, passed not by on the other side. He instructed the youth in schools, he enlightened the aged by books, he opened his hand to give the words of eternal life to all. He amassed not silver and gold, but Bibles; and soon he also returned to enjoy the fruit of his labors; returned, not to his native land whence he came out; but, we doubt not, to the city of the living God; where, with the "noble army of martyrs," he now reaps the gracious reward of a life devoted to the Saviour of the world. His name passes not away forgotten from Asia; being dead he yet speaketh daily to thousands of reading pagans, and the day of regenerated China, we believe, is brought nearer by the labors of William Milne.

* While preparing this sketch, a fact has come to our knowledge, which we are unwilling to suppress. In the "Memoirs of Milne," there is an extract from his "will" concerning the education of his children. He was particularly solicitous that they might be very early taught two things, (1) *to seek first the kingdom of God and his righteousness*, and (2) *to be diligent in business;* and adds, in another paragraph,—"It would be a most grateful and delightful anticipation for me to cherish, that they, or some of them, should devote themselves to the service of Christ as Chinese missionaries."

The desires of the good man's heart seem likely to be granted. His eldest child, Amelia, who was born in China, is, we understand, expected soon to accompany a lady of great respectability to Malacca, for the purpose of giving to Pagan and Mohammedan girls a Christian education. She comes to the endeared spot where her beloved parents labored and died; and where their remains are deposited till the morning of the resurrection. They died at their post, and their children are about to enter into their labors.

Their three sons have resided chiefly at Aberdeen; but are now, by latest accounts, studying in Edinburgh. One of them, who was named after his father, and who is said to possess much of his father's decision of character, has recently enrolled himself among the professed disciples of Christ.

MISCELLANIES.

NATIONAL CHARACTER OF THE CHINESE.*—The character of nations, like that of individuals, often changes. This remark applies to China as well as to other countries, though perhaps not to the same extent. The Chinese national character is not now what it was in the commencement of the present dynasty; nor was it then what it had been in the days of Confucius. From the time of Yaou and Shun down to the time of that philosopher, it had also undergone those changes which commonly attend a state of progressive civilization. In the reign of these excellent chieftains, China was yet a small country, and but just emerging from barbarism. A little before their days, the people lived in the savage state. They resided in woods, in caves, and in holes dug in the ground. They covered themselves with the skins of beasts; they also made garments of leaves of trees, of reeds, and of grass. They ate the flesh of animals, with the blood, and the skin, and the hair; all unboiled, and unroasted, and undressed. They could neither read, nor write, nor cypher.

Their dead often lay unburied. Sometimes they were thrown into ditches, and sometimes cast without shroud, coffin, or ceremony, into a hole dug with the end of a stick in the ground, where wolves, insects, and other creatures, devoured them. They were in a state equally barbarous and savage with that in which the Britons lived during the reign of Druidism, before the conquest by Julius Cæsar.

From the time of Yaou and Shun, the Chinese territory extended, its population increased, and its character improved. While it remained in the feudal state, neither arts nor sciences flourished. Necessity was the mother of invention in China as well as in other nations. Increasing numbers taught them the necessity of labor; labor, of instruments; and instruments, of skill; this produced some improvement in the practical arts, the progress of which was secured for a time by the impulse of one principle which gave them birth.

In literature, nature itself became their instructor. By the impression of the feet of birds on the sand, and the marks

* From the writings of Milne; see Memoirs of the Rev. William Milne, D. D., by Dr. Morrison: Malacca: 1824; also the "Retrospect," by Milne.

on the bodies of shell-fish, they caught the first idea of writing. Their written character continued for a considerable time purely hieroglyphic; but after passing through various changes, suggested partly by convenience, and partly by genius, it gradually lost its original form, and approximated to one better adapted to the purposes of government and of literature.

In the earlier ages of China, before its inhabitants were collected into towns and cities, and large associations, along with their rusticity of ideas, manners, and virtues, they also preserved the ruder vices of uncivilized life; but were not yet contaminated with the intrigue, the falsehood, and the hypocrisy, which too often attend a more advanced stage of society. Hence many of their sages of subsequent times, affected with the evils which passed under their more immediate review, and forgetting those which existed of old, pass the highest encomiums on the ages of antiquity. Even things which were really the consequences of ignorance and barbarity, they sometimes mistake for virtues of high character. They erroneously conceived, that the vices of their own times were rather the necessary consequences of high civilization, than the native corruption of the human heart, displaying itself in another form. In the days of Confucius, and for some time after, China continued divided into a great many small kingdoms, which all united in acknowledging the supremacy of the emperors, while each possessed within itself all the arbitrary power of a feudal state.

In the dynasty Tsin, the power of the states was abolished, the whole amalgamated into one, and the government erected into that gigantic despotism, the great lines of which it preserves to this hour.

The wisdom of the ancient rulers and sages of China formed a code of laws which, with many defects, possessed also many great excellencies. Through the numerous ages in which these laws have existed, they have been executed with various degrees of moderation and humanity; and sometimes without the oppressive exertion of arbitrary power. The huge machine of their government has been often battered, both from without and from within, and still its essential parts hang together.

For ages, the arts and sciences in China have been stationary; and from the accounts of the last English embassy, seem, at present, rather in a retrograde state. The obstinate refusal of the Chinese to improve, is rather to be viewed as the effect of principle, than the want of genius. They consider the ancient sages, kings, and governments, as the prototypes of excellence; and a near approximatiou to the times in which they lived, the highest display of national wisdom and virtue. They are still the blind slaves of antiquity, and possess not that greatness of character which sees its own defects, and sighs after improvement.

Tartars now govern China. The milder sons of Han* could not withstand the arms of the conquering Khan. The wild Scythian, who ate the flesh of horses, and drank the milk of cows, was fit for every enterprise. His restless ambition, nothing but universal empire could satiate; and scarce any obstacle could resist his savage prowess. At length, after the reverses attendant on a state of warfare continued with various interruptions for several centuries, he seated himself securely on the throne of China, where he now holds the most prominent place among earthly princes; and assumes to be "the head of all—the son of heaven—the emperor of all that is under the starry firmament—and the vicegerent of the most high."

It is now about one hundred and eighty years since the Tartars obtained the government of the whole Chinese dominions. They united China to their own territory, and thus formed one of the most extensive empires that ever existed. They adopted many of the customs of their newly acquired subjects; but they did not give up those which formed their own national peculiarities. They continued to preserve the essential parts of that code of laws which they found existing in China; while they, at the same time, imposed certain regulations which were viewed by the conquered either as highly disgraceful or oppressive; and the non-compliance with which, cost some of them their lives. The executive government was soon filled by Tartars, who at times affected, and still affect, to treat the Chinese with contempt. To contend is of no avail: the Chinese must submit, and (as they sometimes express themselves) "quietly eat down the insults they meet with."

Since the union of China to Mantchou Tartary, there have been two national characters in the empire, reciprocally affecting each other. The high and exclusive tone which had ever been assumed by the emperors of China, was highly gratifying to the mind of the victorious Tartar, while the power of his arms secured the honor of superiority to himself. The qualities of the Scythian character have been softened down by the more mild and polished ones of the Chinese; and the cowardly imbecility of the Chinese has been in part removed by the warlike spirit of the Scythian. The intrigue and deceit of the Chinese, and the rude courage of the Tartar, seem to unite in what may be considered the present national character of China; and so far as that union does exist, it will render her formidable to their enemies. What cannot be effected by force, may be by fraud, and *vice versâ;* and what any one of these qualities singly may not be able to accomplish, the union of both may. But this mixture of qualities is

* Han is a term often used by the Chinese themselves in order to distinguish them from the Tartars. They call themselves Han tsze, 漢子 "Sons of Han."

heterogeneous and unnatural; and there is reason to suppose that the seeds of national evil are in it, like those liquid compounds, e. g. water and oil, the parts of which are made to adhere for a time by mechanical agitation, but when allowed to settle, resolve themselves without any external cause to their simples; so perhaps it may be with China.

The tempers of her own legitimate children and those of the strangers who rule over her, are discordant, and refuse to coalesce; and if they do not by their own operation work her complete ruin, they may either make the country an easier prey to its foes, or prevent the emperors from sitting easy for any length of time on their thrones.

In point of territory, riches, and population, China is the greatest of the nations; and has, perhaps, to a degree beyond any other, the art of turning all her intercourse with foreign countries to her own advantage. But here she shows but little honorable principle. Idle displays of majesty and authority must satisfy those nations that seek her alliance; for in vain will they look for truth and respectful treatment from her. If they be contented to knock under, and acknowledge that their bread—their water—their vegetables—and their breath, are the effects of her bounty; then she will not deal unkindly with them—she will not oppress them—she will even help them. Proud of an imaginary benevolence, which is high as the heavens, and broad as the ocean, she will throw the boon to them; but withal is sure to remind them, with the tone of authority, to cherish feelings of respect and submission towards those by whose beneficence they subsist. But woe to that nation that dares presume, even in the secret corners of its heart, to consider itself equal, or within a thousand degrees of equality—that country is rude, barbarous, obstinate, and unfilial; and not to tear it up root and branch, is considered a display of forbearance worthy of the celestial sovereign alone!

If, in the intercourse of China with foreign nations, she cannot with truth and justice make all things appear honorable to herself, she makes no difficulties about using other means. She discolors narratives—she misquotes statements—she drags forth to the light whatever appears for her own advantage—and seals up in oblivion whatever bears against her. She lies by system; and, right or wrong, must have all things to look well on paper. This view of her political character is not less true than it is lamentable.

Let us turn to her *moral* character; and here we shall, as in other countries, see much that is good, with a great preponderance of that which is evil. The morals of China, as a nation, commence in filial duty, and end in political government. The learned reduce every good thing to one principle; *viz.* that of paternal and filial piety; every other is but a modification of this. In this they think they discover the seed of all virtues, and the motives to all duties. They apply it in

every case, and to every class of men. They trace its origin high up to those operations which at first separated the chaos, and see its importance illustrated in every operation of nature. Immediate parents are considered the father and mother of the family. The rulers of provinces, the father and mother of the province. The emperor and empress, the father and mother of the empire. Heaven and earth, the father and mother of the emperor, and of all this inferior world. *Yin* and *Yang*, the father and mother of the post-chaotic universe. The principle now under consideration, is supposed to teach the good emperor to treat the people with the tenderness of a father: and the people to obey the emperor with the veneration of children. Under its influence, the good parent stretches his views forward to thousands of future generations, and lays up good for his unborn posterity; and the good child turns his thoughts backward to thousands of past ages, and remunerates the favor of his deceased ancestors. China considers herself as much a parent when she punishes, as when she rewards; when she cuts off the heads of her obstinate children, as when she crowns the obedient with riches and honor; and the minister of state, but yesterday raised from the rank of a plebeian, is not more obliged to render thanks for the paternal grace that has elevated him, than the criminal just about to be cut in a thousand pieces, is to bow dowu and to return thanks for the paternal discipline which will, in an instant, exterminate his terrestrial being.

The laws of China operate very powerfully against the exercise of benevolence in cases where it is most needed. Whatever crimes are committed in a neighborhood, all the neighbors around are involved; and contrary to what is the case in most other civilized countries, the law considers them guilty, until they can prove themselves innocent. Hence the terror of being implicated in any evil that takes place, sometimes prevents the people from quenching fire, until the superior authorities be first informed—and from relieving the distressed, until it is often too late. Hence it not unfrequently happens, that a man who has had the ill fortune to be stabed to death in the street near to his neighbor's door, or who, having fallen down through fatigue or disease, dies, is often allowed to remain on the spot until the stench of the putrid corpse obliges them, for their own safety, to get it by some means or other buried out of the way. It is easy to see how powerfully this operates as a national check to benevolence.

SENSUS COMMUNIS.—In Europe, and wherever Christianity is generally known, the *common sense* of all persons, however hostile to true religion, is against idolatry and polytheism. Monotheism is the universal creed, both of the vulgar and of the philosopher. The other belief appears ridiculous. But it was

not so when Moses, in the midst of polytheistic idolaters, and in a barbarous age, introduced monotheism,—the doctrine of one God, the Creator, the constant Preserver and Governor, and the final Judge of men. Nor was it the case in Greece or Rome, when Christianity began its course. Nor have the philosophers of India or China, if they attained to the knowledge of one God, been able to diffuse it among the people. The *common sense* of China is against monotheism. The monotheist appears to many, ridiculous and impious.

We have before us an exemplification of this in a paper written by an educated man, who had spent some years at the Anglo-Chinese College. The subject of his paper is the diversity of sentiment and feeling among men, not only under different circumstances, but also under the same circumstances; and he illustrates his subject by a paragraph on his own experience, in the following personal narrative.

"This year during the summer, in the beginning of the 7th moon, returning to Canton from Singapore, in a European ship, we had a strong gale of wind for four or five days. The masts and sails were all carried away; and every body on board came upon deck; it being necessary to nail "oil-cloth" over the hatches. From the 8th to the 10th no fire could be lighted on board. There was nothing but biscuit to eat; and in addition to these circumstances, the vessel leaked on both sides. Scores of men, by turns, kept pumping night and day. The captain looked extremely sad; and of the passengers, some were looking up to heaven, and uttering sighs and groans; some were calling aloud on heaven to save them; some were crying and shedding tears. I lifted up my heart to Heaven, and prayed in silence. I recollected my personal sins and wickedness, and that for ten years I had crossed the seas, and heard the holy religion of the divine Heaven, but had not given my heart to its cordial reception; nor taken the things which I had heard, and taught them to others. I determined, if God would forgive my sins, and save me from this calamity, and bring me to my home to see my kindred and friends, that I would take every pains to instruct them, and point out their erroneous opinions of God, in which they daily indulged, and to open a way for the regeneration of their hearts, and lead them to the holy religion. I purposed, if my life was spared, to spend it hereafter in obedience to the commandments of God: holding fast his precepts, and not daring to defile myself with my former pollutions.

"At this time the maddened winds blew, and drove with vehement rapidity, the falling rain. From head to foot all were drenched through, and pierced with cold. I thought to myself that if God did save the ship, this body of mine must be sick. But if I did get home and meet once again my wife and children, should I then die, it would be better, than to have my dead body cast into the sea to be devoured by the

fish. When the Great Ladrones appeared in sight, all on board, high and low, beat their foreheads with their hands, and thanked heaven for their preservation.

"After landing, all the people began to collect money to buy victims, incense, and candles to go to the idol temples to offer thanks. I asked them to what god they were going to give thanks; to the god of the sea or to the god of the winds? Or if they were going to give thanks to the most high God, the Sovereign of heaven? All the people on hearing these words, made them the subject of jest and mockery. The next day, they applied to me for a subscription, and said, that if I did not subscribe I should be called mean and parsimonious. But (I thought) if I offered incense to an idol god, I was disobeying a precept of the Most High.

"At this juncture it happened that a subscription came round for poor shipwrecked sufferers; and to it I doubled my subscription, for their use, and to work together with the mercy of the Most High in their deliverance. On observing this, some said, I was an impious man, and did not respect the gods; others said, I had conferred a real and substantial benefit." &c.

Thus it appears, that the rational monotheism of a half-converted Chinese, was the subject of derision and of blame, to the common sense of his pagan countrymen.

INSECURITY OF PROPERTY in China, arises not from direct robbery on the part of government officers; but from alleging against the possessors of property, either truly or falsely, the violation of some law. We have known dollars paid to the amount of many thousands, in consequence of accusations entirely groundless. A case occurred about a month ago, to parties of whom we had some knowledge, in which truth and falsehood were mixed up together. A Chinese named *Lin*, or in English, *Forest*, was invited, upwards of twenty years since, to Bengal to teach the Chinese language. He left a wife and daughter in this country; but like many of the same class he married another wife in Calcutta. In the course of years, he became wealthy, having saved about two lacks of dollars. The person he married seems to have been the daughter of some Chinese resident there: for, not long ago, he sent his second son, with his mother to China, to honor his deceased parents, and take care of his first wife. The youth was about 20 years of age, and brought with him 20,000 dollars in goods. Last winter young Forest was married. On that evening, when the bridegroom was expected, an uncle seized his person, and demanded a thousand dollars to let him go. This was done on the pretext that his father had made an unfair division of his grandfather's patrimony; and the said uncle from poverty had been unable to marry. To save appearances on such an occasion, Forest gave a bond for a thousand dollars, and was liberated.

Having built a small neat house, and everything indicating prosperity, the circumstances of old Lin became the talk of all the neighborhood,—near which was a police office. At length, some north country sharpers got the story, and contrived a plot to extort money. As Forest was walking before his door one evening, the sharpers came up and asked if that was not the house of Lin. An affirmative was given, when they proceeded, as principal and witnesses, to urge a claim against Lin senior, for 3000 taels, which he had borrowed before he went abroad. They sanctioned their demand on Lin junior by the adage,—A son must pay his father's debts.

Young Forest retired, and sent out his father's old wife to talk to them. She puzzled them a little by asking particulars, as to time, place, &c.; and the sharpers went off with a threat to appeal to the mandarin. Instead of that, however, the next day they prepared a sedan chair, and as Forest came out of his house, seized him and put him into the chair; and were in the act of carrying him off, when they were stopped by the police, who heard Forest inside abusing them, and calling out *murder!* One of the sharpers declared that the youth was his son, who had run away from his studies, and got into bad company; which had compelled the father to adopt the present course. The police did not see much either of paternal affection or filial duty in the proceedings, and took them all into custody.

The old lady at length made her appearance before the mandarin, and told a plausible tale; that her husband had gone to sea, the ship was lost, and he could not return. Therefore he had remained abroad, and when dying directed this son to return. The sharpers could not tell so good a tale; and so Forest was dismissed, and the others thrown into prison, to be punished. Thus Forest has escaped this time; but he must fee his deliverers, who know the facts of his case; for the children in the neighboring streets call him *fan tsze*, the foreign lad.

Benevolent Enterprise.—When great enterprises are to be planned and carried forward, the difficulties that may attend their progress and completion, together with their probable result, near and remote, should always be carefully considered. If an extensive canal, or rail-road, is to be constructed, many calculations and surveys must first be made, and with great care. If the condition of man is to be meliorated—if his "combativeness," superstition, ignorance, and immoralities are to be exchanged for peacefulness, intelligence, justice, kindness, and such like, it is necessary first to become acquainted with his condition and character. The correctness of these remarks none will deny; they are the dictates of common sense, and involve the principles on which we daily act, and which are

recognised in that Divine declaration, that "the children of this world are in their generation wiser than the children of light."

That a wide field for commercial enterprise has long been opened in the East, is sufficiently attested by the millions of treasure and of merchandise which have, during the last two or three centuries, floated around the Capes. Still, a more correct and extensive acquaintance with these countries, and with their productions and inhabitants, would greatly increase the advantages of commerce. But if in this point of view there is anything to attract our attention—and there is not a little which *does* attract it,—how much more do we find which ought to interest us, when as moral and religious men we survey the same field? The West has been enriched by the productions of the East; silks, and spices, and other valuable commodities, in immense quantities, have been wafted from the shores of the Pacific and the Indian oceans, to the numerous harbors on both sides of the Atlantic. And what has been given in exchange? Generally an equivalent, we doubt not, in commodity; and sometimes with it also, we fear, have been scattered the seeds of death. In some instances, however, a good influence has been exerted; salutary measures have been adopted; changes for the better have taken place; and a little light breaks in upon the dark prospect. We refer not merely to the cases where the "bread of life" has been given to the hungry poor; but to all those, where efforts have been made for the improvement of general knowledge,—in the sciences, the arts, or the ordinary circumstances of life.

In the healing art, for instance, we have more than one example, immediately at hand. To pour light on dark eye-balls; and, by the simplest process imaginable, to raise an impregnable barrier against what had long been regarded as one of death's surest messengers, may not in themselves be deemed worthy of any special notice.* We might make the same remark concerning the work of translating and circulating the oracles of God,—of shedding heavenly light on benighted minds, and of proffering the balm of consolation to wounded spirits.

*We have for a long time been desirous of obtaining for the pages of the Repository, an account of the introduction, progress, and present state of *Vaccination* in this country. The Gentleman who has the honor of introducing this practice among the Chinese, will very obligingly furnish us with all the principal facts of the case. But as his papers had been sent on board the ship in which he sails for England, before we made the request, he will forward the documents to us from Java. Few, if any individuals who have ever left this country, are more worthy to be remembered by the Chinese, than Dr. Alexander Pearson. He carries with him the high esteem and regard of all who knew him, and may justly cherish the recollection of having benefited thousands who can never enjoy his acquaintance.

It is now, we believe, four or five years since the infirmary, for the benefit of *blind* Chinese, was established at Macao. We hope it may be in our power, erelong, to give some particulars concerning that establishment.

Yet who does not see, that, in the one case as well as in the other, such acts will be followed by the most happy results, the influence of which will not be confined to a few, but extended to many individuals, and be perpetuated to future generations. "Millions of money," according to the views of a late biographer, are "quite sufficient to constitute the sublime." But, he adds, money in itself is nothing. So we may say of action. And as money hoarded up is useless, and the *love* of it the *root of all evil;* so action which reaches not beyond one's self, is poor and criminal. But without action the riches of Crœsus, or the mines of Potosi, would be profitless; still it is the circumstances of action—its motive and direction,—which give it value, or make it positively bad; when inspired and directed by goodwill, it then rises to a high order, partakes of the nature of godliness, and yields *great gain.* On this principle, "two mites" may out-value "abundance" of treasure; and in the "*moral sublime*" equal millions of money! Little, very little does that man know of happiness, who has never tasted the luxury of doing good. Such action is like the quality of mercy,—

> it is twice blessed;
> It blesseth him that gives, and him that takes.

These eastern nations present a wide field for benevolent and philanthropic enterprise. Their commercial, political, and social relations are to be viewed in a new and clearer light, and changed for the better. In many of the useful arts, and in the sciences—especially those of education and morals,—great improvements are to be made. Education is to be better understood, and more generally enjoyed; and the monstrous systems (if systems they may be called) of morals and religion are to be exchanged for the pure and perfect one, inculcated by Him who spake as never man spake—whose yoke is easy and whose burden is light. In hastening improvements like these, who would not delight to participate?

RELIGIOUS INTELLIGENCE.

VAN DIEMEN'S LAND.—A letter is before us, dated Hobart Town, July 2d, 1832, from which we learn a few interesting particulars. A new chapel, of moderate dimensions, has recently been erected at Hobart Town; and a church has been organized; and a spirit of religious inquiry, which seeks for an abundant increase of the means of grace and of the fruits of the Spirit, is beginning to be manifest. And while multitudes

are prospering in their worldly circumstances, a *few* are becoming prosperous in spiritual things; of these few, some are members of the Church of England, others are Presbyterians, others are Wesleyan Methodists, and others are Independents.

Our correspondent makes worthy mention of those who preach the gospel at Hobart Town; and adds, "We do not, however, at present, see those glorious effects, resulting from the labors of ministers of the gospel in these places, which have been experienced in other lands, and which we are anxiously desirous to witness here. It is my earnest prayer, that the Lord would revive his work in the midst of the years, and cause his word to have free course and be glorified."

In a waste so dreary as Van Diemen's Land, it is peculiarly pleasing to meet with such an excellent spirit as that which is breathed forth in the letter before us. Let such a spirit become universal, then the solitary place shall be glad, and "the desert shall rejoice, and blossom as the rose."

SIAM.—From the Singapore Chronicle, for the 18th of October last, we learn that the Siamese have committed new outrages on the Malay inhabitants, on the east coast of the Malayan peninsula, at Patani, and other places. The chief object of the Siamese seems to have been to obtain *money and slaves.*

On the 15th of August, a fire is said to have broken out in the "Malay district" of Bangkok, by which, about one hundred of their houses were destroyed. It is said also, that the small pox had prevailed to a great extent in that city, and carried off many children.

In the notices of Siam, which have been given to the public from the pens of Messrs. Gutzlaff and Tomlin, there are several references to Burmah, and some account of the natives of that country who reside at Bangkok. Christian books, in the Burman language, long since found their way to Siam; and at length, a member of the Burman mission, the Rev. J. Taylor Jones, has been commissioned to repair to Bangkok; and on the 16th of Oct. was at Penang on his way thither. Mr. J. expects to meet Mr. Abeel at Bangkok, and anticipates the early arrival of other laborers. A countryman of Mr. Gutzlaff's is expected to arrive at Bangkok, in the course of a few months, with a view to aid in the work which has been commenced by our friend and Christian brother. But what are these, two, three, five, or ten—more or less,—among the thousands of Siam? With emphasis we may quote the words of our Lord:—*The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.*

There are resources enough in Christendom, if they were put in requisition, to supply the whole Pagan world *immediately* with the means of Christian instruction. The work is vast, and it will be accomplished; though it may be hastened, or retarded, or stopped, for years, according as Christians show themselves faithful, or the reverse.

LITERARY NOTICES.

THE *Christian Advocate's publications for* 1829, 1830, and 1831. By HUGH JAMES ROSE, B. D., *Christian Advocate in the University of Cambridge.* London: Rivington.

THE first of these Essays is entitled, "Christianity always progressive;" the second, "Brief remarks on the dispositions towards Christianity, generated by prevailing opinions and pursuits;" and the third, "Notices of the Mosaic Law; with some account of the opinions of recent Franch writers concerning it." The whole are written in a clear, dispassionate, and argumentative style, for which Mr. Rose appears distinguished. As there are allusions to China in them, we have thought it right to call the attention of our readers to these works.

The first Essay is intended to answer "the objection made to Christianity, on account of its want of universality." "It is unquestionably an old one," as Mr. Rose remarks, and has been often answered; still it is one that often rises anew in the human mind, and has peculiar weight situated as we are, where Christians, even in name merely, are to the rest of the population as a drop in the ocean. Some persons professing Christianity whom we have known, partly in consequence of the difficulty alluded to, have said, in direct opposition however to the declarations of Sacred Scripture, that it was not intended to be universal; or if it were so, it must be left to the Almighty to work a miracle to make it so. And on this view of the case they would neither use means themselves, nor encourage the efforts of others, to diffuse Christian knowledge in Pagan or Mohammedan nations. Those who may have indulged such opinions, will find in Mr. Rose's Essay, strong arguments tending to show that they are wrong in opinion, and blameable in conduct.

Mr. Rose arranges his observations under two principal heads. The first, to show what it is reasonable to expect from Christianity; and in the second place, to inquire whether those reasonable expectations have been fulfilled. He considers that unreasonable expectations have perplexed the believer, and given a fancied triumph to the infidel. His argument (so far as we have gathered it from a hasty perusal,) rests on this foundation:—The ever-blessed God has granted to mankind a revelation of his Will, in a manner similar to the grant of the

reasoning faculty, and various physical benefits, for man's improvement and welfare, now or for ever, as the case may be; still leaving man a free agent, to use or to abuse these gifts. Hence the progress of divine revelation throughout the world has been impeded by the remissness of its friends, and the hostility of its foes;—both, by the way, still accountable to God for their conduct.

That the Almighty Ruler of the human heart, says Mr. Rose, might arm any truths which he is pleased to reveal, with such powers of winning or enforcing their acceptance, as would be irresistible, is unquestionably certain: but it must be remembered, that such powers would therefore at once close or prevent the argument. And we add, reduce man to a machine, and destroy his responsibility.

That Christianity is but partially diffused throughout the world after eighteen centuries is the fact; the inference from which, according to Mr. Rose, is not that Christianity is not true; but that its friends have been most supine, and its foes most virulent; that man is in fact, far gone from righteousness; that the human heart is deceitful and desperately wicked. We concur with him in this inference, and we join heartily in his closing admonitions to Christians generally, whether in their individual or social capacity, to use means to propagate the gospel.

He has some thoughts that apply only to his own government (the English), in reference to Hindostan. But there are in his book some remarks which apply to all Christian governments: "Shall the day never come, (he exclaims,) when governments and nations will feel their highest interest, will confess their highest duty; and hasten to give, at least, the weight of their influence, and the impulse of their resources, to the cause of God and man?" In several parts of his Essays we think he is too national and sectarian for the spirit of that holy religion, which has broken down the partition wall between Jew and Gentile, and admitted to the covenanted mercy of God, through Christ Jesus, all nations and kindreds and tongues and people.—As he says concerning Mr. Ward's book on India, so we must say of his, "It is very valuable, though tainted with petty sectarian feelings."

In his second Essay, Mr. Rose adverts to the argument given above, "That, as it has pleased God to use human agency in the propagation and confirmation of Christianity, it is credible, that its progress may be retarded, and its final triumph delayed, by the errors and sins of the agents, and the evils which are consequent upon them."

It is his opinion that in Christendom a disbelief of Christianity, commonly called infidelity, is most prevalent in a "superficial age." He does not think that "the writers against revelation who appeared at the end of the seventeenth, and beginning of the eighteenth century, in England, (though perhaps superior to their continental brethren,) were entitled to consideration for any great

ability, any depth of research, any extent of learning." He gives his reasons for this opinion, in a brief review of the objections of Toland, Chubb, Collins, Shaftesbury, Tindal, and Morgan. There is only one topic in this Essay which is applicable to China, and that is the "rage for *utility*"—the neglect of everything that is not *useful* to the acquisition of money.

The Chinese always justify ignorance of foreign languages, and the affairs of mankind generally, by affirming that such knowledge is useless to them. As Mr. Rose complains, the useful *for what*, is not commonly avowed by the pseudo-philosophers of the daily press. *Usefulness* and *money-value* are equivalent terms with them. Whatever is *profitable* — i. e. which will bring most money, is *most useful*. "Everything is viewed through the medium of the market; and no ingenuity could devise a principle better calcuated to debase and degrade mankind, and to destroy all the qualities by which God has sought to raise them above the level of the beasts that perish. If the political economists of the *present* day, had no other sin against the public good to answer for, but the establishment of the sovereignty of money, theirs would still be a fearful account to render. They have themselves chosen this base idol to worship, for it was not necessarily presented to them by the science which they profess to cultivate."

Mr. Rose's third Essay, written for last year, has more that has a reference to China, than the two preceding; and we can cordially recommend it to the perusal of our readers. He says, that the certainty, that "truth will prevail at last" *is* one of the best comforts which the thoughtful heart can enjoy in this world. It is assuredly one great comfort amidst strife and violence, to know that eventually "it shall be well with the righteous;" and it is the belief of this fact, though yet future, that must bear up their spirits amidst many present evils.

Two writers have arisen in France, M. Benjamin Constant lately deceased; and M. Salvador. They are neither of them Christians, yet take the part of Christian writers against Messrs. Voltaire and Volney; against their flippancies and scurrilities. M. Constant takes so much of the Old Testament as pleases him for a Divine Revelation, and rejects the rest.

"*I recognise*," he says, "*the revelation made to Moses*, in that part of the Hebrew books where every virtue is recommended, filial love, conjugal love, hospitality to the stranger, chastity, friendship, which no other legislator raises into the rank of virtue, justice, and even pity, though the epoch of pity was not come, for that epoch is Christianity; there is the voice divine, there is the manifestation of heaven on earth, and there only one cannot be deceived in doing every justice to it; because it responds to every sentiment, ennobles and purifies every affection, goes before the light of the age, and, in the midst of barbarism, sends into the soul, truths

which reason would not have discovered till much later."

M. Constant further observes, that "without Moses it is probable that all the efforts of philosophy would have ended only in plunging mankind into pantheism, or hidden atheism, in which the religion and philosophy of India lost themselves together." He recognises "the revelation made to Moses, because he cannot in any other way explain the appearance of Theism in a barbarous age and people."

M. Constant is in this conclusion, we believe, perfectly right. And to India, he might have added China, as plunged by the religion of philosophy into pantheism or hidden atheism. We have endeavored to find God, the eternal Jehovah, the Almighty, the blessed and self-existing God, the Creator of the universe,—but we have sought in vain among all the philosophy and the religion which we have met with in China.

Voltaire said that "the constitution of China is the best in the world, the only one founded on the rights of fathers, the only one where a governor is punished if he does not receive the applause of the people when he quits his charge, the only one which has instituted rewards for virtue.....The learned mandarins are considered as the fathers of the towns and provinces, and the king, the father of the empire," &c. M. Constant comments with a just severity on this passage, and reproaches Voltaire with having had another aim than the truth in this representation. M. Constant's opinion concerning the Chinese, we are sorry to say, has a great deal of truth in it: they are, he observes, of all people the most attached to materialism, they have no notion of spirituality, they are blind fatalists; their doctrine is far more dry than any other pantheistic scheme:— "it supposes the existence of one only substance, without attributes, without qualities, without will, without intelligence;" (we suppose he means the *le* of Confucianists—see Morrison's Dictionary 6942,) "it knows of no motives but blind fatalism, and of no perfection but a blind apathy, without virtue and without vice, without pain and without pleasure, without hope and without fear, without desire and without dislike, and finally *without immortality*." (Here there is a good deal of Taouism set forth.)

But this is far from all; and he goes on to state, that we find "Religion reduced to frivolous and fastidious ceremonies, which only recal despised and forgotten opinions, etiquette in the place of feeling, a lifeless form for belief, signs without signification, a practice without a theory, irreligious abstractions for the high, and stupid superstitions for the people, the worship of one's ancestors, and yet no belief in a future life; the worship of spirits, and yet the most positive and gross materialism; for the rest, the most grinding oppressions, the most absolute power, barbarous punishments, corruptions wtihout limits, craft in the service of fear, a complete absence of all generous

sentiments, an apathy which yields only to the love of gain, and a frightful fixedness even over the traits of the melancholy and degraded human form. This is what we see in China."

Such are the opinions of M. Constant *versus* M. Voltaire. The inferences Mr. Rose draws from these statements, are worthy of a Christian Advocate; and show how meagre, poor and thin, philosophical theology appears by the side of the theology of Moses and of Christ.

TRAVELS IN CHALDEA:—by Capt. Robert Mignan, 1829.

WE notice this work at present, merely to remark on a paragraph (on page 318) concerning the arrow-headed characters of ancient Babylon. The Captain observes, that there is a singular coincidence in some of the *Persepolitan numerals in common with the Roman and Chinese.* "The letter ≺ formed of two arrow-heads joined together obliquely, represents the letter H; which letter being the fifth of the Sabean, as well as of the Hebrew alphabet, represents the number five; and so in Persepolitan; change the position of it, and you have the Roman V, the numeral for five. Two of these placed together, form the letter X, the Roman numeral for ten; the same in Persepolitan and Chinese."

Now in this, and many similar cases, before endeavoring to account for the "singular coincidence," it is requisite in the first place to ascertain whether there be a coincidence. The Chinese character for *ten*, is, indeed, the figure of a cross; and the Chinese phrase for cross, is, shih tsze kea, "*A ten character frame*," or stand; but it is never like a St. Andrew's cross, or the letter X. In all the ancient and modern Chinese books, that it has been our lot to examine, never did we meet with the character *ten*, written like an X; nor have any of our Chinese friends, though not ignorant of their ancient lore, ever met with such a ten; therefore we conclude that the "singular coincidence," so far as Chinese is concerned, does not coincide with the fact. The Chinese Dictionaries which analyze the formation of characters, make no allusion to the arrow in that for ten. The Shwŏ-wăn says, "Ten is a perfect or complete number. The horizontal line represents the east and west; the perpendicular one, north and south; thus all things contained within the four points of the compass are included by the character ten. One of the old Chinese characters for ten is a round black dot in the the centre, and four lines radiating to the east, west, north, and south."

THE LIFE OF WICLIF; by Charles Webb le Bas, M. A. Professor in the East India College, &c. London: Rivington. 1832.

LE BAS is a talented and pious minister of the Episcopal Church in England; and this work will, we believe, sustain his character. It is one of a series of theological and ecclesiastical works, being published after the modern fashion of useful, and family, and other libraries. Mr. Le Bas, in his

preface, acknowledges at considerable length his obligations to Mr. Vaughan, the most recent of Wiclif's biographers. Vaughan "prepared himself for his task by a more complete, and scrupulous examination of all the extant writings of Wiclif, than has, probably, ever been undertaken before." And Vaughan, with his publishers, liberally and kindly gave permission to Le Bas to print, from the previous work, the catalogue of Wiclif's writings" (the *one man* in his day). Mr. Vaughan, is we believe, a member of one of the Congregational churches in England. And the Christian co-operation here alluded to, is just what it ought to be all the world over, among the disciples of the Lord Jesus Christ.

THE SACRED HISTORY OF THE WORLD,—Philosophically Considered; by Sharon Turner, F. S. A., &c.

This well-intentioned, and we think, well-executed work, is thrown into the form of letters to a son. Mr. Turner says truly—"Nature will never be properly understood, if its creation by the Deity be excluded from the thought. . . .It is the great mistake of many eminent philosophers on the Continent, that they systematically exclude the Deity from all their reasoning on the formations and principles of things; and strive, in vain, to account for them rationally without Him." Christian deists and wicked men, to all practical purposes, are mere Budhists who make the Deity a "nihility."

JOURNAL OF OCCURRENCES.

FORMOSA.—The news from this island, called by the Chinese, *Taewan foo*, has of late been of the most disagreeable character. For several days the information was whispered, rather than announced; but since the 15th inst, there has been no doubt in regard to the existence of an open, and, so far as the imperial government is concerned, rather a serious insurrection. From slight causes, managed by the police, and made the ground-work of oppression and extortion, the public mind was roused to exert the physical power it generally possesses, which resulted in the immediate *murder*—if we may so express it, of about seventeen hundred soldiers, and upwards of twenty officers, civil and military, of his Majesty's service. According to some of the reports, *all* the imperial authorities, civil and military, are either killed, or scattered among the hills, or driven from the island. Large bodies of troops, have been ordered from Fuhkeën, and two or three thousand from Canton; but by the latest reports we have heard, the insurgents remained unchecked, and were committing new depredations.

HOOPIH.—It is rumored here, that in the province of Hoopih, several towns are in the hands of insurgents.

LOCAL OFFICERS.—Governor *Lee* arrived here from Leënchow, on

the 15th instant. He received the seals of his office, as governor of the two provinces, Kwangtung and Kwangse while at Leĕnchow.

Choo, the fooyuen, has delivered up his seals of office to the governor; and, on account of his ill health, has retired from official duties, for a period of three months, with his Majesty's permission.

Choo, the hoppo, is to retain his office at the port of Canton, for another year.

Le, the late governor of Canton, has arrived safely at Peking; and it is said, will soon be put on trial for his ill conduct at Leĕnchow.

The fashionable Doctor in Canton is, at present, *Chin Shetih*, a man upwards of 60 years of age. He rose in his profession from a state of poverty, a mere hawker of drugs. At present he is said to be possessed of a million of the currency of the land. Still he preserves his old simple habits. His house is situated near the Tartar general's—the tseăngkeun,—in the old city; early in the morning it is open for patients, who, as they come in, are conducted to a room adjoining the doctor's, where they wait for him in silence. Patients who wish him to call at their houses enter their names and places of abode with his door-keeper. About 9 o'clock he sallies forth, committing himself entirely to his faithful servant and chair-bearers, who carry him round to the patients in the order of time, as reported at his gate. Those whose names are first entered are first served, without reference to their condition, whether poor or rich. He makes no charges. His patients may give nothing—or three cash, or three hundred, or three thousand, for a visit; just as they please. He receives no money with his own hand. People's *tangible thanks* are given to his servant.

Chin, whose name means *Sink*, is a man of few words: and these few uttered in the dialect of Whampoa district, of which he is a native. He speaks the mandarin, as a broad Scotchman speaks English; turns a *rod* into a *road*, and makes other such like blunders. And further, he either cannot, or will not, satisfy glib people about the power of the drugs he administers;—which by the way, it is said, are very few. He rings the changes upon some 20 or 24 medicines, being rather a cautious practitioner. He is the opposite of the *rhubarb doctor*, who long held the reigns of medical sovereignty in Canton; for Doct. Sink never administers rhubarb at all. Still, he has become popular among the rich natives, and in all the public offices. They say that, although he does not speak good mandarin, and is not able to explain the properties of his prescriptions, yet people very generally get well under his care; and therefore he has risen to his present influence and affluence.

(*From notes of conversation with a Taou priest*, doctor Yellow. 1832.

The Village Tyrant.—We noticed this unhappy individual in a former number. His life is still spared; though it is said, sentence of death is recorded against him, to take place during the present season. This sentence, however, is generally commuted for transportation.

A ballad concerning him, which professes to be a moral warning to rich and influential men, contains some exhibitions of mind under trying and distressing circumstances, which we foreigners can find only in description. The feelings and language of two suicidal persons are narrated. Pride and revenge are predominant in their character. The Tyrant's dream is given at length. We intended to give a translation of it, but as a whole it is not translatable. His visions of the infernal regions are mixed up with indecent descriptions of crime and punishment.

The outline is this. In his dream he finds himself in the hands of an infernal police, who use him rather uncourteously. He is a little terrified, and asks for leave to visit his home, before he is dragged to the king below. In the midst of their laughter and scorn, he is permitted to go for a short time. In his dream he gets home; and being unexpected, finds his family occupied in gross licentiousness. His rage is worked up to the highest pitch, by the scenes he witnesses; but while in the act of taking revenge he is hurried off by his guards to the regions below. Being arrived, he is subjected to

trial by the *Yen Wang*, or infernal King. He and his paramours are adjudged to various punishments, on the evidence of those he had corrupted, and robbed, and whose bones he had digged up.

This last act is considered the most heinous; and for it the fooyuen is determined, if he can, to have his life. In his dream, the nuns who intrigued with him, are punished by having red-hot irons thrust into their bodies; the beautiful widow, who left her husband's old mother and eloped with him, is made to embrace a red-hot iron pillar; and with the other women is to be sent back to the world as female cats and dogs. The men who were his accomplices are to transmigrate as privy flies, and scaly moles, &c, &c. He himself, if we remember rightly, is to be dashed upon a hill studded with spikes and knives.

All the proceedings in this *infernum* are conducted according to the manner of Chinese courts. And the superstition goes so far as to induce the belief that money will be useful to the dead. There are persons who burn a great many gilt papers annually, under the mis-belief that all the money they cost will be laid up for them in the *Yin-hoo*, or Treasury of Hades, for their use after death. Hence the rich put gems in the mouths of dead bodies before burial; and the poor, a cash or a piece of silver, that they may not be pennyless on the other side of the grave.

We leave the reader to draw his own reflections from these ridiculous, but notwithstanding, melancholy statements. They are scarcely within the limits of decorum, but we do not imitate the delicacy of those who tell the public that they could unfold a very horrible and abominable tale, while at the same time they leave the matter in utter darkness, and stimulate the imagination to guess whatever it pleases.

Slavery in China.—It is perhaps not generally known that the children of the slaves in China, are born slaves; and the children of free masters enjoy their rights over slaves throughout all generations. There have been cases in which the masters have become poor; and allowing their slaves to go and provide for themselves, they have become rich; but being again found by their masters, the latter have seized all the property. There are slaves of another class who are not bought outright, but with the condition that they may be redeemed. Good masters admit the claim when made agreeably to contract: but bad ones use every expedient to prevent the claim of redemption.

Obituary.—The twelfth brother of the salt merchant, Le Inhyay, the namesake, friend, and informer of governor Le, died at his brother's house on the 9th day of the 10th moon. All the neighbors rejoice at the event, and say, "Another great gambler is dead, and Se-kwan district is freed from a great nuisance."

Thunder occurring in unusual and unseasonable times is considered by the Chinese, ominous of some political change,—a revolt of statesmen, or death of the monarch, &c. If it thunder during the 10th moon, which this year began on the 22d of Nov., it is thought particularly unlucky. People say it did thunder twice, on the 2d of December; and that the late insurrection of the mountaineers of Leënchow is a proof of the theory.

Postscript.—The accounts from *Formosa* continue to be unfavorable to his Majesty's government. The number of soldiers and officers killed, as stated on a preceding page, is probably much below the truth.

The unusually mild and warm *weather* which prevailed at the close of the last month, has been succeeded by several cold, cloudy, and rainy days. Ice was found this morning; the weather is fine and bracing, with a strong wind from the north.

THE

CHINESE REPOSITORY.

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POPULATION OF THE CHINESE EMPIRE.

GEOGRAPHERS and historians, statesmen and political economists, have differed widely in their views of the population of the Chinese empire. With few exceptions, when they have written on this subject, they have been alike perplexed and perplexing,—affording very little satisfaction either to themselves or to others. "Of the bolder and more confident writers, some have gone to one extreme, and some to the other;" while "cool and impartial men" have taken a middle course. The tendency of all these various and contradictory accounts has been, to confound and embarrass, and unsettle the opinions of all. In this way it has become fashionable to doubt, to question, and to deny, without any reference to the evidence by which they are supported, all the accounts that have been published on the subject; and in short, to dismiss the consideration of the question by affirming, that nobody knows, or can know, "for certainty," aught about the matter.

It is manifestly impossible to reconcile all the statements and opinions, which have been advanced on this topic; yet, as it is one of considerable interest, as well as of difficulty, we doubt not that there are many, who, like ourselves, are desirous

of knowing the simple facts of the case, and the foundation on which the various published accounts are based. In this investigation we must, ultimately, rest the decision of the question on Chinese authorities; because no foreigner knows, or has the means of knowing, by personal inspection, or by any calculations which he can make, what is the population of the empire. But as these published accounts, though usually referring to Chinese authorities, are so contradictory, it is necessary that we should bring them, or some of them, into review; examine them; trace them up, if we can, to their origin; and value them according to the amount of testimony by which they are supported.

We commence with the works of the abbé Grosier, which appeared in France about half a century ago, and a translation of them in London, in 1788. Concerning the population of China, he says:—

"One of those things which have been thought most incredible and contradictory by Europeans, is the prodigious population of China. Father Amiot has been at great pains to investigate this point, which hitherto has been examined with too little attention. It is evident from his calculations, that China contains at present two hundred millions of inhabitants. This enormous population may appear astonishing; but, when we have weighed the proofs, and followed the reasoning, which this learned missionary makes use of, we shall find that his account is by no means exaggerated. The lists and documents on which this interesting discussion is founded, are taken from a Chinese book, entitled *Ta Tsing y-toung Tche* [Ta Tsing-yih-tung Che],—*An account of what is essential to be known respecting China.* This work was composed and arranged by order of the present emperor Kienlong, and published in the eighth year of his reign."

Amiot published his book about the year 1770. Grosier, in order "to justify the assertion of this learned missionary, and to free him from all supsicion of exaggeration," found it necessary "to enter into details," and to make sundry observations. In doing this he remarks, that the Yih-tung Che shows only

the number of those who are *taxable* in each province of the empire; and that these amounted to 28,516,488; and adds, that by the word taxable, *jin ting*, heads of families only are understood; while the word mouth, *kow*, is used for individuals. He then supposes that there are five individuals in each family; and with the addition of considerable numbers of civil and military officers, literati, &c.; by including the population of Fuhkeën, seven millions and odd, which on accouut of "haste or forgetfulness," Amiot omitted to mention, he raises the sum total to 157,301,755.

In order to complete the complement of two hundred millions, Amiot (according to our author) thinks he may be permitted to follow the suggestion of "a German professor named Paw," and gather them from the *robbers, troglodytes, wandering families, mendicant monks, eunuchs, slaves, blind females, and bonzesses*, who inhabit the Celestial empire. And lest there should yet be a deficiency, he adds the "inhabitants of those floating cities, who live in barks or on rafts, and seem to form a distinct nation in the middle of the empire." Such, according to Grosier and with his corrections, was Amiot's view of the population of China in 1743.

As the facts here adduced "may, perhaps, still leave some doubts, on the minds of our readers, of the possibility of making the inhabitants of China amount to two hundred millions," Grosier subjoins a "more complete enumeration," which was made in the twenty-seventh year of Keënlung. This estimate of the population was taken from the "Tribunal of lands," in Peking, and was received in France in 1779. It was written both in Chinese and French, having been translated into the latter, at Peking. According to this account, the empire contained 198,214,553 inhabitants, "men, women, and children." There is still a deficiency in the total number; but as twenty years had elapsed since the epoch of this numeration, and as it could

be proved by facts, that the population, for a long time past, had been progressively *increasing*, Grosier thought it safe to "presume" that the empire, at the time he wrote, contained two hundred millions of inhabitants.

But whence proceeds this increase of people in this "remote corner" of Asia? Is it owing to physical causes, or are these only second, and assisted by the influence of moral and political institutions? To this question Grosier supposed it difficult to give a precise answer; and advanced the following as the most apparent causes of this extraordinary population: —

1. The strict observance of filial duty throughout this vast nation, and the prerogatives of paternity, which make a son the most valuable property of a father.
2. The infamy attached to the memory of those who die without posterity.
3. The universal custom which makes the marriage of children the principal concern of fathers and mothers.
4. The honors bestowed by government on those widows who do not enter a second time into the state of marriage.
5. The frequent adoptions, which prevent families from becoming extinct.
6. The return of wealth to its original stock by the disinheriting of daughters.
7. The retirement of wives, which renders them more complaisant towards their husbands, saves them from a number of accidents when big with child, and constrains them to employ themselves with the care of their children.
8. The marriage of soldiers.
9. The fixed state of taxes, which, being always laid upon land, never fall but indirectly upon the trader and merchant.
10. The small number of sailors and travelers.
11. The great number of people who reside in China only by intervals.
12. The profound peace which the empire enjoys.
13. The frugal and laborious manner in which the great live.
14. The little attention that is paid to the vain and ridiculous prejudice of not marrying below one's rank.
15. The ancient policy of giving distinction to men and not to families, by attaching nobility only to employments and talents, without suffering it to become hereditary.
16. The decency of the public manners, and a total ignorance of scandalous intrigues and gallantry.

We have been thus particular in noticing the opinions and statements of Grosier, chiefly because they have been so often referred to, and quoted by those who have written concerning China. But as we have not at hand, "An account of what is essential to be known respecting China," which "Chinese book is one of those which are to be found in the king's library at Paris," and as foreigners are not now pivileged to take statistics "from the Tribunals" at Peking, it is not in our power to verify or disprove the accounts of Amiot and Grosier, by comparing them with their originals. We shall have occasion, however, in another part of this paper, to refer to these acconnts, and to compare them with those which have been given by other writers; we shall also, before we dismiss the subject, allude to Grosier's remarks concerning the increase and amount of population in this country.

Sir George Staunton, in his account of the embassy of lord Macartney to China, in 1793, has given, "for the reader's information," a table of the population and extent of China Proper, "taken in round numbers from the statements of Chow ta-zhin." This officer, he says, was a man of business and precision, cautious in advancing facts, and proceeding generally upon official documents. The statemnt was taken from one of the public offices in the capital, and shows the amount of population according to the returns made from the provinces the preceding year. As the table is one of much importance, we will introduce it here; and with it, Grosier's account of the population of China, in the twenty-seventh year of Keënlung. Fungteën, in Grosier's account is often called *Leaoutung*, and is so written on most of the European maps. The population on each square mile, is taken from Barrow's work. We would here advertise the reader, that we have changed the orthography of the names of the provinces, and have employed that given in Morrison's Dictionary.

Names of the eighteen PROVINCES.	Population given by STAUNTON.	Population given by GROSIER.	Sq. miles in each Prov.	Eng. acres in each Province.	Pop. on each sq. mile.
Cheihle	38,000,000	15,222,940	58,949	37,727,360	644
Keängsoo	32,000,000	23,161,409	92,961	59,495,040	344
Ganhwuy		22,761,030			
Keängse	19,000,000	11,006,640	72,176	46,192,640	263
Chĕkeäng	21,000,000	15,429,690	39,150	25,056,000	536
Fuhkeën	15,000,000	8,063,671	53,480	34,227,200	280
Hoopih	14,000,000	8,080,603	144,770	92,652,800	187
Hoonan	13,000,000	8,829,320			
Honan	25,000,000	16,332,507	65,104	41,666,560	384
Shantung	24,000,000	25,180,734	65,104	41,666,560	368
Shanse	27,000,000	9,768,189	55,268	35,371,520	488
Shense	18,000,000	7,287,443	154,008	98,565,120	195
Kansuh	12,000,000	7,412,014			
Szechuen	27,000,000	2,782,976	166,800	106,752,000	162
Kwangtung	21,000,000	6,797,597	79,456	50,851,840	264
Kwangse	10,000,000	3,947,414	78,250	50,080,000	128
Yunnan	8,000,000	2,078,802	107,969	69,100,160	74
Kweichow	9,000,000	3,402,722	64,554	41,314,560	140
Fung-tëen		668,852			
	333,000,000	198,214,553	1,297,999	830,719,360	257

"The extent of the provinces," sir George goes on to remark, "is ascertained by astronomical observation, as well as by admeasurement; and they are found to contain upwards of twelve hundred thousand square miles, or to be above eight times the size of France. The number of individuals is regularly taken in each division of a district by a tithing-man, or every tenth master of a family. Those returns are collected by officers resident so near as to be capable of correcting any gross mistake; and all the returns are lodged in the great register at Peking. Though the general statement is strictly the result of those returns added to each other, which seem little liable to error, or, taken separately, to doubt; yet the amount of the whole is so prodigious as to stagger belief. Even in calculations altogether certain, but immense in their results, as the valuation of the enormous bulk, or distance of the fixed stars, it requires a mind conversant in such subjects, or at least,

habituated to such assertions, to remove all doubt concerning them. After every reasonable allowance, however, for occasional mistakes, and partial exaggerations in the returns of Chinese population, the ultimate result exhibits to the mind a grand and curious spectacle of so large a proportion of the whole human race, connected together in one great system of polity, submitting quietly, and through so considerable an extent of country, to one great sovereign; and uniform in their laws, their manners, and their language; but differing essentially in each of these respects, from every other portion of mankind; and neither desirous of communicating with, nor forming any designs against, the rest of the world."

Similar to these views are those of Macartney's private secretary. That none of the statements hitherto published are strictly true, Barrow is free to admit; but that the highest degree of populousness that has yet been assigned may be possible, and even probable, he is equally ready to contend. He acknowledges, at the same time, that, prepared as the embassy were, from all that they had seen and heard and read on the subject, for something very extraordinary, yet when the above statement was presented, "the amount appeared so enormous as to surpass credibility." He assures us, moreover, that they had always found the officer, who gave them the statement, a plain, unaffected, and honest man, who on no occasion had attempted to deceive or impose on them; they could not, therefore, consider it in any other light than as a document drawn up from authentic materials. Nevertheless, "its inaccuracy was obvious at a single glance, from the several sums being given in round millions." The fact that two of the provinces contain exactly the same amount of population, is another obvious proof of the inaccuracy of the statement given to the embassador, which

has been suggested by some writers, and ought not to have been overlooked by Barrow. So if we should say of Austria and France, in 1828, that they contained, "in round numbers," 32 millions each; or of Spain and the United States of America, that they each contain, at the present time, 13 millions, "in round numbers,"—the inaccuracy of such statements would be obvious at a single glance. But notwithstanding these difficulties, Barrow undertakes to show, and does show satisfactorily we think, that there is no want of land to support the "assumed population" of three hundred and thirty-three millions. This being the case, he concludes that the population is not yet arrived at a level with the means which the country affords of subsistence.

M. Lavoisne quotes the statement of Grosier and Staunton; but he cannot admit that of the Abbé; and thinks it "hardly credible," that, in the course of thirty-two years, the population should have increased nearly 135 millions; he concludes, therefore, that the whole population of China Proper, and Chinese Tartary, may be estimated at three hundred millions.

Malte-Brun, though certainly a "cool and impartial" man, treats the writers on this subject rather cavalierly, and disposes of the question in few words, which we quote:—

"China might undoubtedly dispense with a great part of her army, which travelers tell us is innumerable. Some call it 1,462,590 others 1,800,000. We shall not attempt to contradict either of the statements. It is equally certain, according to the Chinese, that the imperial fleet consists exactly of 9999 ships. All this is sufficiently moderate for an empire which contains ["exactly"] 333 millions of inhabitants, as his excellency Tchou ta-tzin officially assured lord Macartney.

"But what degree of confidence can we place in these enormous statements, when we find that a statistical account compiled by command of the emperor Kienlong only half a century ago, made the number of peasants who were liable to the manorial tax amount only to twenty-five millions;

when we find old censuses, which for fifteen centuries make the population of China fluctuate only between forty-eight and sixty millions; and when, on comparing the tables of population of 1743, given by father Allerstein, with those of lord Macartney for the year 1793, an increase of three or four-fold is found to have taken place; when, in fine, we may see that each of these estimates labors under evident error, some of the numbers being literal repetitions of others, and other sums out of all proportion?

"*Cool and impartial men* rate the population of China, properly so called, at one hundred and fifty millions. The army, which may amount to 500,000 or 600,000 regular troops, and a million of nomades of military habits, has nothing formidable but its numerical amount. Bad artillerymen, ignorant of the art of military evolutions, and what is worst of all, destitute of courage and the military spirit, the Chinese would probably yield as easily to a moderate European force, as they have formerly so often fallen under the invasions of the hords of central Asia."

We shall not attempt to contradict this cool and impartial account. The Chinese empire, including the tributary states, and those under its protection, according to the Encyclopædia Americana, on the basis of the *German* Conversations-lexicon, contains two hundred and forty-two millions of inhabitants; while China Proper has only one hundred and forty-six millions two hundred and eighty thousand, of whom two millions live on the water.—No references or authorities are given to support these assertions.

The writer of the article on China in the Encyclopædia Britannica tells his readers, 'the accounts of the population of this country have generally, been treated as *fabulous* by the western nations.' He deigns, however, to quote the statements of the abbé Grosier and sir George Staunton; but avers that the accounts on which these statments rest, *are found, when, investigated, to abound in inconsistencies which destroy their credit!* And he makes "Mr. Barrow, after balancing and comparing a variety of authorities, conclude, that the actual amount of the population of China is about

one hundred and forty-six millions." In his supplement, he adds many more remarks to the same effect.

A more recent account has found its way into the world from Berlin. It appears over the date of July 3d, 1830; and is signed Z; and was published in an English newspaper, "The Times," for July 23d, 1830. The writer states the number of departments into which each province is divided, and gives the names of the capitals, and total amount of the population of each. The province of Shense has 257,704 inhabitants; Kansuh 340,086; and Kwangtung, in its 13 departments, has the "enormous" population of 1,491,271 inhabitants, men, women, and children. All the other provinces are enumerated; and the writer then adds;

"Taking the new edition of the *Imperial Geography*, which was published in 1790, as our guide, it appears that the population of these 18 provinces amounts to 142,326,734 souls. But to these must be added 12,000,000 of inhabitants which, though subject to the sceptre of the Celestial empire, do not form an integral part of China; as well as its naval and military force, which comprises 906,000 men, and 7,552 officers; and its civil establishment, amounting to 9,611 servants. With these additions, the total population of the Chinese dominions, according to the census taken in the year we have mentioned, was 155,249,897. Now, when we look back on the increase which has taken place since the period of the conquest of China by the Mantchous, and find that the population has quadrupled itself in somewhat less than a century and a half, it is natural to conclude that it must have received no inconsiderable addition during the last 40 years; nay, there exists a proof of this conclusion in the increasing spirit of emigration among the Chinese, which appears to be encouraged by their government, instead of being discountenanced by prohibitions as it was formerly. Looking at this fact, with reference to colonization, it is not an extravagant anticipation to conceive the day may arise, when the free Chinese laborer shall occupy the station of the African or Indian slave."

There is appended to the report of the Anglo-Chnese College, for 1829, an abstract of the

general laws of China, containing statements which bear directly on our subject. The edition of the Ta Tsing Hwuy-teën from which the abstract was taken, was published in the 10th year of the reign of his late majesty Keäking. According to this work, the Board of Revenue takes cognizance of the amount of population. At the commencement of the reigning Mantchou dynasty, a census was taken in reference to a poll-tax, and a liability to service, of all males above sixteen, and under sixty years of age. The poll-tax was afterwards, by Kanghe, blended with the land-tax; and the poll-tax for ever interdicted. Under Yungching and Keënlung the census was taken, in order to know the amount of population throughout the whole empire, and in every given district. The objects of thus enumerating the people, were to aid the government in appropriating relief in times of famine and drought, and also to assist the police by having a list of all the persons in every family. After these remarks concerning the objects of the census, and others detailing the method of taking it, some statements are advanced to show the amount of population at different periods; these we will quote entire.

"In section 141 [of the Ta Tsing Hwuy-teën], page 38, the emperor Keënlung states the population, in a proclamation addressed to the whole empire, calling upon all ranks and conditions of men to economize the gifts of heaven, food, &c., and by industry to increase their quantity; for observing the increase of population, since the period of the conquest, he looks forward with deep concern to the future, when the population shall have exceeded the means of subsistence. The land, he says, does not increase in quantity, although the people to be fed, increase so rapidly. He says, that in the 49th year of Kanghe, the population of the empire was 23,312,200 and odd. Last year, he adds, the amount made out, according to returns sent from all the povinces, was 307,467,200 and odd. Keënlung wrote in his 58th year, so that the census was taken the year before lord Macartney's embassy. This confirms the account given to his lordship; for the book before us was never intended for an European eye.

"'The increase seems so enormous in a period of about eighty-two years that some error in the figures might be supposed. However, the emperor remarks, that the increase had been about fifteen-fold, which shows there was no such mistake; since fifteen-fold would make the amount three hundred and forty-five millions. This statement confirms Malthus' assertion, that population may double itself in twenty-five years; for this is nearly doublinig it in twenty years.

"After the great destruction of human life during the war of the conquest, it appears, from the work before us, that there were large tracts of unoccupied land, the owners of which had been destroyed or dispersed. These lands were given, as a perpetual inheritance, to any who would undertake to cultivate them. And subsequently every encouragement was given to cultivate waste lands. Government even gave to the poor, cattle and implements of husbandry; and levied no tax for a number of years. Up to this very period, it is always a great point with the government of China to till the plains, and plant the hills, so as not to leave, as they say, one inch of uncultivated land throughout the empire. Large tracts of land are given to the resident military in Mantchou Tartary, and elsewhere, beyond the frontier of China Proper. The land tax is rated partly in money and partly in kind, according to the goodness of the land and the nature of the produce."

In the above extracts, as in one or two other instances, we have omitted the dates, as given according to the Christian era. We have done this to prevent confusion; for there exists, among some of the writers on this subject, slight discrepancies in dates; which might very easily occur in adjusting the Chinese dates, to those of the Christian era. Besides their cycle of sixty years, the Chinese have another method of fixing their dates; during each emperor's reign, they date from the year he ascended the throne. The 12th year of *Taoukwang* commenced on the 2d of February, 1832, and will end on the 19th of February, 1833. The late *Keäking* reigned 25 years; *Keënlung*, 60 years; *Yungching*, 13 years; *Kanghe*, 61 years; and *Shunche*, the first Mantchou-Chinese monarch of the Ta Tsing dynasty, reigned 18 years. The reigns of these six emperors carry us back, from the current year of our era to 1644. We have introduced these remarks here, for the sake

of any of our readers, who may not happen to have a list of the emperors of the reigning dynasty at hand. But this by the bye.

The last account which we have to notice, at this time, of those which have been published by foreigners, is contained in "A Companion to the Anglo-Chinese Kalendar, for the year of our Lord, 1832." This work gives a statement of the population of China and its colonies according to a census, which was taken in the 17th year of Keäking. The population of the eighteen provinces, of Formosa, Barkoul, and Oroumtsi, of Leaoutung, of Kirin, Hihlung keäng, Tsing hae or Koko nor, of foreign tribes under Kansuh and Szechuen, of Tibetan colonies, of Ele and its dependencies, of Turfan, Lobnor, and the Russian borders, are all included in this statement, and present a total of 361,693,879 individuals, exclusive of 188,326 families. It is added in the work from which we have taken these facts, that

"This statement, contained in the latest edition of the Ta Tsing Hwuy-teën, or Collection of Statutes of the Ta Tsing dynasty, will probably serve to set at rest the numerous speculations concerning the real amount of population in China. We know from several authorities, that in China, the people are in the habit of diminishing rather than increasing their numbers, in their reports to the government. And it is unreasonable to suppose, that in a work published by the government, not for the information of curious inquirers, but for the use of its own officers, the numbers so reported by the people should be more than doubled, as the statements of some European speculators would require us to believe."

We turn now to Chinese authorities; but will go no further back than to the time of the first emperor of the Ming dynasty. According to a census, which was taken in the 26th year of Hung-woo's reign, A. D. 1393, the number of families was 16,052,860; and the number of individuals 60,545,811. This accouut is contained in a work cntitlcd Yu chuen tsze che tung keën Ming ke kang

muh, which, in four volumes, is a continuation of the *Kang-këën E Che*. The whole work is in thirty-five volumes, and contains a compendious history of the Chinese, from their earliest times to the close of the last dynasty.

It was not until after protracted and destructive wars, that the Ta Tsing dynasty gained complete dominion over the extensive territories that now constitute their wide empire. We have before us an account of the population at the commencement of the reigning dynasty; it is contained in a geographical account of the empire; but it is incomplete, and from the circumstances of the case it could not be otherwise. The proud inhabitants of the celestial empire did not willingly, nor at once, submit to the sceptre of "the Great Pure dynasty." Death, in some cases, was preferred to the tonsure. It was a long time before the whole population of the ancient provinces were submissive. The province of Canton affords an instance of this fact. It was after the commencement of the last century, and towards the close of Kanghe's reign, that the emperor's son-in-law, Ping-nam wang, "the Subjugator of the south," reduced the whole province to his father's sway.—Until the whole country was subdued, a complete census was impossible.

We pass on now to the 50th year of Kanghe, at which time the empire enjoyed general peace and prosperity, and the tide of population, we may suppose, began to rise at a pretty uniform, and, if the work to which we are about to refer be true, at a very rapid rate. This work is entitled Suh-sew Ta Tsing Hwuy-teën Taoukwang woo-tsze heă yu che. It is a new edition of the statutes of the Ta Tsing dynasty, published in the 8th year of Taoukwang, by imperial authority. The work is in 48 volumes, octavo; and was printed at Peking. It contains two statements of the population of the empire; the first according to a

census taken in the 50th year of Kanghe; and the second according to one taken in the 17th year of Keäking. Both of these statements we will here bring into view, and with them another, contained in a little duodecimo edition of the Ta Tsing Hwuy-teën in sixteen volumes,—which shows the population in the 18th year of Keënlung.

Names of the eighteen Provinces.	Population in the 50th year of Kanghe.	Population in the 17th year of Keaking.	Fam. in the 18th year of Keenlung.	Individuals in the 18th year of Keenlung.
Chihle	3,274,870	27,990,871	3,071,975	9,374,217
Shantung	2,278,595	28,958,764	4,539,957	12,769,872
Shanse	1,727,144	14,004,210	1,779,247	5,162,351
Honan	3,094,150	23,037,171	3,029,528	7,114,346
Keängsoo	2,656,465 *	37,843,501	5,478,287	12,618,987
Gauhwuy	1,357,829	34,168,059	4,136,125	12,435,361
Keängse	2,172,587	23,046,999	2,185,195	5,055,251
Fuhkeën	706,311	14,777,410	1,127,746	4,710,399
Chëkeäng	2,710,312	26,256,784	3,043,786	8,662,808
Hoopih	433,943	27,370,098	1,756,426	4,568,860
Hoonan	335,034	18,652,507	1,664,721	4,336,332
Shense	2,150,696	10,207,256	1,033,177	3,851,043
Kansuh	368,525	15,193,125	1,002,518	2,133,222
Szechuen	3,802,689	21,435,678	750,785	1,368,496
Kwangtung	1,142,747	19,174,030	1,241,940	3,969,248
Kwangse	210,674	7,313,895	943,020	1,975,619
Yunnan	145,414	5,561,320	371,284	1,003,085
Kweichow	37,731	5,288,219	629,835	1,718,848
	28,605,716	360,279,897	37,785,552	102,828,318

To the number of families in the 18th year of Keënlung, 59,212 belonging to Shingking or Leaoutung must be added; and to the number of individuals, 221,742; which gives a total of 37,844,764 families, and 103,050,060 individuals. There is a degree of indefiniteness in this accouut, as given in the work before us, which renders it to our minds very unsatisfactory. The term *jinting* is used, but evidently in a sense different from that given by Grosier; for instance, Canton

* This number includes the inhabitants of Soochow. Keängsoo and Gauhwuy were formerly united, and called *Keängnan*.

province "has jin-ting 1,241,940 *hoo* (or families), and 3,969,248 *kow*" (or individuals). The total number of individuals is very small in comparison with the number of families; and should we allow but four individuals to a family, it would raise the total number to 151,379,056.

The other account is plain and definite, to a degree far surpassing anything else with which we meet in this investigation. In the census for the 50th year of Kanghe, we have omitted the inhabitants of Fungteën and Keihlin (116,475), and also several thousands of soldiers in the provinces. The census for the 17th year of Keäking includes, besides the inhabitants of the eighteen provinces, those of Shingking, Keihlin or Kirin, Turfan, and Lobnor, and natives of Formosa, in all 1,413,982; also 188,326 families on the west and the north of China proper. Allowing four individuals to each of these families and it gives with the other numbers, a total of *three hundred and sixty-two millions, four hundred and forty-seven thousand, one hundred and eighty-three.*

We will remark here in passing, that the Suh-sew Ta Tsing Hwuy-teën is the same work (only a later edition) as that referred to in the Companion to the Anglo-Chinese Kalendar, noticed on a preceding page (357). The statistics contained in it are the data on which government acts in levying taxes, &c. It contains the regulations and laws of the six Tribunals in Peking. And it is in that part of the work which refers to the Tribunal of Revenue, that the statements given above are to be found. All the people (fan min) are included in the census. Males are denoted by *ting*, and females by *kow*, as also are those males who have not completed their 16th year. Thus we have in the *ting kow* the whole population of the empire, except, we believe, those who are "employed in the civil and military service" of the emperor.

We will pause here, and collate the principal statements which have now been brought into review, and will present them in chronological order, giving the dates according to the Christian era, and annexing the authority for each account. The several statements show the number of individuals.

	Population.	A. D.	Authorities.
1st,	60,545,811	1393	Kang-keën E-che.
2d,	23,312,200	1710	Anglo-Chinese Col. Report.
3d,	28,605,716	1711	Ta Tsing Hwuy-teën, New edi.
4th,	157,301,755	1743	Amiot.
5th,	103,050,060	1753	Ta Tsing Hwuy-teën, 12mo edi.
6th,	198,214,553	1762	Grosier.
7th,	155,249,897	1790	Z. of Berlin.
8th,	307,467,200	1792	Anglo-Chinese Col. Report.
9th,	333,000,000	1792	Sir George Staunton.
10th,	361,693,879	1812	Ta Tsing Hwuy-teën, New edi.

These are all the statements, based on *original* accounts, which we have found in the preceding investigation. Of the *first* in order of time, we have nothing more to say. When the number of Chinese scholars shall be multiplied, and the antiquities of this nation are well understood by foreigners; when "fables" are exchanged for facts; the western nations will doubtless gain new information concerning the population of China, through the successive dynasties, from her earliest to the present times. Surely we ought not to complain of their statements, when the difficulty arises from our own ignorance.

The *second* statement is moderate, and is probably far below the actual state of the case. The *third* statement shows a large increase for a single year. But the fact that parts of the country, including whole clans and tribes, were not subdued until about this time, affords strong presumptive reasons for supposing a rapid increase. The interdiction of the capitation tax, which now took place, would most surely produce an increase in the number of *enrolled* subjects.

The increase as exhibited by the *fourth* statement is very great; and we may well suppose that the causes for such an increase, which we have already noticed, especially the change in taxation, continued to operate, until the whole population was registered. We should bear in mind also the *manner* in which that statement was obtained. This last consideration will help to remove a difficulty in regard to the *fifth* statement; which according to the book, shows a decrease in the population. Amiot, according to Grosier, by allowing five individuals to each family, and with the aid of a few officers, civil and military, literati, &c., raised the amount of population to the number which we have given above. So allowing *five* individuals to each family as given in the duodecimo edition of the Ta Tsing Hwuy-teën, we have instead of 103,050,060 a total of 189,223,820. Whether this be the fact or not, the method holds as good in the one case as in the other.

Grosier's account, which is the *sixth* statement in the order we have adopted, does not appear inconsistent with these views of the subject. It is the first which gives, or is supposed to give, the whole population; and this it does in a literal translation of the Chinese, thus—Chihle "*province great little men women in all one thousand five hundred twenty-two ten thousands two thousand nine hundred forty,*"—15,222,940; and so of all the other provinces. This account is consistent with itself, and appears to be authentic.

But not so the *seventh* statement. Shense and Kansuh have, when united, a population of 597,790 souls, according to Mr. Z. Now if Barrow is right in allowing to these two provinces 154,008 square miles, then there exists the amazingly dense population of about four individuals, men, women, and children, to each square mile. "This phenomenon," perhaps, suggested to Z., at Berlin, the *new idea* that the Chinese government encourages emigration

instead of hindering it, as formerly by prohibitions; it may also have supplied him with the *notorious fact*, that "the English government in India have notoriously shown extreme anxiety to induce him (the free Chinese laborer) to settle in their eastern possessions."

In the three remaining statements, there is only one point on which we will now remark, and that is the difference between the two numbers which have been given for the year 1792. Which of the two statements is correct, or whether they both may not be wrong, we have not at present, the means of determining. The account given to Macartney by the Chinese officer was in round numbers, and was not claimed to be minutely accurate, and under such circumstances would not be very likely in the hands of a Chinese statesmen to suffer diminution. It ought, moreover, before we impeach either of the statements, to be well ascertained that they were both made out from returns, which were given for the *same* year.

Several topics of inquiry and remark here occur to our own minds, which are deserving of consideration. We have endeavored to state all the circumstances of the case fairly; and we shall be both glad and grateful for any facts or suggestions,—either from friends or strangers,—which may aid in the further discussion of this subject *

Works consulted in the preceding article.

Grosier's general Description of China; 2 vols. London; 1788.—Macartney's Embassy to China, by Sir George Staunton; 2 vols. London: 1797.—Travels in China by John Barrow Esquire, 1 vol. Philadelphia: 1805.—Malte-Brun's Universal Geography; Philadelphia: 1827.—Encyclopædia Britannica: Edinburgh: 1823.—Lavoisne's Atlas; Philadelphia: 1820.—Encyclopædia Americana; Philadelphia: 1830.—Report of the Anglo-Chinese College: Malacca: 1829.—Anglo-Chinese Kalendar; Macao, China: 1832.

* *To be continued.*

INTERCOURSE OF THE CHINESE WITH FOREIGN NATIONS.

AFTER the passage round the cape of Good Hope was discovered, the Portuguese were the first of the western nations, who found their way to the shores of China. They were soon followed by the Dutch, the French, the Spanish, the Danes and the Swedes, the English, and last by the Americans. Concerning the intercourse of the Arabians, the Egyptians, and the Romans (so far as any such intercourse ever existed) with "the celestial empire," it is not very likely that much information will ever be obtained. Not so, however, in regard to the nations above named. The history of their intercourse with the Chinese, ought not, and we think it will not be forgotten. That intercourse has, from its very commencement, presented some very remarkable features, which could they be faithfully portrayed, would afford much valuable instruction. The "Contribution to an historical sketch of the Portuguese settlements in China," which has recently been published, is a good specimen of what may be done. That unostentatious little book, though designed by its author for only a few "friends and acquaintances," contains a great variety of historical matter, some of which we propose soon to transfer to the pages of the Repository.

As an introduction to a review of that work, we will here present in chronological order, a few facts, which we have collected from various sources, and which will serve in some measure to show what intercourse the Chinese have had with other nations, in former times. We cannot vouch for the accuracy of the dates; if they are not correct in some instances, they are probably near the truth;

and the facts, though found in foreign books, are most of them, as the reader will perceive, translations from Chinese authors.

In the time of Hwang-te, a foreigner came from the south riding on a white stag. Subsequently islanders brought *as tribute*, flowered garments. And from the east, the Yuĕ-gow, whose hair was cut short, and whose bodies were decorated, brought cases made of fish-skins, sharp swords, and shields. It was about this time that the Chinese "conquered the land of demons" on the north. B. C. 2200. 1700.

During the Chow dynasty, the Chinese had intercourse withe eight barbarous nations of Teënchuh (India). In the time of the western Han dynasty, persons came from Cantoo, Loo-hwang-che, and other nations in the south. The nearest was about ten days' journey, and the most remote about five months. Their territories were large and very populous, and they possessed many rare commodities. The emperor Woo-to sent able embassadors to the different mercantile countries, where they obtained bright pearls, gems, and curious stones, yellow gold, and various other commodities. They were well entertained wherever they went. And from that time the above named articles continued to flow into China. The Japanese are said to have sent tribute to China about this time. Ma-yuen erected brass stakes to prevent the ingress of southern and western foreigners. 1000. 200. 121. 100.

In the time of Hwan-te, Teënchuh, and Ta-tsin (India and Egypt or Arabia), and other nations came by the southern sea with tribute; and from this time trade with foreigners was carried on at Canton. During the Suy dynasty, embassadors were sent to the surrounding nations. A. D. 176. 600.

Frequent embassies were sent from Japan to China, and vice versâ; and in one instance when an embassy was sent from China, it is said, that

the embassador and king *wrangled about ceremonies*, which led to the embassador's return, without having communicated the orders of his court.

A. D. 654. The island of Hainan was first occupied by the order of the second emperor of the Tang dynasty.

700. A regular market was first opened at Canton, and an officer was appointed to receive a part of the profits for government. The largest ships that came were called "single masted ships," and contained 200,000 catties. The second size were called "cow-headed ships," and were about one third as large as the others.—The emperor required them to bring camphor, and other fragrant substances. A tootuk attempted, by mistake, to seize some goods belonging to a foreign vessel, and the captain in a rage killed him. Trading vessels began to introduce extraordinary and rare manufactures.

795. The chief officer in command at Canton, wrote to court, stating, that the trading vessels had all deserted the port, and had repaired to Cochinchina; and he added, that he wished to send a sort of consul thither. Some of the ministers were in favor of the measure; but the imperial will was determined in opposition to it, by the opinion of one who argued to this effect;—"Multitudes of trading vessels have heretofore flocked to Canton; if they have all at once deserted it and repaired to Cochinchina, it must have been either from extortions being insupportable, or from some failure in affording proper inducements. When a gem spoils in the case, who is to blame but the keeper of it? If the pearl be fled to other regions, how is it to be propelled back again? The Shoo King says, "Do not prize too much strange commodities, and persons will come from

879. remote parts." The Cochinchinese made war upon Canton by land; and a public spirited man obtained celebrity for building large vessels to bring grain from Fuhkeën.

The officer appointed to remain at Canton (as a commissioner of customs), first exacted two candareens duty—(but on what amount of goods it does not appear). Foreigners resident at Canton, received from the Chinese, metals, silks, &c., and in return they gave rhinoceros' horns, elephant's teeth, coral, pearls, gems, crystals, foreign cloth, pepper, red wood, and drugs. A board of revenue was established at the capital; foreigners were ordered to bring their goods to Canton, and no commerce was allowed, but what was carried on by government capital. Afterwards all kinds of merchandize, except curious gems, were allowed to be sold in the market; and a *tenth* of the value required as *duty*, which amounted to several times ten thousand taels, and was distributed for the support of district magistrates. Foreign commerce was interrupted for a time; but afterwards, "regularly restored." A. D. 1200. 1292.

The first emperor of the Yuen dynasty sent a trusty embassador to cultivate an amicable intercourse with Japan. In his letter he said, —"*The sages considered the whole world as one family, but if all the members have not a friendly intercourse, how can it be said that the principle of one family is maintained.*" The king of Corea sent an envoy with the Chinese embassador, but they both returned without effecting a landing. The same emperor and his successor sent ten different times, to Japan. The second, third, fourth, and fifth times simple envoys were sent; the sixth, seventh, eighth, and ninth, military expeditions were dispatched, which were intended to conquer Japan; all these were unsuccessful. The last that was sent was a priest of Budha; but he never reached his destination. 1300.

About this time, there was an inferior officer at Canton, who, observing the large number of vessels that came thither, could not restrain his avarice; he made a statement to his superiors and

complained, that good and bad goods were blended together, and begged that for the time to come they might be separated. There was failure in the amount of duties one year, and an investigation was instituted, and a stop put to the evil.

The provinces of Chekeäng, Fuhkeën, and Kwangtung, were appointed for the reception of foreign ships; and an additional officer was appointed at Tseuenchow (Chinchew). The foreign merchants wished to go to other ports, by giving a bond that they had no prohibited articles, they were allowed to do so, and arms were given them for their defence. Not long after these regulations were adopted, an edict was published, stating that foreigners offered many useless things for sale; naming the articles that might be bought with money; and adding, that if foreigners should be defrauded, the Chinese would be punished. The
A D. foreign trade was stopped at Canton, but open-
1356. ed again the next year.

1370. Early in the Ming dynasty an embassador was sent to Japan, who having, after much difficulty, gained access to the king, spake thus—"I am not an envoy from the Mungkoo Tartars, but from the sacred son of heaven, the holy and divine emperor; if you choose to rebel against him, and disbelieve me, you may first kill me to prevent the subsequent calamity that will overtake you; but the army of my sovereign is *heaven's* army, of which there is not one man, but is able to withstand a hundred enemies; the ships of my sovereign are able singly to fight a hundred Mungkoo armed vessels. Where the decree of heaven is, what human power is there that can oppose it?"—After this speech the king treated him kindly.

Hungwoo sent a priest of Budha to deliver an edict to the Japanese; the object of which was, "to *command* the nation to venerate Budha." The priest received very full instructions from the emperor, as to the subjects on which he should

insist, the first was the ancient royal law of "universal and equal benevolence to all, whether remote or near at hand." This priest was a man in high reputation, and is said to have fulfilled his task with intrepidity and success.

It was decreed by the Chinese, that foreign nations should bring tribute every three years. The regulations at Canton were made extremely strict. One hundred and twenty houses were built for the accommodation of foreigners. Ships bringing tribute were required to land their goods, and to wait till the harvest was over.—An embassador was sent to Japan to purchase rarities; he sailed from Ningpo. At first the Japanese treated him with civility, but afterwards very rudely, and he was obliged to flee for safety; which he was enabled to effect by means of a woman, who piloted him out to sea, and he returned unhurt. Subsequently other embassies were sent; chiefly with a view to remonstrate against the conduct of the Japanese pirates, who infested the coast of China. A. D. 1400. 1420.

About the middle of the Ming dynasty, the Portuguese borrowed the use of Haou-king-gaou (Macao), which is situated in the midst of dashing waves, where immense fish rise up and plunge again into the deep; the clouds hover over it, and the prospect is really beautiful. They passed over the ocean myriads of miles in a wonderful manner, and small and great ranged themselves under the renovating influence of the glorious sun of the celestial empire. 1550.

During the reign of Chingtih, foreigners from the west called Fă-lan-ke (the French), who said they had tribute, abruptly entered the Bogue, and by their tremendously loud guns shook the place far and near. This was reported at court, and an order returned, to drive them away immediately, and stop the trade. At about this time also, the Hollanders (Ho-lan-kwŏ jin), who in ancient times

inhabited a wild territory, and had no intercourse with China, came to Macao in two or three large ships. Their clothes and their hair were red; their bodies tall; they had blue eyes, sunk deep in the head. Their feet were one cubit and two tenths long; and they frightened the people by their strange appearance. They brought tribute."

In a similar manner the character of the other nations, that have visited China, is described; but a more authentic record is needed. [*For the above, see the Indo-Chinese Gleaner, Morrison's View of China, and Notices of China.*]

MISCELLANIES.

JULIAN.—Flavius Claudius Julianus, the Roman emperor, called Julian the Apostate, is one of the most extraordinary characters recorded in history. Educated as a Christian till about twenty years of age; from that time till thirty he was secretly a pagan idolater; and for two years upon the throne of the Roman empire, a determined enemy of Christianity. At the early age of thirty-two, he fell in battle, fighting against the Persians; A. D. 363.

Julian is extolled to the skies as a philosopher, by the modern sceptics and infidels of Europe; who were as much as he apostates; and hence probably, they had a fellow-feeling for him; and in praising Julian, notwithstanding his apostacy, his ten years' dissimulation, and his subsequent extravagant superstition, at the same time defend and praise themselves. All that the pagan sophists, who gloried in having recovered such an exalted personage as the emperor, have written in praise of their convert and pupil, is greedily swallowed; whereas anything written to his dispraise is qualified or disbelieved. Christian historians have written of Julian with pity and with indignation. That he was deserving of pity as a young man of good talents, but of a weak judgment, great pride and vanity, cannot be denied; and at the same time, his dissimulation for one third of his life, his hostility to the one living and true God, and his contempt and persecution of the followers of Jesus, must on every principle of common sense be condemned.

Julian's case had many mitigating circumstances. He was deeply injured by his kindred, who professed Christianity; and he was eventually surrounded by pagan philosophers. People may talk of ancient pagans as they please; but we, who have long lived among modern pagans, are very suspicious of their veracity. Professed Christians injured Julian, and he took refuge among pagan zealots. There is no evidence that he ever from choice embraced Christianity; and what is the use of a forced profession? Of no use, we answer; but it is rather an evil. Julian was sent *from* those who should have taken an interest in his education, and in the formation of his principles, to the charge of those who, in all probability, cared little about him, so that their own ends were answered.

Now we fear that something very similar is the case with many a young man, who is sent *abroad* to make his fortune. Of his going abroad in quest of an honorable subsistence, we do not complain. But often his previous training and his subsequent society, just like poor Julian's, are more fitted to make him a pagan than a Christian. We could exemplify these remarks in detail, but we desist.

The weakness of the emperor's judgment we infer from his credulous and ultra belief of all the nonsense of Greek and Roman mythology, while he rejected as incredible, the religion of the Bible. And in this we think the *imperial apostate* much resembles the philosophical apostates of modern times. They have been men of weak, vacillating judgment, notwithstanding the elegant learning of some, and the metaphysical acuteness of others. Gibbon, for example, first most solemnly abjured Protestantism for Popery; then recanted, and joined a Calvinistic church; and next, by his constant perusal of pagan writers, he secretly relinquished Christianity altogether; became the apologist of polytheistic fooleries; and the insidious slanderer of true religion. His well known saying, that the vulgar consider all religions as equally true, and the philosophers think them equally false, amounts to *blank atheism*. For the belief of a God, who is neither to be feared nor loved, adored nor obeyed; from whom no help is to be expected; who is neither to be praised nor supplicated; is equal, so far as utility is concerned, to believing that *there is no God*.

Where is the sound sense of a man who will not believe his own existence, unless he can prove it by a syllogism; or, who prefers the consolations of a godless, ever-changing, ever-doubting, visionary philosophy, emanating from the reasonings of weak-headed men; to the consolations which are in Christ, attested by historical and supernatural facts, contained in genuine Scriptures, which reveal the character, perfections, and will of our almighty Creator and Judge, and the future destinies of the righteous and wicked, through eternity? Where is the good sense of the man who would prefer the silly, puerile,

pagan jokes of Hume the apostate, on the approach of death, to the solemn remarks and Christian hopes of the philosopher Locke, at the same awful period? Virtuous sceptics, we think, show a very weak judgment; but vicious ones rank still lower. To believe that "murderers of fathers and murderers of mothers; haters of God;" the malicious and licentious; the enemies of Christ, and the patrons of vice, have nothing to fear; whilst the obedient servants of the Almighty, and the benefactors of mankind have nothing to hope for, appears to indicate a perversity of judgment, and a degree of credulity, that ought to make a rational being ashamed of himself. We know that many of the concealed Christian apostates of the present day secretly smile with self-complacency, supposing themselves to be the wise ones of the age; while they regard the devout worshipers of Jehovah, the obedient followers of the Messiah, as simple, weak-headed, and, as they say in pity, "well-meaning people," whom it would not be quite right to shock with their philosophical discoveries. We deeply lament that such feelings should ever exist, and sincerely wish that all who cherish them may see their error ere it be too late. "*The fear of the Lord, that is wisdom; and to depart from evil, that is understanding.*"

Gibbon gives the dying speech of Julian; and when the elegant historian wrote it out, he remarked, that certainly it must have been composed beforehand, by the philosophic emperor, who professed a constant intercourse with Mars and Jupiter, &c. Now in our humble opinion, this fine speech for a polytheistic idolater was composed after the young man's death, by one of those historical speechmakers so common in the talking days of Greece and Rome.

Pagan and Christian writers concur in a far different testimony, *viz.*, that poor Julian, when mortally wounded, received into his hand the flowing blood from his own body and threw it up in the air, saying, "O thou Galilean, thou hast conquered me." Others say, he threw it in the face of the sun, because his rays favored the Persians in battle. Now these are both credible, because Julian issued imperial edicts, requiring that Christ (our blessed Savior) should be called the Galilean God, and his followers Galileans, and not Christians. On the other hand, during his lifetime, he, like some modern Christians and pagans, was angry with his deities, because they did not requite according to his wishes, his sacrifices and prayers.

According to Lardner, a very dispassionate writer, these are the probable facts; but Gibbon unwilling to "stain" his page with such a fact concerning his hero, omits the whole in his text; and saves himself from the charge of misrepresentation, (for Gibbon was never ignorant,) by simply saying, in a note, "The calumnies of Gregory, and the legends of more ancient saints may now be silently despised."

THE HAPPINESS *of a future state.*—The following letters from our correspondent and his friend, are rather curious, as well as interesting. They would carry us at once into the dark world of Chinese metaphysics, and lead us to inquiries upon which we are not yet prepared to enter. We are glad, however, to hear any interrogations on this subject, and to place on our pages any facts or opinions that may aid in future investigations. Very many of the Chinese seem to have no idea at all of *another world*, properly so called. *This* is the only world of which they have any knowledge. They speak of a future state of being; but it is in this world. They often talk of three distinct states of being, a past, the present, and a future one. Hence the good lady, who is wedded to an unfortunate husband, consoles him in times of calamity and distress, by bringing against him accusations of evil deeds done in a previous state of being; and hence too the common saying among the Chinese, that "those who have been mandarins for one generation, will be beggars for the next ten," as a punishment for their oppressions and injustice during the present state.

Though we must postpone the consideration of this subject, yet we purpose to resume it erelong. We will here introduce both of the letters; and remark, that we have not as yet, "any correspondent in Japan."

To the Editor of the Chinese Repository.

SIR,—Having observed in No. 8 of the Repository some paragraphs which tend to answer the questions proposed in the accompanying letter, I am induced to send it to you for publication, if you please, and to say you will oblige me as well as my friend, by more direct answers to his inquiries. I think your opinion of the Confucian philosophers is that they anticipate *no future state of existence at all;* and of course never speak about that in which its happiness will consist. But then there are the other Chinese sects—the Budhists, and Taouists, and perhaps, to these may be added, the popular belief loosely floating in the imagination of the vulgar, who are of no sect.

Your paper on the village tyrant's dream, shows that the very phrase a "future state," has not usually the same meaning in China, which it has in Christendom. In China, I perceive it generally, if not always has a reference to the *metempsychosis*—or the return of souls to this world. In which case the happiness anticipated, consists in being human creatures instead of brutes; in being men instead of women; in being rich, in holding high offices in the state, in general prosperity, &c., instead of the reverse of these.

The Chinese Budhists, I believe, wish not hereafter to be born at all into this troublesome world; they hope for a super-human state. But the happiness of super-humanists is attained by few, and that not till after many transmigrations of the soul into and

out of this sad world. When the Budhists shall be so happy as to cease to be human beings any more, they anticipate, as the highest possible happiness, that divine state which, in your Repository, you call "*nihility*."—Now if it be true that people's anticipations of future happiness indicate the present character of their minds; then, the Budhists might be supposed to be a lazy, inactive, "*do-nothing*" sect; and the Confucianists, who expect no happiness, nor fear any misery after death, would be low principled, worldly minded, beastly or ambitious, as their turn of mind happened to be for sensual indulgence or worldly honors. Or perhaps sometimes, in extraordinary characters, the low brute, and the proud demon would both be conspicuous. Is such the fact? If so, then my friend's theory seems to be good.—But I am anticipating your remarks and information, which I hope this previous delivery of my own opinion will not hinder.

Your's, X.

P. S. If you have any correspondent in Japan, pray write and ask him what the fact is about their *right hands*. If the *left hand* be the place of honor, I should not wonder that they [the Japanese] are *discovered* to be a left-handed race!

[We subjoin the letter which accompanied the above from our coresponden. It is dated ———, February 7th, 1832.]

My dear Sir,—Knowing the frendly intimacy which has long subsisted between you and ———, I have ventured to request you to trouble him with a few inquiries, upon which his researches have qualified him in a peculiar manner to give information. The question which I wish solved is this. In what do the Chinese mythologists and philosophers consider the happiness of a future state to consist?

I feel convinced that the importance of this question will be deemed both by yourself and him a sufficient excuse for the trouble it may occasion; lest however this importance should not immediately strike you, I will subjoin the object which I have in view in proposing it. It is to ascertain the state of mental cultivation, and of moral purity, which this singular nation has attained; and likewise to decide a point of no small interest to our philologists. Can anything, for example, show the progess of mental cultivation among the Greeks, more strongly than the contrast between the warlike conceptions of the employments of departed spirits in Homer, and the sublimely philosophical speculations of Plato, on the same subject? Can anything show more plainly the laxity of morals of the eastern nations, than the sensuality of the Mohammedan religion? And where can we obtain stronger evidence of the common origin of the various Celtic nations, than in the close resemblance, amounting almost to identity, which prevails in their *myths* and ancient systems of theology?

I am afraid you will hardly preserve your gravity when I tell you that I am likewise requested, and that in the most importunate manner by a distinguished philologist, to endeavor to obtain from the same source, information as to the fact whether the nations of Japan use their right hands with as superior a facility to their left, as is found to be the case among the other nations of the globe, I believe without a single exception.

I am, &c.

THE GOSPEL ECHO.—*The following lines were found in a pew in the church of Kirkbean, the 17th of September ———, supposed to have been written by a lady.*

True faith producing love to God and man,—
Say, Echo, is not this the Gospel plan?
Echo—the Gospel plan.

Must I my faith in Jesus constant show,
By doing good to all, both friend and foe?
Echo—Both friend and foe.

When men combine to hate and treat me ill,
Must I return them good, and love them still?
Echo—And love them still.

If they my failings carelessly reveal,
Must I *their* faults as carefully conceal?
Echo—As carefully conceal.

But if my name and character they tear,
And cruel malice too, too plain appear;
And when I sorrow and affliction know,
They love to add unto my cup of woe;—
Say Echo, say,—In such peculiar case,
Must I continue still to love and bless?
Echo—Still to love and bless.

Why, Echo! How is this! thou 'rt sure a dove!
Thy voice will leave me nothing else but love.
Echo—Nothing else but love.

Amen, with all my heart, then—Be it so.
And now to practice I'll directly go.
Echo—Directly go.

This path be mine, and let who will reject,
My gracious God me surely will protect.
Echo—Surely will protect.

Henceforth on Him I'll cast my every care;
And friends and foes—embrace them all in prayer,
Echo—Embrace them all in prayer.

RELIGIOUS INTELLIGENCE.

MALACCA.—The Rev. Samuel Dyer of Penang is, we hear, about to remove to Malacca, and is to be connected with the Anglo-Chinese College, During his residence in Penang, Mr. Dyer has been engaged in constructing *metallic movable types* of the Chinese character. His labors seem likely to be crowned with ample success; a small font has already been completed; and a larger one, to consist of at least 14,000 characters *in variety*, is now preparing.

We have before us a specimen of the New Testament, which was printed with Mr. Dyer's metallic types; it is beautiful, and will not suffer in comparison with the best style of block printing, which we have ever seen done by the Chinese. Rapidity in execution will be one of the most prominent advantages of this method of printing. But we will not now proceed to remark concerning these types, because we expect, in the course of a few months, to obtain from Mr. Dyer himself, a complete account of this subject.

Our last dates from Malacca are to the first of Nov. The college and the several schools continue to enjoy prosperity More laborers are needed, to preach the word, to teach from house to house, to distribute the Holy Scriptures, and to instruct in schools. It pains our hearts to reflect, that among the many thousands of Chinese south of us, accessible to the Christian teacher, and able to read the glorious gospel of God, there are so few laborers. Mr. Medhurst at Batavia, Mr. Dyer at Penang, Mr. Tomlin at Malacca, and Mr. Abeel in Siam, are the only preachers for the Chinese scattered through an extensive field, now all white for the harvest.

Though the Bible has been translated into Chinese, and two complete editions have been printed; though excellent tracts have been written and printed, and with the Scriptures widely circulated, and some of them read by the monarch on the throne and by thousands of his subjects; still it is the day of small things. The work to be accomplished is vast; the difficulties to be encountered, and to be overcome, or removed, are numerous; while the laborers are few, and are compassed with many infirmities. But—thanks be to God for the blessed assurance,—the race is not to the swift, nor the battle to the strong. *Not by might, nor by power, but by my Spirit, saith the Lord.*

CHINA.—In the second number of volume XXVIIIth, of the Missonary Herald,—for Feb. 1832, published in Boston,—there is an article from the "Gazetta di Venezia," which contains a letter from Monsignor Jacobo Suigi Fontana, bishop and vicar apostolic of Sutchuen (Szechuen), in China. The letter is dated Sept. 2d, 1829. It found its way from Italy to England; thence to America, and back again to China in the autumn of 1832; having been three years in performing the circuit.

Monsignor J. S. Fontana reached Szechuen in 1812. In 1815, the late emperor Keäking encouraged a persecution against the Christians. The bishop's predecessor, Monsignor Dufresse, bishop of "Trabbaca,"* and vicar apostolic of Szechuen, was arrested and condemned to death, by decapitation, "obtaining thereby the crown of martyrdom." "The bishop of Zela, coadjutor, was driven from his home," and at length, died at "Toncino." Before Dufresse was brought to the sword (it is not an axe in China), another missionary, who since died at Macao, was summoned from Peking; because D. said on his trial, that P. L'A. resident in Peking, had induced him to enter China. But L'A. denied the truth, (so said M., agent from Rome,) and thus escaped with his life, while Dufresse was sent to the sword.

We have noticed these matters in passing, in order to show something of the manner of doing things by the "vicars apostolic," in China, and elsewhere. Poor Dufresse indeed suffered death; and the writer of the letter in question wishes to have his head cut off in like manner. "If I should obtain the grace to die," says he, "like M. Dufresse my predecessor, under the *axe* of the executioner, the day of my death will be far more happy than that of my birth."—The number of Christians in his "Vicariato," he says, is sixty thousand.

But we hasten to notice an error taken from Timkowski's book, and appended to the good bishop's letter, *viz.*, that "all religions are tolerated in China;" and that "the policy of the Mantchou court has adopted the maxim of leaving every man to believe what he pleases." Yes, many thanks to them! Every man may *think*, or *believe* what he pleases; but he may not *say*, or *profess*, or *teach* what he pleases, in religion. The writer specifies Budhism, Taouism, Confucianism, and Mohammedanism. He perhaps knew that the religion of Jesus *is not tolerated;* although he asserts that "all religions are tolerated."

Gutzlaff's second Journal will be forwarded in a few days to America, to be published there. It narrates the incidents of his voyage on board the Lord Amherst, along the coast of China, to Corea, Lewchew, &c.—It contains twice or three times as much matter as the first, and is fully equal to that in interest.

* What this and some of the other Latinized names are, in Chinese, we cannot even guess.

LITERARY NOTICE.

Proposed correction of an historical fact.—We have received the following statement from a venerable gentleman, long resident in China, with a request to insert it in the Repository, which we do with the hope of eliciting the truth.

"In turning over a few volumes of the *Lettres Edifiantes et Curieuses*, edition of Paris, 1781, I met with a narration descriptive of the last hours of the immortal Kanghe. For the sake of correcting an historical misrepresentation, I shall take the liberty to report *facts*.

"The emperor went to Haitse (French spelling) with the intention of hunting a tiger, but perceiving that the exceedingly intense cold threatened his life, orders were issued to return to the imperial country-seat, Chang-chun yuen, two leagues from Peking. His blood being coagulated, no medical prescriptions could afford relief. Feeling that the dissolution of his bodily frame was approaching, Kanghe summoned to his chamber, on the 22d December, 1722, the grandees of the court, and in their presence declared, that the fourth of his sons should succeed to the empire. Kanghe expired at eight o'clock in the evening; at five o'clock next morning, the prince having seated himself on the imperial throne, took the name *Yungching*, and was greeted by the princes, grandees, and mandarins of the supreme Tribunals at Peking, as their sovereign lord, and emperor of China.

"Grief and deep affliction relax the springs of mental power, the elasticity of which in a healthy mind, time, and the solaces of friendship may gradually restore. For this purpose, Yungching on his elevation to the throne, intrusted to his near relative Long-co-to, a man of eminent talents and experience, the duties of *first minister*. Long-co-to, under the mask of a zealous servant, knew how to fascinate his master so that no one at court dared give the most distant allusion to the vexations, extortions and tyranny which the minister fearlessly exercised over his fellow subjects.

"At length, a governor of the provinces of Keängnan and Keängse, endeavored in a respectful memorial to raise in the emperor's breast, suspicions against the prime minister. Having read it, Yungching sent the same back, with the following written at the bottom: 'Long-co-to if guilty, ought not to be accused in general terms by you; you must point out his faults

and produce the proofs which you possess.' In obedience to this command, the governor substantiated the heads of his accusation, in a second memorial, the contents of which the emperor was pleased to lay before his confidential servants. Long-co-to was deprived of the rank of count; and to atone for his crimes, was banished to a district of Tartary, from which after more than a year he was brought back to Peking. Meanwhile the Tribunal of Crimes, by examining his conduct, detected no less than forty-five cases of criminal conduct. They were of such a nature that the emperor admitted they deserved death; but added he, 'when I recollect the mournful day in which my father, about to ascend to heaven, had assembled round his bed all my brothers, and the great men of the court, and declared by a verbal message through Long-co-to, that I was the son to whom the dying father left the empire, my indulgent heart throbs in favor of a culprit, who by the laws of the land, has forfeited his life; I cannot sanction his death-warrant. Let Long-co-to live, and let a house be built on an empty place near Chang-chun yuen, thirty feet long with three chambers, where he shall remain a prisoner all the days of his life.'

"The Rev. Father Verissimo Monteiro de Serra, bishop elect of Peking, was not acquainted with the particulars just detailed; for had he been, the assertion of an ignorant or malicious mandarin, that Yungching had ventured fraudulently to alter the last will of his father relative to the succession, would merely have drawn from him a sardonic smile; or had *Padre Serra*, as he is styled in the Canton Register of distant date, been endowed with the slightest touch of pyrrhonism, an excellent antidote against credulity, he would certainly not have countenanced so absurd a calumny."

Our correspondent here sets the letters published in France, in 1781, in opposition to the statements of De Serra, who returned from Peking to Macao in 1827, and considers the latter as credulous and absurd. That under a despotism like the Chinese, one brother should attempt to, and succeed in supplanting another, does not appear to us either incredible or absurd; and therefore we would not, without evidence to the contrary, reject the supposition.

In China there is no history of the present dynasty. Every such publication is disallowed. There are MS. notes concerning the reigning family handed about secretly, because interdicted. We have them not at hand at this moment to consult; but we have conversed with educated natives on the subject, and they tell us, the popular tradition is, that Yungching was an usurper. He is however regarded by the Chinese as a good monarch. He did away with the capitation tax;* he enacted some humane laws

* On page 355 we have erred in attributing the interdiction of the poll-tax to Kanghe. That emperor fixed the rate and forbade an increase; but Yungching in his second year repealed it altogether

in favor of officers, both civil and military; and he also included the common soldier in his consideration, by giving him an additional month's pay at the new year, and by granting him a small sum on the death of a parent, &c.

There are sixteen words attributed to him, which to this day are written and hung up in every court of justice, to stare the mandarin in the face when trying his fellow creatures,—with but little effect however. The following are the sixteen words:—(O ye judges)—

Urh fung urh luh; min kaou min che;
Hoā min e nook; shang teēn nan te.

Your emoluments and your rewards,
Flow from the people's marrow & fat;
Low people you may easily oppress,
But *high* heaven you cannot deceive.

Notwithstanding all this praise, the Chinese consider Yungching to have usurped the throne; and they tell how it was done. To a sinologue we could easily show how Kanghe's dying decree was altered by one short stroke of the pencil; but to the English reader the explanation would be obscure and uninteresting. It is known also that Yungching put to death two of his brothers, for conspiring against him; which fact increases the probability of his usurpation. We are sorry to differ from our venerable friend, knowing it is at the risk of being considered by him rather too slightly touched with pyrrhonism. Still we *think* the bishop De Serra's tale is probably the true one.

JOURNAL OF OCCURRENCES.

PEKING.—The emperor has been much distressed by the death of *E-tsin-wang Yung-tseun*, an elder brother of the late Keäking, and uncle to the monarch. (See J. R. Morrison's Companion to Kalendar for 1832.) He died on the 10th of the 8th moon, (September 4th, 1832.) His majesty went and visited his uncle the day before his decease; and offered libations to his manes the day after. All the theatricals and rejoicings previously ordered for the anniversary of the sovereign's birth were countermanded; and the joy of the imperial court was that day turned into mourning.

This event moreover is probably considered as inauspicious; and coming just after the highland rebellion; followed also by the revolt on Formosa; European ships in the north on the coast near the capital; and pirates in the south, must altogether, have caused in the imperial mind considerable anxiety.

FORMOSA.—Reports, direct from Fuhkeēn, reached Canton on the 18th instant, that the imperial troops have been repulsed in attempting to land on Formosa, and 1300 killed. Five thousand troops have been ordered from this province, and we hear that there are demands for more.

COCHINCHINA.—A Chinese printer who has lately returned from Cochin-

china' was requested by one of his countrymen to write and tell him his opinion of that place. We have his letter before us, and give the substance of it.

"On the evening of the 30th of the 10th moon, I received your elegant letter; and have informed myself perfectly of its contents. Gannan (Cochinchina), is otherwise called Keaouche. It consists of the provinces, Tungking, Nanting, E-gan, Tsinghwa, Hwuy-gan, and Lunglae. The royal city is Shunhwa, which is otherwise called Foochun, "the rich spring season," and the title of the country is, the *Great Yuĕ*, and the sovereign's appellation is Mingming, i. e. "by the illustrious decree." The form of government, is on the model of the "Great Pure dynasty"—China.

"As to punishments; in little matters there is no difficulty; but thefts and robbery are all punished by decapitation. Opium is strictly prohibited. In grave cases, the criminals are beheaded or strangled. In lighter cases they are transported or given to the army.

"The officers of government in all the provinces are very good; but the nation has a bad monarch. He is intensely set on getting gain. The houses of the Canton and Fuhkeĕn merchants are excessively troubled with the government extortions. And when these public halls have no money it is extorted from travelers. In such cases the ill-usage is extreme. In Tungking, there are two or three great commercial houses, which, in consequence of the king's bad character, are packing up and returning home, to China. In my opinion, the Cochinchinese should change and get a new king. Then trade might be carried on to a great extent.

"The articles required by that country are, drugs, crapes, Bohea tea, chinaware and such like. Among the smaller articles are Pwanwoopuns, wax pills; small looking glasses with covers; green, copper-head handumbrellas.

"In Cochinchina they have no soy; provisions are cheap. Women are more numerous than men. Their customs, or public morals, are bad. The professions respected there, are the medical and geomantic. Their streets are bad Brick houses rare: the most of the dwellings are mat sheds. In going on board ship you should take a good supply of olives. I cannot now write all that I would.

"You said, Brother, that after five days I need not write: you would not trouble me. More than that time has elapsed. The delay was occasioned by brother Kelun's not delivering your letter when he arrived on the 27th, but keeping it till the 30th. Don't be offended," &c.

The Golden Dragon's family.—The numerous accounts which have been published concerning the rebellion at Leĕnchow have made the name of *Kin Lung*, "the Golden Dragon," familiar to our readers. In previous numbers we have noticed the capture of some of the members of his family. A late Gazette states, that three of his sons, and a daughter, and daughter-in-law, and a brother, with two of the rebel mountaineers who joined him, have been delivered over to the Tribunal of Punishments in Peking for trial. The Tribunal is directed, after having examined the prisoners, to report to his majesty.

Almsgiving.—During the unusually cold and rainy weather of December, a Chinese lady—so we are told on good authority—caused *five hundred jackets* to be distributed among the aged and infirm beggars of Canton. On subsequent days, the *tsedngkeun* or general of the troops in Canton, was following up the example, but distributed with a less liberal hand. The poor in China are very numerous; and "charity" obtained *vi et armis*, is frequent enough; but almsgiving, like that which we here notice, is of rare occurrence.

Pirates.—Early in December, it was reported in Canton, that there were a large number of piratical junks cruising on the coast off southwest from Macao; and that among their leaders there was one, who has recently taken for his bride a princess of Cochinchina, and had returned to China to follow up the practice of his father, who was a pirate of considerable distinction. The story of the princess may not be true; but of the existence of a large fleet

of pirates, amounting, at least, to thirty or forty sail, there seems to be no doubt. They have produced a good deal of fear among the local officers along the coast, as well as much annoyance to the inhabitants.

But they seem not to confine themselves wholly to the coast. In one instance, and within a few days, they are said to have reached Canton city, and in a curious manner. There is living in the north part of the city a very aged doctor, whose name is Chin Shetih. For several years he has been the most celebrated physician in the place; has amassed a large fortune, and keeps a splendid establishment. It has been said of him, that he first rose to notoriety by pretending to cure leprosy. This reputation he sustained by first occasioning, when called to visit patients, a false species of leprosy, which he afterwards found no difficulty in curing.

The pirates, for some of them have not come from afar, knowing the circumstances of the doctor's wealth, and what was much for their purpose also, his great greediness of gain, formed a plan to carry him off. Two of their number, dressed like the attendants of a naval officer, were deputed to repair to Canton, and with a box of silver amounting to one hundred taels, to wait on the old gentleman, to present him with the money, and to solicit him in the most importunate manner, to visit their master in distress on board his junk, which, they said, was anchored a few miles below the city. Flattered and cheered by the money, doctor Chin was soon seated in their boat, and did not learn the secret until he was seen by persons on board other boats weeping bitterly, and begging to be allowed to return. In this situation, terms of release were proposed; he might write to his friends in Canton; and if in the specified time and manner they would pay *two thousand taels*, he should be released, otherwise he should be cut in quarters and *sunk* in the sea. The proposals were accepted, and the doctor, after the money was received, returned unhurt to his family.—So much for doctor Chin, alias Dr. Sink; see also our last number, page 343.

TITHING SYETEM.—In consequence of the late discovery of conspiracy and rebellion, in the case of Yin Laousew, "who called himself Nan-yang Budha," it was been ordered, that the *tithing system* of mutual responsibility should be rigidly enforced. The local officers have however remonstrated, on account of the vexatious effects of the system.

This is the same system as that referred to in the Sacred Edict, where the emperor Kanghe says, "Unite the *paou* and *keă*, in order to extirpate robbery and theft."

Unprivileged people.—In consequence of the long drought at Peking last summer, government was obliged to furnish supplies for many of the poorest classes of the people. In this case, as well as in most, if not all others, the *min* or "*unprivileged people*," are spoken of with tenderness. We could hardly find terms in Chinese to translate the phrases, "swinish multitude," "rabble," &c. In all Chinese official documents, the people are spoken of, and addressed with kindness, and as rational creatures.

In social and civilized life should not all the citizens be objects of care to the whole community; if the poor and ignorant are vicious, in a greater degree than the educated classes, where is the blame? Does it rest on the students or the teachers? We answer, on both. If the lower orders of a state are ignorant and vicious, we deem it morally certain that the opulent and educated are in great fault. It is lamentable to behold such vast multitudes in China, as sheep without a shepherd; or as the old emperor Keĕnlung said, as "*having tigers for shepherds.*"

Cruelties and murder.—From Ganhwuy a man has appeared at Peking to petition the emperor in a case of murder. The elder brother of Ma-urh-luh, to obtain the young man's wife, hired persons to go and dig out his eyes. But in the struggle the younger brother broke his thigh, and soon died; and the elder brother took the deceased's wife. An old uncle urged a prosecution against him for two years in the provincial courts, but without suc-

cess, and has at last gone to Peking.

KIDNAPPERS.—In the Canton court circular, for the 7th instant, the seizure of one of this class of men is noticed; his name is Chung Asan. He has been delivered over to the Nanhae magistrate for trial. There are, it is said, hundreds of kidnappers in and about the city of Canton, who are constantly carrying off and selling young women and children, and who gain their livelihood by this wicked traffic.

TEA.—From Kansuh province a tea merchant named *Peih Kinghing* appeared before the Board of general police, in Peking, to complain of a recent law of the local government, and its pernicious effects on the regular merchants and traders.

Nayenching, then governor of Peking, was sent to western Tartary as civil commissioner in the time of Changkihurh's rebellion. After that was suppressed, he enacted various new laws to cut off more effectually all Chinese intercourse with foreign tribes. Among other regulations, it was decided that the Mongol Tartars at Koko nor should not have tea supplied to them. Natives who where detected in transporting tea to them were to be treated as "Chinese traitors." The consequence of this prohibition is, that the tea, which grows in Hookwang province, is smuggled out in various ways, by a multiplicity of passes and by-roads, so that the licensed merchants of Kansuh have little or nothing to do; and the revenue suffers a deficit.

Peih Kinghing states that formerly, upwards of *two millions and one hundred thousand catties of tea* passed through his hands, annually; and he paid in duties to government more than *one hundred and seventeen thousand taels*, every year. But all this is done away with by the new law, and its consequences. The case has been referred to the emperor.

This procedure shows considerable spirit in Peih Kinghing, who takes his life in his hand, goes individually to remonstrate against a law of the empire, originally proposed by a statesman possessing high powers, and subsequently confirmed by his majesty. It is likely we shall hear no more about it, but from the favorable manner in which the Board represented the case, we expect the emperor will grant the prayer of the petitioner.

On further reference we find that this law, of which Peih Kinghing complains, originated in the 4th year of Taoukwang,—that is, about eight years ago. Nayenching being there subsequently, could only confirm it; which it appears he did; for he had full powers to make any alterations he pleased.

WIDOWS.—There is a small fund in the city of Canton for the relief of widows. It is of recent origin, having commenced operations only on the first year of the present emperor's reign. Government unites with *shinsze*, or gentry, in supporting and managing it. It is already geting into disorder, and the Leängtaou has issued a threatening proclamation to the widows. They get about five taels per annum, one tael for each quarter, and one to pass the new year. The number now on the fund is 1500. The complaint is that those who get married, sell their tickets instead of returning them; and the friends of those who die do the same. This is a sort of parish relief, and those who have kindred on the spot do not like the exposure, and browbeating necessary to get the alms: so that the chief applicants are widows whose kindred live at a distance from Canton.

URH LAOUYAY is the second son of a rich merchant who has been dead many years. Urh was bred in the army, and by his father's wealth made many friends at Peking. He presumed on the influence of such friends,—for they were many of them high in office,—and attempted to elevate his father to *posthumous* village honors, to which his humble origin, and his mean profession of trade did not entitle him. Under the charge of endeavoring to deceive his majesty, from whom the patent was to be derived, Urh lost his commission, and was threatened with death; to avert which, *tears and dollars* flowed in abundance.

Some years elapsed before Mr. Urh recovered from the shock and the

shame of this transaction. He never, however, lost his fancy for making "mandarin friends" by the dint of money, which the commercial house of his late father had to supply. It is said, that his establishment of wives, concubines, &c., with presents to officers of government, requires a lack of dollars per annum.

Of late he has been concerned in an affair of adultery, suicide, and bribery. In his house there are scores of nurses and female servants. One of these, a married woman and an attendant on one of his concubines, named Yuĕ-chung, became pregnant by her master. The concubine beat her several times, and extorted confession. Yuĕ-chung then turned upon her lord and abused him. He denied the charge, and ordered her to expel the servant, and to send her away to the house of her husband. But the night before the expulsion was to take place, she hanged herself on the bedstead of Yuĕ-chung. The husband heard of the disgrace and death of his wife, and was about to petition the government, when a "friend" was employed to offer money as a compensation. It was finally arranged to give 500 taels of silver "to stop his tears."

PAWNBROKERS.—The magistrate of Nanhae has issued an order to all this class of persons, to diminish the interest during the winter months. This it appears is an annual custom. The ordinary interest charged by pawnbrokers is 3 per cent. per mensem; or 30 per cent. per annum. If the pledges be not redeemed they are sold at the end of three years.

Beside these government pawnbrokers who pay a duty, there are unlicensed and illegal places where a high advance is given on the pledge, and *ten per cent. per month* charged. If not redeemed in three months, the pledge is sold. The first sort are called *tang poo*, and the last are named *tsang pu*, that is, temporary watchers.

ILLEGAL FEES.—Lieut.-governor Choo, being petitioned a short time since to do away with some illegal fees, gave the following answer;—"To disallow clandestine fees sounds very well. By doing so, the higher officers 'fish for praise,' and villainous underlings get gain; for they still exact the fee, although disallowed. I rose from being an inferior officer, and know perfectly well all the base practices. All that is practicable is to keep a sharp lookout from time to time, and prevent the thing going to great extremes. The prayer of the petitioner cannot, on any account, be granted."

Reply to Chin Fanseĕn's petition.

COPPER.—The governor of Yunnan province has written to inform his majesty, that during the last year 5,763,200 and odd catties of this metal were procured; which is 1,646,600 catties more than the quantity fixed by the government. This copper is all transported to the north of China.

SHIPWRECKS.—One of the *tsoshe* has reported against the inhabitants on the coast of Shantung, who, when a merchant vessel is driven on shore, as frequently occurs, come together in great numbers, break up the vessel, and carry off all the property. These "*wreckers*" are spoken of with great indignation, and his majesty's interference is requested.

THE

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POPULATION OF THE CHINESE EMPIRE.*

BEFORE closing the first part of this article, which appeared in our last number, we received the following communication; which, as it is brief, and presents a serious difficulty, and withal is in exact keeping with an opinion somewhat prevalent on the subject, we give entire: it is addressed to ———, is without date, and reads as follows:

"Dear Sir—, Having heard of your intention to write on the population of China, I wish to bring to your notice a remark made to-day in my hearing by an intelligent native; it was to this effect. The ordinary report of the population is a matter of mere form, to which no particular attention is paid; and when a census is especially called for by the emperor, the local officers just take the last one, and make a *lumping addition* to it, in order to please his majesty with the flattering idea of increase and prosperity. Now although it be true, that the enormous census of 333 millions was not made to impose on foreigners, as Dr. Morrison has said, yet it might have been made by this proud people to impose on themselves. What truth can you expect from a government,

* *Continued from page* 363.

which as you have shown, avows and teaches atheism! I dare say you will make out a mighty population from Chinese books; but Chinese books, and above all, Chinese state documents are little to be trusted. Your's, Amicus."

To raise difficulties on such a subject is an easy matter. Amicus might have gone further, as others have done; have called in question the credibility of Chinese statesmen; denied their competency to count by millions; and then gone on to demonstrate the impossibility of the land and the waters of the celestial emqire supporting the "assumed" population. He could maintain all these positions by "stubborn facts;" for how can it be believed that Chinese officers, some of whom are Mohammedans, some disciples of Confucius, some followers of Laoutsze, others of Budha, and others of no creed whatever, denying the immortality of the soul and the being of a God, should in all their departments, make faithful returns to each other, to the high Tribunals of the empire, and to the one man who rules over all beneath the starry heavens! How can it be credited, that these officers, who, as all the world knows, are utterly ignorant of astronomy, and geography, and "unskilled in the mathematics," should be able to enumerate the families and individuals in a province! How, in short, can sterile hills and barren wastes, and plains, and meadows, without flocks and herds, and beyond the reach of modern improvements, be capable of subsisting 333 millions of people!

The difficulties in which the subject is involved are not small; and yet, considering the circumstances of the case, they are not greater than we should expect to find them. From the accounts exhibited in the first part of this paper, it appears, that between the time of the first monarchs of the Ming dynasty, and the period when the present reigning family gained complete dominion over

the ancient provinces of China, the amount of population diminished nearly *two thirds*. We wish this fact to be particularly noticed: for the censuses of 60 millions, during the first emperors of the Ming dynasty are universally allowed, while only about 23 millions appear on the imperial register, near the close of the prosperous reign of Kanghe. That a great diminution should have been occasioned by the long and bloody wars of the Mantchous, is highly probable; and it is equally evident that a part of this alleged decrease of 37 millions was only apparent,—the whole population not being registered in the later account, because not subdued. Hence we supposed that 23 millions, as given in the Ta Tsing Hwuy-teën, for 1710, was considerably below the actual number of inhabitants in the empire. This consideration will much relieve the subject from the difficulty presented by rapid increase, the greatest difficulty in the case. For if we suppose the unsubdued and unsettled inhabitants, who were *not enrolled* would have raised the census in 1710 to 30 millions, instead of 23, then a rate of increase which would double in *thirty* years, would have made the amount of population nearly 360 millions in 1812.

In all ordinary cases of this kind, the highest national authorities are deemed sufficient, and they would doubtless be so in this instance if they only confined the population to "proper limits." When any nation or state have been at great pains to estimate their numbers, and for their own purposes of government, it has been usual, we believe, to receive their accounts. If Russia or Denmark publish accounts of their population, their accounts are deemed worthy of belief, and amply sufficient for all practical purposes; no other authorities are sought. So also when France publishes a census of 32 millions, she is believed, and her account received, her wars, her morals, and her

creed notwithstanding. But not so in regard to China; she lies by system; she avows and teaches atheism; she is proud and mendacious; and hence her statistics are all exaggerated.

Were the Chinese able to review the accounts which foreigners have given of them they would scarcely find less that is objectionable and erroneous, than the critics of England and America are wont to do in the various descriptions of their respective countries. Nations do not often have occasion to complain that they are represented in too bright colors by foreigners. We are in danger, perhaps, of allowing to the Chinese accounts too litte, rather than too much authority. They ought not to be discarded, where there is nothing to impugn their credibility.

The collated statements on a preceding page (361),—if we except that from Berlin, and view them in connection with the remarks which accompany them,—show a pretty regular increase. The statements based on the Ta Tsing Hwuy-teën—than which we know of no better authority in China,—show an account perfectly consistent with itself. These statements have not been made by foreigners, nor for foreigners: they have been made by the Chinese themselves, and for their own purposes of government. It cannot be doubted, therefore, that the Chinese regard them as authentic and accurate, and *believe* the population of the eighteen provinces in 1812 amounted to 360,279,897. Was such the fact?

If the accounts which the Chinese give of their population are untrue, it is because they are either unable or unwilling to make them correct. To be convinced that they are *able* to make an accurate census, it is only necessary to observe the minute divisions into which the eighteen provinces are divided. For example; Canton province is divided, first into thirteen *foo and chow;* these are subdivided into seventy-two *heën;* from the heën the division is

carried down to the *keä*, which consists of only *ten families*. Ten *keä* make a *paou*, or neighborhood of one hundred families, which has a headman or constable, whose duty it is to watch over the whole; and, among other things, to keep a list of all the families and individuals within his jurisdiction. Now it is the duty of this constable to report the names of those within his limits to the chief officer of the heën; who reports to the chief officer of the fco; he again to the treasurer of the province; who in his turn reports, annually, on the tenth moon, to the Board of Revenue at Peking. Such is the division and the order required by the laws of the land. This system certainly enables the government to know and to state accurately the number of individuals, not only in every province, but in any given district of each or any one of the provinces.

But is this system of dividing and numbering the people actually observed? Are all the families and individuals—men, women, and children, carefully enumerated, or is the census made out on the "lumping system?" Now as there is an annual census, (and others sometimes "especially called for!") the business of numbering the people must of course attract some attention; under which circumstances such a broad and long continued system of falsehood and deception, would furnish a "phenomenon" not less incredible than the amazing amount of population. But let us go back to 1710, at which time the rapid increase complained of began, and take another view of this subject. That the lumping system has prevailed for more than one hundred and twenty years, and during that time has been practiced by all the successive officers of the several provinces, foo, and heën; and by the Board of Revenue at Peking during its changes,—seems to us hard to believe; it is a supposition not well weighed. "But it is not pretended that this new system of numbering the

inhabitants has existed for so long a period as one hundred and twenty years." It is then rather a modern maneuvre, which officers have lately introduced for the purpose of covering their own negligence, and of flattering his majesty with the idea of great increase and prosperity. This is the fact, undoubtedly, so far as the lumping system has obtained. But in examining the progress of the numbers it will be seen, that from 1792 to 1812 the rate of increase *greatly diminished*, which certainly would not have been the case on the lumping system; for on that plan, in a period of twenty years, there would be, instead of 54 millions as the account now stands, an increase of more than 230 millions.

But what is the testimony of "intelligent natives" on this subject? When *we* have inquired of them, as we frequently have done, their usual answer has been, that they knew nothing respecting it; but have added, that their officers could tell, because they had the names of all the people. And when further pressed for a more specific answer, some have told us stories similar to that heard by Amicus; others have told us the following: that each officer on leaving his station, in order to show that prosperity has attended his administration, gives a return of all the soldiers who are or recently have been on the rolls; and in enumerating the common people, he includes the names of both soldiers and people, thus counting a part of the population twice. This report we know to be false; though it seems as plausible, and as well substantiated as that related in the hearing of Amicus. Others have assured us that the returns are *below* the truth—the names of many individuals being omitted. So the Companion to the Anglochinese Calendar, which we have already quoted says; *We know from several authorities, that in China, the people are in the habit of diminishing rather than increasing their numbers, in their reports to government;*

—an account quite as credible as either of the preceding. If foreigners, situated as they now are with regard to China, discard the most authentic documents which the records of the country can produce, and betake themselves to mere verbal testimony, they will, themselves being judges, exchange bad for worse—the more for the less credible testimony. We feel constrained therefore, to admit the authority of the written records; though we do it with great caution, and receive them not as altogether unobjectionable, but as furnishing the best evidence which we can obtain in the present circumstances of the case.

Again it is objected, that the rate of increase presents an unanswerable difficulty; for it is supposed absolutely impossible that the human race should increase with the rapidity exhibited in the statements given above. But if we survey the condition of society in China, during the last one hundred and twenty years, we shall cease to wonder that the increase should be rapid.

Since the prosperous days of Kanghe, the empire has enjoyed uninterrupted peace, or at least, freedom from war. Occasional insurrections, and piratical depredations there have been; of late years, these have become frequent. But *war*, like that by which the Mantchou conquest was achieved; like that which often swept over the plains of ancient Persia; and last, which has stained with human blood, and strewed with human bones the fairest states of modern Europe,—has not been witnessed in China. Instead of that, a continuous peace of one hundred and twenty years, has blessed the country,—a fact not often seen in a great nation, and the reasonable effects of which on the population can hardly be duly appreciated. Look at the nation at the beginning of this period. Invited by the security of peace, and by the bounties offered by government, they spread over the waste, and fertile soil of China; multiplying with-

out fear or restraint, throughout the provinces. So far has this spirit proceeded, that as we know, the old fortifications along the coast have chiefly fallen to ruins, and no modern ones are constructed; many of the soldiers have become farmers and laborers; the "military spirit" seems nearly to have forsaken the conquering Tartar, and the conquered Chinese; while the national industry, and national fecundity remain unabated.

The checks to rapid increase are few; the most noticeable are; (1.) the occasional absentees from home for years, though many young men who go abroad to other provinces or countries, make annual visits to their families; (2.) infanticide, which is practiced to some extent; (3.) domestic slavery, which often prevents the marriage of the persons sold; and (4.), if Canton is a fair specimen of the empire, the "social death" of thousands, who by various means are devoted to a life of infamy and crime, in those abodes justly denominated the "gates of hell."

The causes which favor a rapid increase are, (1.) the general peace; and (2.) the early, and with the exceptions just specified, universal marriage. Polygamy exists, and not a few there are, who have two or more wives or concubines; yet such relations are not deemed very reputable, unless the first wife be barren. Nor are illegitimate children numerous; but instances of eight, ten, or twelve sons, all of one mother, are not unfrequently found, and are always regarded as "prime luck." A census which should show at once the relative number of the sexes, and the ages of the whole population, is a desideratum which none can desire more earnestly than ourselves, but which we fear will not soon be supplied. Most of the "apparent causes" enumerated by Grosier to account for "this extraordinary and enormous population," are by no means so *apparent* in China as they seem to have been to the writer at Paris.

Some who have written concerning China have taken it for granted that the population has been stationary for the last century; and with this, and other assumptions, conclusions have been formed which are exceedingly erroneous. But happily, during the progress of the disputes on this subject, the question of the *possibility* of so rapid an increase, has been settled by a case in point. We have before us a document which shows that the population of the United States of America has *quadrupled* within the last *fifty* years;* and the writer of that document, who was a man of great practical wisdom and experience, supposes that the population in that case, for a long time to come, "will continue to increase with nearly the same degree of rapidity as at present." Whether the supposition of the late Mr. Evarts be well founded or not, the recorded *facts* cannot be denied; and may help to convince us that a rate of increase equal to that exhibited by the Chinese, is within the range of actual occurrences.

But again, it is doubted whether the soil is capable of sustaining so great a population. Let some of the European states be placed in comparison with China, so as to show at one view the density of population in each. By data taken from the Encyclopædia Americana, the number of inhabitants on each square mile—

in England is about, 225
in the Netherlands, 275
and in the Duchy of Lucca, 350

while in China Proper, we have only about 280.

There is perhaps a greater proportion of uncultivated land in China than in either of the other states named above; but the fact is not certain; it is certain however that, as a whole, China is in a very high state of cultivation. Agriculture is generally held in the highest esteem of all the employments, and

* See the Quarterly Register of the American Education Society, vol, 3d, 1830; also the 21st annual report of the A. B. C. F. M. Boston: 1830.

almost every product of the ground is appropriated to the feeding and clothing of men. Large portions of the country yield two crops annually, and those generally very abundant. Every animal and vegetable substance also is an edible with one class or other of the people. Large quantities of vegetable produce, which in any other country would be devoured by the flocks and herds, are here consumed by human beings. And it is surprising with what economy many of the poor live. A bowl of rice, with a few vegetables, and a little fish or fowl, which are very abundant, are the entire provisions of multitudes.—If we regard these two circumstances only, *viz.*, the amount of the produce of the soil, and the manner in which the people live, we have strong presumptive evidence of a very numerous population.

The famines which frequently visit this country, do not probably result so much from the want of a sufficient amount of produce, as from the want of facilities in transportation. Communication, notwithstanding all their canals, is slow; and often great pains are taken to hinder intercourse, not only with foreigners, but also between the different parts of the empire. The principle is that every province, and part of a province, must provide for itself. But in ordinary seasons little more is raised than is barely sufficient for immediate consumption; a small surplus only is placed in the public granaries, which, when a single crop fails, is generally inadequate to supply the numerous demands. Barrow has assigned three reasons for the famines which "occasionally commit such terrible havoc in this country;"—the equal division of the land; the mode of cultivation; and the nature of the products. We cannot follow him in his discussion, and will only remark, that he repeats and maintains the opinion that the country is capable of sustaining a much larger population than the 333 millions given to Macartney.

We are indebted to a correspondent,—who has enjoyed excellent opportunities to form a correct opinion on this subject, and who regards the Ta Tsing Hwuy-teën as "the only fair guide" in the case,—for another view, and one which brings the question partially within the range of our own observation. In the eighteen provinces there are 1518 of the smaller divisions—heën, chow, and ting,—each of which, were the population equally divided, would have about 237,000. What now is the fact in those districts with which we have some acquaintance? Nanhae and Pwanyu, which include the cities of Canton and Fuhshan, and also the village of Whampoa, have on the lowest estimate more than twice the given number. Singan would probably fall below the average number. Heängshan heën might be assumed as a standard. Judging from what we have seen of Heängshan, we are inclined to believe that it contains more than 237,000 inhabitants. It is well known also that the eastern districts of this province are very densely populated, scarcely less so than the country around Canton city. Other districts must of course fall below the average number.—After going through with this view of the subject, and presenting other reasons in favor of the Ta Tsing Hwuy-teën, the gentleman remarks, "on the whole my opinion goes to receive this account as the most accurate that has yet been given of the population."

Here, after having brought into view what have seemed to us the most authentic documents, and the best supported opinions, we submit the subject. It has been our steady endeavor in this discussion, to put our readers in possession of the best authorities and testimonies which we could command, that each might weigh the evidence and form an opinion for himself. As for ourselves, we rest the question for the present on the authority of the Ta Tsing Hwuy-teën. If in the progress of this work, we shall be able to proceed, as we

desire, to a minute historical and geographical survey of each of the provinces, we shall then have better opportunity to judge in this matter. In the meantime, we shall seek for new sources of evidence, aud gladly hail any additional light that may be thrown on so interesting a subject.

Whatever may be the exact amount of its population, the empire presents a grand spectacle for contemplation, and a vast field for philanthropic and commercial enterprise. If the Christian merchant and teacher will come and occupy the field which is opening before them, and with the spirit to do to others as each would have others do to him, new relations with China, and a better interest in her behalf, must soon exist. The peculiar position and temper of this nation should not damp and repress generous feeling, and benevolent action. Man has a right to claim fellowship with his fellowman. The Chinese themselves, on the authority of their own sages, have maintained that *the whole world is one family*, and that of course, mutual intercourse ought to be cultivated; but in practice they utterly renounce this principle, and have long stood aloof from the great family of nations. In this attitude they have become proud, selfish, and exclusive. Notwithstanding all this, the merchant has not ceased to obtain the richest productions of their soil, and to furnish them with a liberal exchange of commodities. Here the traffick has ceased. No reciprocity of feeling, no intercourse of thought, no exchange of friendly sentiments, has been encouraged or allowed. Thus the bonds of brotherhood have been sundered; and mutual hostilities, generated and perpetuated.

What then shall be done? Is China to be abandoned for ever? In present circumstances it is difficult to say definitely what line of conduct ought to be pursued. If Christian philanthropists should feel as deep an interest in the intellectual and moral character of China, as they do, and with good reason,

in her commercial relations, ways and means enough could be devised, for benefiting this people. Greece has had her advocates, who from the pulpit and the press, and in the halls of legislation and public assembly, have pleaded nobly for her. Poland too, and other states have elicited the generous exertions of philanthropic men. But where have been the like exhibited in behalf of China? She disdains such friendly offices. And what then? Is she all that she claims to be? Because the lunatic fancies himself a king, is he to be regarded as such? Does this empire present no claims on heaven-born charity? Are there here no miseries to be relieved? No dark and cruel superstitions to be chased away? Yes, answers the voice of Christian philanthropy; and inquires, ***what shall be done?*** Seek, we would reply, and cultivate an acquaintance with her; study her character; learn her language;—not so much with a view of deriving riches or honor from the acquisition, as for the sake of conveying knowledge to her inhabitants. Great numbers of her sons can read;—and there is, to a considerable extent a *taste* for reading among the Chinese; but most of their popular books are light and trivial; many of them are low and obscene in the extreme; and not a few of their sacred books are meagre and most positively bad. Now to open to all the inhabitants of this great empire the exhaustless treasures of revealed truth, and to furnish them with a new literature, enriched with all the improvements of modern science, requires coöperation among the friends of China; the work is vast, and thousands may join in it.

REVIEW.

Contribution to an historical sketch of the Portuguese settlements in China, principally of Macao; of the Portuguese envoys and embassadors to China; of the Catholic missions in China; and of the papal legates to China. By A. L. *Knt.* Macao; China. 1832.

HIGH commendation is due to the author of this "humble essay," for his rich contribution to the historical records of foreigners in China. Had he devoted to his subject less attention, and followed the fashion of the day, he might have given to the public a quarto or a folio, instead of a duodecimo of less than two hundred pages. Seldom if ever have we found so much matter of fact, concerning the East, thrown into so small a compass. The work affords abundant proof that "considerable pains have been taken in collecting the material;" and though "traced by the pen of a foreigner,"* it will be read with pleasure and interest, not by a "few friends" only, but by many strangers, who will be grateful for his patient and successful research. As only "one hundred copies" of this work were struck off, and those were designed for distribution among the author's "friends and acquaintances," he will the more readily, we hope, excuse us for making copious extracts from his pages.

He divides his work into five parts; (1.) temporary settlement of the Portuguese in China; (2.) their fixed settlement in Macao,—terms of tenure, dependence on and independence of China, and

* A native of Sweden.

present state of the settlement; (3.) Portuguese envoys and embassadors to China; (4.) Roman Catholic mission in China; and (5.) papal legates to this country. These topics are discussed fully and carefully by the author; we propose to follow him so far as to preserve the thread of his story, and to bring into view the principal facts which he has narrated. To accomplish this in the limits of a review, it will often be convenient to break up paragraphs and sentences; in which case, however, it will not always be necessary to mark with double commas the parts which we quote. The author preserves the patronymic name by which persons were known in their native countries; e. g. Ruggiero, instead of Roger; and so of others.

1. *Temporary settlements of the Portuguese in China.* The Portuguese passed round the cape of Good Hope near the close of the fifteenth century; and secured a footing on the western shores of Asia, by possessing themselves of Goa. In 1511, the cruel Alphonso assaulted and took Malacca; and five years afterwards Raphael Perestrello made sail in a junk for China. His success gave rise to an enterprise of greater magnitude; four Portuguese and four Malay vessels under the command of Fernão Peres de Andrade, sailed for China in 1517. Six of these ships were allowed to moor at Tam-ao, "a port in one of the three islands called San-shan, by corruption St. John;" with the others, Andrade proceeded by permission to Canton, where he was allowed to trade: but news soon arriving that pirates had attacked the vessels anchored at San-shan; Andrade immediately settled his concerns at Canton, "joined his friends, and completed at Tam-ao his mercantile operations."

"Anxious to take his departure at the commencement of the approaching monsoon, he, like a man of probity, proclaimed his readiness to do justice to every body, who might have reason to complain of any of his companions. This candid offer so enchanted their minds, that the Chinese began sus-

pecting there was nothing but an unmerited slander in what they had heard of the egotism and violence, the Portuguese had made themselves guilty of in India.

"This favorable opinion prevailed, when Simon de Andrade, a brother of Fernão, entered, in 1518, the port with one ship and three junks. The bent of his spirit was greediness, partiality, and despotism. With such a temper he willingly countenanced robbers, kidnappers, and all sorts of malversation. He built a fort, and ended by arrogating to himself the prerogative of a sovereign; he hazarded to condemn a sailor to death, and had the man executed. This act of open hostility, and the refusal to withdraw from the island, filled the measure of iniquity. A Chinese squadron laid seige to the port. Simon would have perished of hunger, had not a strong favorable gale most opportunely arisen: he took advantage of the accident, and retired with three of his vessels (1521).

Not long afterwards other voyages were undertaken; and in 1560, it is related by a Jesuit, 'that five or six hundred Portuguese merchants were constantly dwelling at Lam-pa-co. Previous to this time, (1533) *Ningpo*, in the province of Chekeäng, had become exceedingly rich and flourishing, principally by the trade with Japan; but by the ill conduct of the inhabitants, the provincial government (1545) assaulted the place; "everything was laid waste; 12,000 Christians, including 800 Portuguese were killed; 35 ships and two junks burned." Four years later, the Portuguese were driven from their newly formed settlement at *Chinchew*, Thus "banished from the eastern provinces of China, the foreigners resorted to Lam-pa-co and the illicit trade on the Chinese sea."

2. *Fixed settlement of the Portuguese at Macao.* Under this division of his work, the writer first reviews the "*terms of tenure*," and discusses the question, whether the kings of Portugal are entitled to number Macao among their ultra-marine dominions. He thinks there is good reason to believe, from Dr. Morrison's "View of China," that Europeans came to Macao as early as 1535, and had temporary shelters on the island in 1537. By solicitations and bribery, liberty was obtained

to erect some sheds for drying goods, which were introduced under the appellation of tribute, and which, it was alleged, had been damaged in a storm. "By liberally feeing the nearest inspecting authorities, the foreigners were, by degrees, permitted to build substantial houses." And "by submission and gifts, petty mandarins connived at an increasing population, at the establishment of a government, at the influx of priests, and their endeavors to convert infidels to Christianity." In 1582, the governor of Canton summoned before him the chief officers of the infant colony; two individuals repaired to his residence, were traduced as culprits before his tribunal; they were upbraided; and their constituents censured for their audacity in depending on any other laws, than those by which China was governed. The merchants were to be expelled, and the ports shut for ever against them. In twenty-four hours this tone softened, for magnificent presents had been heaped on the governor and those of influence. In these circumstances, as no mention was made of signal services rendered to China, and no imperial edict transferring the dominion of Macao to the Portuguese was produced, our author is led to concur in the opinion of a bishop of Macao, who, in 1777, wrote, that it was "by paying a ground-rent the Portuguese acquired the temporary use and profit of Macao *ad nutum* of the emperor." At present, the amount of this rent is limited to five hundred taels per annum.

How far the Portuguese are *dependent on China*, is the next question that comes under consideration. In 1573, the Chinese resolved to erect a wall across the isthmus which separates Macao from the island of Heängshan. Through this barrier a door of communication is opened, but is always guarded by Chinese soldiers, whose duty it is to prevent foreigners from passing it. Within these limits, and as early as 1587, a *civil* mandarin was appointed to reside, and "govern the

city in the name of the emperor of China." A tsotang, an assistant of the Heängshan magistrate, came to Macao in 1800; he keeps a watchful eye on the inhabitants, and is the organ of communication with the higher mandarins. The Portuguese are not allowed to build new churches or houses without a license from the Chinese authorities. A similar degree of control is exercised by the Chinese also in *criminal and commercial* cases. These positions are illustrated by a narration of facts; and the conclusion is, that "in a political point of view, the inhabitants of Macao may live free from all apprehension of being invaded as vassals of Portugal." In 1725, an order from Yungching restricted the shipping of Macao to twenty-five vessels.

The author, as he proceeds to show how far the Portuguese are *independent of China*, draws before his readers a sketch of the history, structure, and relations of the government of Macao. In 1585, the inhabitants, by permission of the viceroy of Portuguese India, adopted rules for a municipality; which were confirmed, and privileges granted. The government of Macao consists of a governor, who is usually chosen by the governor-general of Goa; an ouvidor, or chief-justice, who has the appellation of *minister;* a Senate; &c. So late as in 1690, the mandarins of Heängshan were in the habit of summoning before them vassals of Portugal residing at Macao. But to obey their order, was forbidden in 1689 by the viceroy of Goa, and in 1712 by king John V.—

"By an order of the Prince Regent of Portugal, dated 1803, a homicide cannot be delivered up to the Chinese; if he be found guilty by the laws of Portugal, he shall suffer death by the hands of a Christian executioner. This command was attended to for the first time in 1805."—

"Connections with Portugal and Goa.....We have hinted in the course of this narrative at the submission of Macao to the superior government. An annual account of its political, economical, municipal doings, of the number of its inhabitants, of

its shipping, &c., is reported to the minister of ultra-marine affairs at Lisbon, and to the supreme government of Portuguese India."

The *political* intercourse of the settlement with China, seems to have been very limited. One of the last emperors of the Ming dynasty, about 1620, negotiated with Macao for a small military force, which was to proceed against the Mantchous; but in 1651, the governor of Canton summoned some of the principal members of the settlement before him, and enrolled the inhabitants of Macao as the vassals of his master,—the then reigning emperor of the Ta Tsing dynasty. Again in 1809, a convention was concluded with the government of Canton, by which Macao furnished six ships to act in concert with an imperial squadron against Chinese pirates. For this aid, Macao received eighty thousand taels, and the promise to be reinstated in its ancient privileges, if any could be proved to have existed. The pirates were subdued; high privileges were claimed by the Portuguese; but little or nothing was ceded by the Chinese.

The *commercial* intercourse with China, Japan, Manila, Timor, Batavia, Goa, and Malacca, is briefly noticed. As vassals of China, the Portuguese pay less duties on goods from Canton to Macao, than those paid on shipments at Whampoa; the same rule obtains in regard to return cargoes. For nearly two centuries the Portuguese have had no intercourse with Japan. The commerce with Manila is of little importance, and "perhaps less to Macao than Manila." The Chinese admit the Spanish flag at Macao, on the same conditions as that of Portugal. Intercourse with Timor and Batavia, which was once of importance, now requires no more than a single ship annually; and that mainly for the purpose of bearing governmental despatches, &c., from and to the supreme government at Goa.

We pass now to survey the *actual state of Macao*, its trade, population, public buildings, &c. Of the trade we have the following account:—

"At present, the whole shipping consits of sixteen * ships, measuring 5331 English tons. The greater part of the ship-owners are destitute of sufficient means to lay in a suitable cargo, and bear the charges of a long voyage. Many vessels are therefore loaded, at least in part, by Chinese adventurers, for Singapore, Batavia, Malacca, Pulo Penang, Calcutta, Bombay, Damaun, Mauritius, &c. This accommodation is mutual, for though the freight is rather high, the property on board a Portuguese ship is considered safer than in a junk. Chinese and Macao merchants send, however, to the abovementioned places, China produce on board English ships, the freight being cheaper, and the duty in British ports 10 per cent. less, than if the goods were unloaded from a Portuguese ship. So material a difference operates against the shipping business of Macao, particularly on the exports. To secure the imports a strong inducement is now held out..... The whole income from the customs, in 1830, was taels 69,183 †

The disbursements to the military	29,622
to the civil servants.	24,470
to the church establishment,	8,730
Called ordinary expenses,	62,822
Extraordinary were	46,629
Total, taels	109,451

A century ago, or in 1730, the customs yielded 7,825 taels; and the ordinary and extraordinary expenses were taels 10,735."

The *population* of Macao divides itself into *three* distinct classes; vassals of Portugal; vassals of China; and foreigners: and of each in its turn we will give a brief sketch. First of the Portuguese;—

"If what a grave historian asserts, be true, (and there is no ground to impeach his veracity,) that the prisons of Portugal were now and then emptied, and the vicious tenants, and even culprits, who should have finished their career on the galleys, were sent on board the royal fleets to serve in India, we shall have less reason to shudder at the enormities perpetrated by the Portuguese in many parts of Asia. Some of this unholy stock respected neither friends nor foes, and seized every opportunity to enrich commanders and their hordes. They were at times

* The whole number of ships is now (1833), we understand only twelve.

† Of this sum, 30,132 taels were raised from duty laid on 1,833¼ chests of opium imported at Macao.

pirates, or smugglers; and at times, strolling merchants. Several of this contaminated caste settled, no doubt, at Macao, with men of more correct feelings. By this mixture, those who had reluctantly run the race of vice, were by good example recalled to the comforts of social life, which were soon enhanced by nuptial ties. Malay, Chinese, Japanese, and other women became their partners in wedlock, and mothers of a generation, the descendants of whom are perhaps still members of the community of Macao. This progeny is distinguished by the denomination of *mestiços*, or mongrels. Next to this class, range those whose forefathers were not Portuguese; they are either Malay or Chinese converts, but like the Portuguese posterity, free citizens. Their occupations at Macao are limited, as no other mechanical arts than those required by navigation are exercised. Young people of the inferior order either go to sea, or enlist as soldiers; the more fortunate follow the business of merchants,—the holders of a few chests of opium being known by that appellation. Many have made fortunes by the drug, and some have acquired great wealth. A scrupulous friar once intended to refuse absolution of sins to dealers in opium, and would have denied it, had casuists not always a metaphysical hole to slip through. To deal in poison is more immoral than to deal in slaves. By the first mentioned trade, we challenge nobody, we act in secret, and injure whole nations; by the latter, a chance of resistance is offered. The havoc in one case cannot be ascertained, for it is uninterrupted and hidden; in the other it may, for it is open hostility; the ratio at which the mischief acts, may, perhaps, be estimated as an unity to a million. Formerly, the merchants of Macao dealt more largely in slaves, kidnapped in China, Japan, and many other parts. They actually import but few, and those principally by the Timor and Goa ships. How numerous the slaves were twenty years ago, will be evident from the returns of the population the parish ministers handed to the bishop in 1810. It consisted of 1172 white men, 1846 white women, 425 male slaves, and 606 female slaves, making a total of 4049 individuals,—the clergy and military not being included. In 1830, it was estimated at 4628; *viz.* 1202 white men, 2149 white women, 350 male slaves, 779 female slaves, 30 men, and 118 women of different castes. All are Roman Catholics. Portuguese born in the dominions of Portugal, actually living at Macao, do not exceed sixty-two in number. Neither they, nor any other vassal, can quit Macao without the previous consent of government."

A concise description of the *public buildings* is here introduced by the author, which shows that the ancient inhabitants spared neither treasure nor pains to embellish and protect Macao. The *churches*

are twelve* in number; which are divided into parish churches, collegial churches, &c. Formerly there were two collegial churches; at present there is only one, that of St. Joseph. The plan of this church and college belongs to the Jesuits. We will quote the description entire;—

"Though the corner-stone was laid, it is said, in 1730, the Jesuits had not the pleasure of hearing mass at St. Joseph's earlier than 1758. From the garden you enjoy a cheering prospect of the Inner Harbor and Typa, as also of the bleak and verdant islands that encompass the river. The church is rather small but of harmonious proportions. It receives sufficient light from a cupola, and a cross-bar window in the front. At two exterior angles of the fabric are two towers; in one of them is a chime; and in the other, in a lower part, a clock. The instructions delivered in the college, were moulded on those of St. Paul. They ceased in 1762, and were not resumed for more than twenty years. At length, the court of Lisbon, in 1784, transferred this establishment to the *Congregation of the Missions*, and in 1800, the charges to be paid by the senate were definitively settled. The priests belonging to this *Royal College* are Europeans. These professors are six in number, one of whom is the Superior. The principal aim of this institution is to provide China with evangelical teachers. Young Chinese, not exceeding twelve in number, are admitted, and furnished with that they necessarily want. If they evince a sincere desire to become priests, their education is directed that way; but it generally requires ten years before the candidate can get the very first order. Those, whose vocation is dubious, wait longer, or leave the college if they please: others who want application, or are noted for misdemeanor, are sent away. The professors give instruction in the Portuguese tongue, Latin grammar, arithmetic, rhetoric, philosophy, theology, &c. The children of the inhabitants of Macao participate in these studies, though few of them are made priests. The Chinese language is also taught, and English and French occasionally. Parents who can afford to pay for their children a small remuneration monthly for food and a cell, fix them at college, where the students learn to speak genuine Portuguese, and acquire probably a taste for the improvement of their minds. Some children dine at the college, and join their families at night; others attend the lectures delivered *gratis* by the professor at determined hours. In 1815, eight young Chinese, two Malays and sixteen boys born at Macao, were settled in the college; and in 1831, there were seven

* these, there are four or five small chapels. The number of five.

young Chinese, two boys from Manila, whose fathers are Portuguese, and thirteen born in Macao."

Besides the college, there is *one school*, where children are taught to read and write their mother tongue; * and *another royal school*, where a Professor explains the principles of the Portuguese and Latin grammar, for the benefit of those who are desirous of improving such advantages. These are supported by royal bounty.—Some friars also improve their leisure hours in teaching Portuguese and Latin.

Capuchins, Augustines, and Dominicans constitute the regular clergy of Macao. *Convents* were early founded; but most of these are poor. The female convent St. Clare, *Mosteiro de Sa. Clara*," was erected as early as 1634. The number of nuns has been various, but is now fixed at forty. This convent was burned down in 1825, but the greater part of it has been rebuilt. There are likewise *hermitages* of some note; there are also *charitable institutions;* and among them one hospital, and an asylum for female orphans.

Fortifications were commenced early in the seventeenth century. Macao is walled on one side, and has six forts. The whole military force ought to be four hundred common soldiers, headed by eighteen officers. A spacious *senate-house* completes the list of public buildings.—Notwithstanding his patient research, our author has not been able to discover the "many fine buildings ranged in large squares, surrounded by court-yards and gardens," which are spoken of by Krusenstern in his Voyage round the World. The *cave* said to have been inhabited by Luis Camoens is briefly noticed.

The *Chinese population* is composed of different classes, and cannot be accurately numbered; it is estimated to be about 30,000. They have one temple within, and three without the precincts

* Many of the inhabitants of Macao do not speak pure Portuguese, but use a dialect which differs widely from their mother tongue.

of the city. A *procurador*, who is a member of the Senate, and the organ of communication between the city and the mandarins of the district, is denominated Chief of the Chinese living at Macao; but he exercises over them little or no control. The right of *foreigners* to reside at Macao has been a subject of much dispute; a pretty full view of the question is presented in the work before us; our limits will not allow us to give the details; suffice it to remark, that at present, all foreigners are allowed to reside in that settlement. Our author closes this part of his work in the following words;—

"We have thus given a succinct historical narrative of a place situated in 22 deg. 11½ min. north latitude, and longitude 113 deg. 32½ min. east of Greenwich. The climate is healthy; we have good water, bread, and a well stocked bazaar. On landing, you have before you a spacious semicircular bay, encompassed by rising hills, crowned with forts, convents, churches, and private buildings. The circuit of the peninsula is said to be about eight English miles, its greatest length three, and its breadth nearly a mile."*

MISCELLANIES.

The wane of superstitious delusions, or false religions, whether polytheistic, Mohammedan, or pseudo-christian, is strongly affirmed by the author of "Saturday Evening." "Although our knowledge of the human race is now incomparably more extensive, and accurate, than has ever been heretofore possessed, we can descry in no direction, a young and hale and mantling religious delusion, such as threatens to become invasive; or which attracts the eyes of mankind by the signal proofs it

* *To be continued.*

is giving, of its sway of the imagination and the turbulent passions of our nature. The contrary is the fact, and it is so in every zone. It is conspicuous that the demons are holding the reins of their power with a tremulous hand. The spirit of counsel and might has left them; the spirit of adventure and bold imposture has also departed. It seems as if there were neither courage nor concert in the halls of aerial government. Not only is every extant form of error *ancient*—most of them immemorially so—but every form is *imbecile* as well as old." Or, if we would seek a phrase that would at once describe the present condition of every false religion, universally, we find it in the language of the writer of the Epistle to the Hebrews;—They are "become antiquated and decrepit with age," they are in their dotage; and we hope that it may be added, they are "nigh to their final disappearance"—they are ready to vanish away.

Mr Gurney, the supposed author of "Saturday Evening," takes a rapid, but vivid, survey of the various forms of false religion, in the south of Europe, and of Asia, among the Indians, Tartars, Hindoos, and Chinese. Of the people among whom we live, he says with much truth;—"By civilization and industry, but not in matters of religion, the Chinese is entitled to take a rank above his northern neighbor, cousin, and conqueror, the Mongol. In truth, it must hardly be said that there is anything of religion in China, if we deduct on the one hand what is purely an instrument of civil polity—a pomp of government; and on the other, what is mere domestic usage, or immemorial *decoration* of the home economy. Ages have passed away since mind, or feeling, or passion, animated the religion of China. The religion of China is now a thing, not only as absurdly gay, but as dead at heart, as an Egyptian mummy—it is fit only to rest where it has lain two thousand years—touch it—shake it—it crumbles to dust. Let but the civil institutions of China be broken up, and we might look about in vain for its religion." Mr. G. deems that "the religion of the prophet is now in its stage of extreme decrepitude; and that on "the haggard superstition of the west," "have come the many loathsome infirmities that usually attend the close of a *dissolute life*." The Greek church cannot be said to be in its *second* childhood, "for *childishness* has been its character even from its youth up." Through a long life of fourteen centuries, it "has cared for nothing but toys."

From these premises three inferences, our author says, may be drawn. The authentic, the evangelic, and the prophetic. The authentic reasoners "indulge the belief that the instinct of religion in the human mind is slowly wearing out—that the habitude of worship is being obliterated." That this is the result to which the creed of atheistic scepticism leads many individuals is too true; but that such a result will become

general is contrary to the unbroken evidence of experience in all ages, and in all places;—not to say the invincible proof of Christianity. And the Christian will indulge the expectation that this is "a day of preparation," in the sense of enterprise; and on this ground, notwithstanding all discouragements, it may be hoped, not feebly, that "the Sabbath draweth on."

Christian Faithfulness.—"The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd." Eccl. XII. 11. The one shepherd, Christ Jesus, gives his faithful ministers wisdom from above, to speak a word in season to their fellow sinners; which word, by the agency of the Holy Spirit, pierces the consciences of guilty men, and convinces them of their danger from the justice of a holy God; which words often stick fast as it were in the memory, and produce a salutary change in complete repentance and conversion—even many years after, when the speakers have been long dead.

We have known a recent instance of this. The late Dr. Milne when dying was condoled in respect to his children, by the Mandarin Teacher of the Anglochinese College. The dying missionary replied to the speaker, who was a self-righteous Confucianist, or in other words, a hardened atheist; "I am not anxious, Choo seën-săng, about the temporal provision of my children, who are soon to be orphans; but I am anxious for the salvation of *your* soul." These words, and various other affectionate appeals of Dr. Milne, and the late Mr. Collie, Chinese professor and subsequently principal of the college, operated on his heart; and there is reason to hope, that they have issued in his cordial reception of the gospel of Christ; and he has at length, after rejecting the gospel for about fifteen years, avowed his faith in Christ and been baptized.

For the first two or three years, he says, the Christian religion, and even theism appeared to him *foolishness*. Since that time his contempt and opposition have gradually diminished; but even now he speaks of himself with fear and trembling. He has spoken of the vanity of idols to his wife, and to his sister, who is a widow; but they laugh at his religious opinions. He speaks of their conduct, not with anger but compassion, remembering that he himself acted a similar part in the days of his ignorance. In this he obeys the admonition of St. Paul to Titus,—To show all meekness unto all men; for we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another;—the kindness and love of God our Saviour toward man, made the change.

Christians and missionaries should not refrain from affectionate admonition and rebuke, because they may not have been regarded heretofore; but should act on the principle laid down in this saying—"In the morning sow thy seed, and in

the evening withhold not thy hand, for thou canst not tell whether this or that shall prosper, or whether both shall be alike good."

The above mentioned facts show to us, what indeed we have long been convinced of, *viz.*, the importance of schools and colleges for the inculcation of Christian doctrine. We do by no means undervalue the labors of the preacher; but still we think that if there be given only a passing word of exhortation, it will seldom convey to the *heathen*, information enough to convince their understandings, or enlighten their consciences. They require *line upon line, and precept upon precept.* Or, according to the figure of our motto, the nail to enter deeply, and to be fixed securely, must be struck often on the head; which can be well accomplished by those "masters of assemblies," the pious schoolmaster, and the Christian professor, in seminaries of sound learning, and "saving knowledge."

Friendly Admonition.—There are seasons—almost every person can refer to such in his own history, when a plainness of speech is used, which evinces the great excellence of godliness. The voyager, when all hopes of life were lost, has witnessed such seasons; those who have felt the concussions of an earthquake, and heard the crash of falling towers and domes, have witnessed such seasons; and so too have multitudes who have stood and listened to the last broken accents of dying friends. At such times, riches and honors, frowns and flatteries, are lightly esteemed; and words of *friendly admonition*, with a solemnity that cannot be described, break from the lips.

Something of this same kind of honesty is very frequently witnessed at the parting of friends, especially when the time and distance of separation are to be long. An instance of this we have in the *farewell sermon* of the Lord Bishop of Calcutta, delivered at St. Mary's, Islington, on the 17th of last June. The main topic of his discourse is *practical piety*, which "is importan,t not only because it is that kind of religion that most glorifies God, edifies our neighbor, and brings comfort to our own minds, but because it is the only means of securing ourselves against the seductions of erroneous teachers, of our being preserved amidst the snares and temptations of the world and Satan, and of introducing us into God's heavenly kingdom."

The whole of the discourse is characterized by earnestness, great plainness of speech, and a tender regard for those to whom he was soon to bid farewell. Plainly, yet affectionately, he admonishes *the sceptic, the worldly professor, and the professors of evangelical truth*; and in conclusion, he earnestly commends "all to take the *friendly admonition* of the last accents of one who desires to discharge his last duty, not merely by affection and the most sincere wishes, but in honest endeavors to save every soul he can ere he embarks as it were, for

another world." And therefore, (the speaker goes on to remark) I must come to thy conscience, *sinner*, wherever thou art. I cannot find thee out, but God has thee under the glare of his eye at this moment! Thou art quivering in thy seat at this instant, though I know thee not! Take the friendly warning, and escape! Flee, I pray thee, from the wrath to come! flee to the Saviour ere it be too late! Begin real religion! Renounce thy wine, thy harlots, thy lusts, thy pleasure, thy merely human science, thy poetry, thy philosophy, thy everything that stands in the way of heaven; and when you have received the love of God, you will simply use what is lawful in these things. O, remember it is not what I say—sayeth not God the same? Is not God love? If an earthly parent require the love of his child; if the love of a friend be the only essential quality of friendship; if a benefactor look for gratitude; I appeal to your common sense, I appeal to the tribunal of conscience, if it be not hardened by profligacy and habits of vice, which desolate conscience, and leave it like a seared and callous flesh; if there be a conscience, if there be anything of moral feeling in the sinner, shall not the God that made thee have thy supreme love? Shall not the Redeemer that died for thee claim and possess thy affection? Shall not the sanctifying Spirit see thee praying for his grace? Shall not the love of God be paid to thy heavenly Father, thy heavenly friend, thy divine benefactor? Yes! O, may the angels of Christ take up the tidings to his throne that every sinner here is beginning to repent? Yes; I pause while the desire is formed in the breast of every sinner. Let each one put up to the throne of mercy this ejaculation, 'Lord, give me thy grace, and may I begin this heartfelt religion!'.... I pause that you may make the prayer in your own breasts. O, my God! Is there one that has not made the prayer? Is there a heart so hard that it has not seized the moment to aspire after grace and salvation? No; I so trust thy mercy, that I cannot think there is one from the youngest to the oldest, that has not addressed a prayer for the love of God; and in that persuasion, beloved, I bid you *farewell.*"

RELIGIOUS INTELLIGENCE.

SIAM.—Amidst the many discouragements and oppositions which sometimes threaten to stop or retard the progress of Christianity, it is a strong consolation to know assuredly that the truth of God will finally triumph. We are sorry to hear that Mr. Abeel, on account of ill health, has been obliged to leave Siam. On the 15th ult., he was at Singapore, where he had been for about two months; and though his health was considerably improved, it was still uncertain with him, whether

he should return again to Bankok.

From a communication now before us, written by Mr. Abeel, and which we will publish in our next number, it appears to be doubtful whether Protestant missionaries are to be tolerated and allowed to prosecute their labors under the present government of Siam. There is at present we suppose, no Protestant missionary in that country; Mr. Jones was, by late accounts, at Singapore, waiting for an opportunity to go up to Bankok.

During his last visit to Siam, Mr. Abeel was occupied much of the time in distributing Christian books among the people on board the Chinese junks. About 80 of these junks, he says, visited Siam during the last season.

Van Dieman's Land. We have before us a letter dated Hobart Town, Van Dieman's Land, which fully confirms the account we gave in our number for Dec., that much good is already accomplished, and in progress throughout that colony. There are families, a few at least even in the interior, where God is known and worshiped; and where the family altar has been erected, and that grace has appeared which teaches men to deny ungodliness and worldly lusts, and to live soberly. Among other improvements, a *temperance society* has been established. These facts show "no doubt, the best side of the picture;" or rather, they exhibit "some of the bright spots in a dark picture;"—they are an earnest of what is yet to be seen and enjoyed.

Mr. Wolff.—Reference was made to this very extraordinary man in our number for October last; the Oriental Christian Spectator, of the same date, contains his journal to Bokhara. It is full of interest; but gives no information concerning the Jews in China.

The people of Bokhara, he says, "are good natured, but exceedingly effeminate, have no energy and are a complete kingdom of mullahs." He was informed that the ancient rabbies of that place "asserted Bokhara to be the Habor, and Balkh, the Halah, of 2d Kings, xvii, 6;" but they have, he adds, "no written account of it." On his arrival at Balkh, he ascertained that it was first called Hanah, and then Halakh, and by the latter writers *Balkh*; this account makes him not only suppose that Bokhara and Balkh are Habor and Halah of the Mosaic history, "but likewise that Turkestan is the land of Nod, (Genesis iv.) i. e. where Cain dwelt when he went out from the presence of the Lord, and that Balkh is Enoch (Genesis iv, 17,) built by Cain."

"The inhabitants of Khiva and Bokhara (he says), are called *Osbeck*, os signifies *self*, and beck, *lord*." "It is totally a mistake to call the Osbecks *Tartars*;" "they do not know here the name of Tartars." "We laugh about the ignorance of the people of this country with regard to Europe, and our learned professors in Europe know as much of this country with all their books, as the Turcomans of Mowr do about England." There are at Bokhara about 200,000 inhabitants,

LITERARY NOTICES.

Chinese Printing.—Mentoin was made in our last number of Mr. Dyer's *metallic types*. An account of these, which was written by Mr. Dyer is now before us, by favor of Dr. Morrison; it was accompanied by the following note, addressed "To the Editor of the Chinese Repository."

"My dear Sir;—Inclosed I send for your perusal an essay on the subject of *movable types*, written by the Rev. Samuel Dyer of Penang. Mr. Dyer has for the last six years turned his attetion to this subject, and will, I trust, eventually succeed. The importance of procuring Chinese movable types at a moderate expense, is, in my judgment, an object of the first importance toward the diffusion of useful knowledge and the Christian religion, in Eastern Asia and the islands thereof. In China, all the lighter reading, and tracts for the poor, are in respect of religion, science, and morality, miserably deficient, or positively bad. A new literature, innocent and instructive, must be created by the friends of China. And to produce it, I know nothing so important as the casting of cheap movable types, or Chinese characters.

"I remain your's faithfully.

ROBERT MORRISON."

We shall, perhaps, be able to form a more perfect idea of Mr. Dyer's proposed improvement, if we keep in mind the method of printing with *wooden blocks*, or plates; which, by the bye, has existed, and been in general use, among the Chinese, for at least nine hundred years. It is in fact, a species of stereotype; and is well described in Dr. Milne's "Retrospect," to which we are indebted for most of the few following remarks. See that work, pp. 222—266.

The block, or wooden plate is first squared to the size of the pages, with a margin at top and bottom; it is in thickness generally about half an inch; it is then planed smooth on both sides, each of which contains two pages, or more accurately *one leaf*, for the Chinese number the *leaves*, not the pages of a book. The surface of this block is now rubbed over with rice boiled to a paste, or with some glutinous substance, which makes it perfectly smooth, and at the same time softens and prepares it to receive the impression of the characters, which are soon to be placed upon it.

This block, together with an exact copy or fac-simile of the characters which are to fill the page or leaf, is put into the hands of the *block-cutter*; who,

before the glutinous matter is dried up from the board, puts the sheet on *inverted*, rubs it down with a brush and with his hand, until it sticks very close to the board. He next sets the board in the sun, or before the fire, for a short time; after which he rubs off the sheet entirely with his fingers,—but not before a clear impression of the characters has been communicated to the board. The engraving tools are then employed; and all the white part of the board is cut out, while the black, which shows the characters, is carefully left. The cutting of the block being completed, the process of printing follows. The block is laid on a table, and a brush made of hair, being dipped in ink, is lightly drawn over the face. The sheets being already prepared, each one is laid on the block, and gently pressed down by the rubbing of a kind of brush, made of the hair of the *tsung* tree. The sheet is then thrown off; one man will throw off 2,000 copies in a day.

These remarks will suffice for our present purpose; and we proceed to introduce Mr. Dyer's account of metal types; and will make as copious extracts as the nature of the document will allow;—but must, *for want of the very types which he describes*, omit a part of the account. He has divided the subject into *five parts*; we will take them in their order.

1. *The nature of Chinese metal types.* Chinese metal types may be compared to English *logotypes*—where one type contains a complete word: for in Chinese, one character expresses a complete word, and not a single letter, or even a simple syllable of a word.

In forming a fount of English logotypes, of course, it would be desirable to have more types of such words as occur more frequently, and fewer types of such words as occur less frequently; in fact, to have a due proportion of types, according to the proportion of times in which each word occurs, as near as that proportion can be ascertained.

E. g. Suppose the word "the" occurs oftener upon an average calculation, than the word "and;" and this again oftener than the word "that;" it follows that we want more types of the word "and," than of the word "that," and still more of the word "the,"—in order that there may be a due proportion of each; in fact, the proportion of logotypes should be calculated, just in the same way that the proportion of each particular *letter* has already been calculated, for the use of English printers.

But as some words occur oftener in one book than in another, owing to a diversity of style, subject, &c., the font, in order to be generally useful, must be calculated not from one book alone, but from many, and those of diverse style, subjects, &c. It is in this way, the present estimated proportion of each particular Roman letter has been obtained.

Precisely this plan should be adopted, in forming a font of Chinese logotypes. For it is almost necessary that Chinese metal types be of this description.

2. *The desirableness of a font of Chinese metal types.* Chinese metal types are exceedingly desirable, in order that we may be able to combine the

Chinese character with the European. This circumstance however, we suppose, can only be duly appreciated by those who are acquainted with Chinese literature. Dr. Morrison's Dictionary could not have appeared in its now elegant state, but for Chinese metal types of some kind; the same may be said of Premaré's Notitia Linguæ Sinicæ. It is true, that Mr. Davis's tract on Chinese poetry is printed very handsomely with wooden blocks; but then the wooden blocks, I imagine, do not combine with the metal, strictly so speaking; they only unite with it as woodcuts.

How far are metal types desirable, with respect to the printing of the Chinese Scriptures? See Bib. Soc. 11th Report, p. 147. Dr. Marshman's opinion is this:—"One instance of their utility you have already seen, in our being enabled to get and correct ten or twelve proofs of one sheet, before we finally struck it off. This, however, we could not have done in wood. There, all is immovable; no improvement after the chisel has begun its work, but by means almost equally expensive with cutting a new block; and if we say correct it ten or twelve times, only think of the expense of getting ten or twelve fair copies of each sheet. But the moving of a few characters up and down, or the replacing them with others, is the work of a far less number of minutes.... Another advantage arises from the difference between metal and wood, in point of durability, &c."

The Dr. goes on to calculate the difference of expense between the two methods, and makes out a saving of *two thirds*, by the use of metal.

2. *Of the defects and disadvantages of past attempts to form Chinese metal types.* We believe the only three fonts in existence are at Macao, Malacca, and Serampore; they are all deficient, inasmuch as fresh characters must be supplied as required, while any work is passing through the press; at least, if that work contain more characters, or characters of more sorts, than have been employed in printing any preceding work, which will generally be found to be the case in printing a work of any extent.

We believe the whole of these types have been engraved upon the face of metal; but whether it be owing to the difficulty of engraving on so hard a substance as the metal, or to any other cause, it is a fact that they are not only inelegant, but possess an air *so foreign*, that it is by no means advisable to print the Scriptures and tracts with them, while we can obtain woodenblocks; for these latter far surpass anything we have yet seen printed with metal, either at Macao, Malacca, or Serampore.

The small font sent out from England, has been tried with admirable success; we have not heard a dissentient voice: the only defect seems to be the *smallness of the font.*

[This font is at Malacca; and the *beautiful* specimen, which we noticed in our last, was printed with it.]

4. *Suggestions for an improved font of metal types.*

There is no doubt that metal types may be made by means of punches, in the usual way. Mr. Figgins, a respectable type founder in London, has attempted it with great success. Had he been familiar with the character, his success would have been still more complete. But then, this method involves such an immense expense, owing to the variety of character, that it is to be feared we must wait long for a fount obtained by this method.

By preparing a set of blocks, and forming from them a set of stereotype plates, each the common height of metal types, and then sawing the metal plates into pieces, (a process which has succeeded very well in a late experiment upon a small scale,) metal types may be obtained without punches, and the character will be a *fac-simile* of the original blocks.

The original blocks must contain such an arrangement of the characters, that when the process is completed, there will result a due proportion of each.

[Having no type for Chinese printing, we must omit Mr. Dyer's illustration of this part of his subject. It appears, however, that he has made out the proportions for the new fount, by calculating the relative number of characters in *fourteen* Chinese authors,—some historical, some moral, some native, some Christian, &c.]

The variety of characters occurring in those portions of the fourteen authors alluded to, was only 3240; of which several hundreds occur exceedingly seldom; and as not only these, but several thousands more are necessary to make the fount tolerably complete, they must of course be cast, though in the proportion of 2, 3, 4, and so forth to 700.

It is proposed to cast a variety of 12,000 or 13,000 characters; these when cut will occupy the space of 200 blocks (more or less) these blocks to be cast once, twice, thrice, &c., in order to give a due proportion of every character....

But successful as our late experiment has proved, there is one serious difficulty attending it; a font in continual use may last, say five or seven years, and then it must be recast; now the difficulty and expense of procuring a new fount every seven years, is very great, unless we had the means of casting them in India. Having most maturely weighed the matter for six years, I am persuaded that however successful our present plan is, we ought to *commence* punch-cutting....

[In favor of punch-cutting, Mr. Dyer advances several arguments;—"that a punch is the foundation of perpetuity;"—"if the punches of the most important characters in the language, be cut, we could recast the mass of characters ourselves;"—"the further we proceed in punch-cutting, the greater the advantage;"—"if we had only a hundred punches, and those were the first 100 in the before mentioned calculation, they would be of immense service to us; the *mass* of the language is not much more than 1200 (twelve hundred) characters in variety." N. B. "The types cast from matrices, can easily be made to agree with the types cast from blocks, provided the characters themselves are of the same size."]

5. *Proposal for cutting the punches.* As the Archipelago is now opening extensively, and we are now wanting types in Cambojan, Laos, and so forth, and our opportunities are enlarging, it is very desirable that *we should have a worker*

in steel on the spot; we could then proceed with punches of Chinese, Japanese, Cambojan, Laos, &c.; and if we only had a person who understood the whole, we could employ native Chinese under him, and cut many punches at one rupee, or two shillings English each.

Mr. Dyer proceeds to remark on the qualifications which a person engaging in this business ought to possess, and the manner in which he should be furnished for, and supported in his work; he presents several considerations relative to *economy* in the work, and then says, "certainly we can work upon punches many times cheaper in India, than in England;—I have it from good authority and an experienced individual, who says, *ten times* cheaper."

It appears from parts of Mr. Dyer's paper which we have omitted, that he is preparing blocks for metal types, and will forward them to England with all convenient dispatch; he is also preparing a specimen of character, with notes, &c., to enable any public spirited type-founder, who may be disposed to engage in such an enterprise, to *commence* cutting punches immediately; everything has been done to point out the way, and to facilitate the business, so that the artist may proceed without delay. We wish Mr. Dyer every success in his noble undertaking; his object is surely an important one; and we hope he will receive the approbation and support of good men not only in England, but throughout Europe and America. The friends of letters and Christianity in India will also, we hope, give the subject the attention which it demands.

We are inclined to think, judging from what we have seen, that *metal types* will prove to be (in some instances at least) as much superior to the common *block printing* of the Chinese, as a fine European merchantman is superior to a common Chinese junk. We do not expect that the Chinese will at once see, or rather *acknowledge*, this superiority. They have long seen the superiority of the European ship, but they are slow to acknowledge that superiority, and do not avail themselves of the improvement.

The Chinese have *felt* the defects of their method of printing with wooden blocks, and they have tried, but with little success, to remedy them. As early as the *thirteenth* century, they are supposed by some writers, to have invented movable types; but as these were "made of burnt clay," they must have been very rude and useless.

In 1722, Kanghe, who has been justly esteemed the most learned monarch of the present dynasty, ordered a great number of movable types to be prepared. These were made of copper, but how they were prepared—whether they were *cut* or *cast*—we do not know. Defective and inelegant, as these undoubtedly were, Keën-lung was pleased to denominate them *congregated pearls:* yet, strange to tell, during a scarcity of coin, he allowed them to be melted down; this measure

however, he afterwards regretted, and caused 250,000 wooden ones to be cut in their stead.

These facts, while they evince the defects and failure of the Chinese in typography, show the desirableness of some improvements in their printing. For ephemeral works, and where much expedition is required, they have adopted another method, which differs from either of the preceding, and of which the Canton Court circular (which is issued daily) affords a specimen. This method of printing is executed with *waxed plates*. They are prepared by spreading a thin coat of wax upon a board, and then forming the character on the wax, just in the same manner as it was formed on the smoothed surface of the board of the wooden blocks. The printing which is done in this way is scarcely legible.

Having said so much concerning metal types, we ought also, perhaps, briefly to notice some of the advantages and disadvantages of printing with wooden blocks. Here we may refer again to the "Retrospect."

Some of the *disadvantages* of the Chinese method of printing with wooden blocks are the following.

1. It is not well adapted to ephemeral works, which require dispatch,—such for example, as an extra gazette, lists of sales, &c.,—because *days* are required to cut characters for a piece of work, which with metal types might be completed in a few *hours*.

2. When printing is extensively carried on in the Chinese method, blocks accumulate and become cumbersome; because however many inches of letter-press there may be in a book from beginning to end, there must be exactly as many inches of block;—precisely as in the European stereotype, with this difference, however, that the wooden block is uniformly cut on both sides.

3. When a very large edition of a work is printed off from the blocks, (however excellent they may be,) the face of the character wears down, and it loses it clearness; good blocks, however, which are carefully used will last to print, ten, twenty, or even thirty thousand copies.

4. The necessity of cutting the same character over and over again, if it should occur one, three, or five thousand times in the same book; and the inapplicability of the blocks to any work but that *one* for which they were prepared,—are great disadvantages.

5. The Chinese mode of printing is, like their national policy, very *unsociable*; it is ill suited to sort with that used in other languages. Attempts have been made to combine blocks and types in the same form, but they do not look well, and are exceedingly inconvenient.

6. To these we may add, that Chinese blocks are of no service when the characters are worn down; whereas metal types, however old, furnish the material for a new font. These, and some other minor disadvantages are noticed in the work of Dr. Milne.

The *advantages* of the Chinese method of printing with wooden blocks, may be such as the following.

1. It seems to possess all the advantages of European stereotype, except these two—the durability of the blocks, and the combining of several pages in a single form: and on account of the ease with which the blocks are prepared, the Chinese has an advantage over the European method.

2. All sizes and forms of the character may be cut on the same wooden block, by the same hand, with nearly equal expedition and cheapness. Suppose a book on science is illustrated by a paraphrase and notes. Here the text would be in larger letter, the paraphrase in a smaller, and the notes in a third size; to these add the mathematical, astronomical, and physical signs—all of which in the work supposed would find their place;—here then is a combination of *six* kinds of letters and signs, which require to be cast in *six* kinds of matrices, the expense of which must be very great; but this expense, on the Chinese method, is not incurred.

3. The apparatus necessary for the whole process of Chinese printing with blocks is exceedingly simple. No foundery for casting; no complicated machines for printing and binding, are required. In printing on a small scale, every instrument necessary for the whole process, (a table and a chair excepted) may be packed up and carried on a workman's back; and all the work performed in the corner of a cellar, or a garret, without noise, and by the labor of a single individual; and to carry it on upon an extensive scale, a common trunk of four feet by two and a half, will contain the requisite apparatus.

This view of the subject, Dr. Milne supposed might be applied in its practical results to cases like the following. In a season of persecution, when the utmost vigilance of the Chinese police is roused to search for everything that relates to the gospel, the Christian printer, if persecuted in one place, may in the silence of the night, remove to another; where, if he can obtain some small apartment, he may be at work again early the next morning, as if nothing had happened; and should he in his flight, not be able to carry his implements with him, he will find another set for a very small sum of money, in the space of twenty-four hours, in any town or village where blacksmiths are to be found. Here he may print a few hundred or thousand copies of small tracts, or portions of Scriptures; and distributing them as he finds opportunity, he may be ready to move again, in a short time, should the violence of persecution render it necessary.

Another case is supposed;—when missionaries may be permitted to travel through the country to propagate the Gospel, they may then introduce *itinerant printing*,—which will exhibit the press in a light entirely new. "Let us then for once, send the press out to make the tour of China. Suppose a missionary sets off from Canton, taking his printer with him, and a small box or bundle of tools. Paper, and wood for plates, he may find almost every where. He pursues his course

along the southeast coast, through the provinces of Fuhkeën, Chekeäng, Keängnan, and Shantung, to Peking; and on his way home pursues a different route, through Shanse, Kansuh, Szechuen, Yunnan, and Kwangse. Now, in each of the provincial towns, he may find it necessary, or useful, to publish a small tract, or some select portion of the word of God. Part of the day he preaches, and part of it is devoted to preparing these for the press. If they do not extend beyond eight or ten pages, the printer will, in as many days, finish one. The tract is then printed, distributed, and the blocks are made a present to some person, who may from regard to his own interest, multiply copies and sell them. If he wants the same tract or some other one at the next province, or large town, it can be prepared; and if he travels by water, the printer may be at work all day, as the inland navigation is seldom attended with such motion of the vessel as to prevent people from carrying on their usual work. The tract may be nearly ready by the time they reach the place where it is to be circulated. It is circulated; and another, if wanted, prepared, printed, circulated, and the blocks, as in the former instance, given away. Thus he does throughout all the ten provinces through which we have conducted him. On his return home, he can calculate that he has, by the good hand of his God upon him, not only preached the gospel round the border of the Chinese empire, but also printed ten or more tracts, in ten of its provincial cities, in each of which, thousands of copies were distributed, and where the blocks still remain to multiply thousands more."

These two illustrations will apply with equal force to objects of *science*. The scientific man, while lecturing on history, natural philosophy, &c., in his tour through the provinces of China, may print abstracts of his subjects, and leave them behind him or circulate them as he passes along from city to city.

We have now given succinctly, what appear to us the principal advantages and disadvantages of the Chinese method of printing with wooden blocks. These remarks in connection with Mr. Dyer's account of metal types, we hope will help to excite and direct attention to *Chinese printing*. The press is a powerful engine; and we cannot doubt that—under God—it will eventually prove in China, one of the mightiest engines for the diffusion of truth which the world has ever wituessed.

Cost of printing the Sacred Scriptures in Chinese with wooden blocks. The following statement we have obtained from an experienced native workman. The cost of the blocks will vary according to the *quality* of the wood of which they are made, and the *style* in which they are cut; and it is estimated to be—

for the superior style,	$1,800
for the middling,	1,400
for the inferior,	900

The cost of printing will vary according to the quality of

the paper, ink, &c., and the style of execution. After the blocks have been prepared, and when an edition of several hundred, or a few thousand copies is required, the cost of each copy is estimated to be—

for the superior,	$3
for the middling,	2
for the inferior,	1½

From another source we have a different estimate; the cost of the blocks of good material and cut in a good style, is put down at $1,300 (thirteen hundred dollars), and the printing, including as above, paper, ink, &c., is $1 (one dollar) per copy.

We have before us two books which will illustrate the economy of the Chinese method of printing with wooden blocks.

1. *Shing-shoo Chow-chin*, or 'the Sacred Sleeve Gem.' This little book, which consists of extracts from the Sacred Scriptures, contains more than two thirds as many characters as the gospel of St. Mark. The blocks for printing the book cost *ten* dollars, and the printing of 3,000 copies, including paper, &c., cost *thirty* dollars more; thus after the blocks are obtained, copies of the Sacred Sleeve Gem are furnished at the rate of *one dollar per hundred.*

2. *Ta-tseuen Tung-shoo.* This is "a large and complete Almanac" for the 12th year of Taoukwang (1833); it contains one hundred and nine leaves, or 218 pages octavo, and is sold at the rate of *eight dollars per hundred.*

Chinese lithography.—Two or three years ago, Mr. Medhurst of Batavia, employed the lithographic press for printing Chinese; subsequently, and for the same purpose, a press has been set up at Macao: both of these attempts have been successful. During the last season, a lithographic press has found its way to Canton, where, we are happy to know, it is in successful operation.

JOURNAL OF OCCURRENCES.

UNDER this head, our difficulty does not consist in want of matter; but in the labor of selection and compression. The sources of information are partly official, and partly popular rumor. The credibility in our judgment is about six of the one and half-a-dozen of the other, out of ten tenths of the whole. In very few cases is the whole tale untrue; and in as few cases, is the story wholly false. All that we can do is to report faithfully to the best of our knowledge and belief. Perhaps we should omit the last word; for it seems to be our duty to report for the sake of genral information what *is said* to be the fact, whether we believe it or not. We take the liberty in many cases to defer our decision—whether to receive as true or not—what may be commonly reported. And we wish our readers to take the same liberty with what we narrate; for we have not the means of arriving at the highest de-

gree of probability, though we always aim at it, and will never report what we know to be untrue.

Formosa.—The reports from this island continue to be contradictory; at one time it has been reported that all the inhabitants of the island were in rebellion, with a force of 700,000 strong! again it has been rumored that the imperialists have gained the mastery.

The affair has produced considerable sensation at Peking: and a 'flaming dispatch' has come down from his majesty, by which it appears that the governor of Fuhkeën is to take the field, and that two imperial commissioners, with thirty subalterns from Peking, are to join and aid his excellency in putting down the rebellion. Large numbers of troops in the provinces of Canton, and Fuhkeën, and Chekeäng, are at the command of the commissioners.

Trade on the northeast coast of China.—Several official documents have been issued, both by the supreme and provincial governments, in reference to the English ships which have appeared on the coast, during the last six or eight months. A brief exposition of the intentions of the English in this part of the world as being commercial, and pointing out the benefits of amicable and free commerce reached his imperial majesty; and though not couched in the servile language which he might wish, yet probably, it tended to inform and influence his understanding. For in the recent documents, although there is expressed a firm resolution to limit the commerce to Canton, there is nothing of anger apparent. He directs that no supplies of water or rice shall be given or sold to foreign ships wishing to trade on the coast, nor must they be allowed to buy or sell goods; still they are not to be fired on; nor any attempt to be made to search them. So far his majesty is mild. The governor of Keängnan was evidently in favor of some trade to the northward. He proposed to search the ships, and if they had contraband goods, then drive them away—implying, that if they had not, they might trade. And the governor of Canton instead of suggesting the seizure of the persons on board any of these ships to punish them; proposes that after their return they may be allowed to trade at Canton, and the hong-merchants be required to deal justly with them. Thus, he adds, he intends to follow up his sacred majesty's extreme desire to facilitate the intercourse of merchants, and to show tenderness to strangers from distant parts of the world. Whether all this soft talking will be followed by more liberal acting or not, we do not pretend to say; but some persons think it almost amounts to a tacit connivance.

Mr. Gutzlaff's Christian name *Keale* (for Carlos) has come to the emperor's notice twice. He was on the coast of Keängnan the 19th of December, and the ship in which he sailed, had been the means of saving twelve shipwrecked Chinese, who were landed on the island Tsungming (see D'Anville) to which they belonged. Did deeds of beneficence and kindness always accompany commerce, it would be a double blessing to the nations of mankind.

Governor Le.—According to late accounts from Peking, governor Le is to be banished to Oroumtsi, there to await the pleasure of his majesty.

Low Yungking, who was with governor Le at Leënchow, and who was taken with him a prisoner to Peking, is sentenced to hard labor at Ele.

Patronage.—In the 160th Peking Gazette for the current year, his majesty has published to the empire a decree against a system of patronage, very common throughout the provinces, but ill calculated to preserve good government. It was occasioned by a gross abuse of the practice by the Tartar lieut.-governor of Shanse, Ohlihtsingo. The phrase for this patronage is, that the superior and inferior, "worship and recognize each other as teacher and pupil." The inferior officer becomes the slave of his teacher; and the superior gives the whole of his influence to support and defend the pupil in his mal-administration. It is easy to see how badly this will work for the welfare of the people.

The emperor says, the higher officers of the state ought to correct

themselves and be an example to their inferiors; to view the affairs of the nation with the same care that they do their domestic affairs, and measure the hearts of the people by their own. Then they would be to him as arms and fingers, for effecting his imperial will. But this system of patronage leads to bribes and corruption, and reciprocal protection in every species of illegality; and public justice is sacrificed for private favor; the affairs of the nation are considered as trifles; feelings of partiality or resentment are fostered; and cabals are formed which are a disgrace to government. He admonishes governors, &c., to lay their hands on their heart in the silence of night, and say whether they do not feel ashamed of such practices; and he threatens hereafter to punish severely those who do not reform. Governors, says he, should "split the face of favor," and act according to real facts, promoting the deserving, and reporting the unworthy; holding with a firm grasp the great principles of justice, and not sinking down into such vulgar practices.

State of Chinese Society.—About eighteen or nineteen years ago, a linguist of Canton named——— was transported to Elo for an alleged connection with foreigners, villainous, traitorous, and so forth. The young man himself possessed some natural cleverness and a great deal of impudence, with very little principle. Although a convict, he was on his departure not destitute of money. The hong-merchants probably assisted him. At the place of his banishment he made himself useful as a clerk to government; and got into scrapes, as was his custom. About three years ago this man, about forty years of age, returned from exile; attempted again to come forward among the barbarians; but was rejected by the co-hong, and therefore he now lives in retirement, indulging himself in his vices. Returning not long ago from a dinner party to his own house, he attempted violence on the person of his son's concubine,—a poor woman in all probability bought with money. She resisted the brutal intention of this lord of the mansion. He chastised her so severely as to occasion her death. The facts became generally known to the police; but the influence of money with the parents of the deceased and the underlings of office, hushed up the affair, and atoned for the murder.

DEATH.—The Chinese dislike the use of this word, and, in order to avoid it, contrive various periphrases, such as "absent," "rambling among the genii," &c. Of late we have observed one new to us; of a certain one it is said, "he being sick occasioned a vacancy," i. e. died.

The tsëngkuen, or Tartar general of Canton has been recently suspended from office, in consequence of his conduct during the late rebellion at Lëenchow.

The Chinese new year, (the 12th of his present majesty's reign) commenced on the 20th instant. The Canton court circular for the 20th of the 12th moon, announced, that from that date until the 20th of the first moon of the current year, all the public offices will be closed, and the circular discontinued. In special cases, however, business may be transacted, though usage does not demand it.

Postscript.—The mercantile business of Canton has been carried on, during the last season, with few if any hindrances or interruptions. The Factory of the Honorable East India Company left Canton for Macao on the 27th instant; many of the Chinese merchants from the provinces have completed their transactions, and are returning home.

The *weather* during the month has been rather mild—occasionally damp and rainy—but during the holydays very fine. Now (on the evening of the 28th) we have a strong breeze from the north, with a good bracing air.

THE

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REVIEW.

Contribution to an historical sketch of the Portuguese settlements in China, principally of Macao; of the Portuguese envoys and embassadors to China; of the Catholic missions in China; and of the papal legates to China. By A. L. *Knt.* Macao: China. 1832.*

3. PORTUGUESE *envoys and embassadors to China.* The Chinese have, in their own estimation, no equals. Their country occupies the principal and central part of the earth's surface; and their emperor is the supreme potentate who rules over all nations. They enumerate, in their imperial books, no less than thirty tributary kingdoms. Portugal is among this number. No sooner were the Portuguese permitted to settle at Macao, than "their vassalage began;" and they were required like the inhabitants of Corea, Cochinchina, Siam, &c., to acknowledge their dependence, by sending envoys and embassadors with tribute to the sovereigns of China. Several of these missions are mentioned in the work before us; we will briefly notice each of them in their order.

* *Continued from page 408.*

Thome Pires was the *first* Portuguese envoy to China. He was appointed by he governor of Portuguese India, and was instructed to propose to the emperor of China a treaty of commerce. He embarked with Fernão Peres de Andrade; and on his arrival at Canton (1517), he was accommodated, and provided for, in the usual style of foreign embassadors. The emperor was immediately made acquainted with his arrival and the object of his mission; but he took time to deliberate. A subject of the late Sultan of Malacca was then at Peking, and claimed protection against the Portuguese, who had (in 1511) wrested from his master, a vassal of China, his capital and dependencies. The emperor had requested the Portuguese to restore to the Sultan his sovereignty; but perceiving that the recommendation was slighted, policy suggested the propriety of admitting the Portuguese envoy, and Pires, after a lapse of three years, was allowed to proceed from Canton to Peking. But in the mean time, Mohammedans at Canton had disclosed the design of the Portuguese;—"they aim at ruining all foreign shipping, that they alone may carry exports and imports all over the world." This invidious insinuation gained credit; and in connection with the ill conduct of Simon de Andrade at Sanshan, induced the governor of Canton, in a memorial to the emperor, to write—"the Portuguese have no other design than to come under the denomination of merchants to spy the country, that they may hereafter fall over it with fire and sword."

All this, with the unrelenting diplomatic complaints from the embassador of the Sultan of Malacca, and frequent reports of the iniquitous proceedings of the Portuguese in India, moved the emperor to appoint a competent tribunal to examine whether the embassy was legitimate or spurious. Pires and his companions were adjudged to be spies, and were sent back prisoners to Canton, there to

be kept in custody. Were Malacca restored, the envoy and his retinue should suffer no harm; but if it were not restored they should be dealt with according to the law;—"by its tenor, Thome Pires and others suffered death in September, 1523."

In this connection, our author remarks with severity on the conduct of other European nations in their early intercourse with the Chinese. He quotes examples of "plunder and piracy," which show that the Chinese have had cause for treating foreigners with distrust, and for excluding them from their country. Other examples are on record which prove "that at the end of three centuries, the boasted European civilization is still unwilling always to respect international laws and right."—This is a topic of thrilling interest to the friends of China. If the conduct of foreigners be characterized by acts of cruelty, oppression, and injustice, its evil consequences will be twofold; they will be felt both by the foreigner and the native,—but chiefly by the latter. In point of morals, the Chinese by their own confession are growing worse and worse; and for aught we can see, this retrogression will continue, and will be increased as it continues, until some counteracting influence comes in from abroad. Let the conduct of foreigners then, in their intercourse with the Chinese, be marked, be *distinctly marked*, by deeds of probity, justice and good-will, and great and salutary will be its effects. Wrath can be conquered by kindness; and a proud, selfish, and exclusive spirit, even of the most desperate character, may be subdued by gentleness, kindness, and that charity which "seeketh not her own."

The *second* embassy which we have to notice, was undertaken at the suggestion of Francis Xavier. "The apostle of the East," contemplating the expediency of opening a way for Christianity in China by means of an embassy, suggested the

plan to Dom Alfonso de Noronha; it was approved, and Diogo Pereira was appointed for this mission; he was furnished with suitable presents, which were to be delivered to the emperor in the name of King John III. Xavier embarked with Diogo in this expedition; they left Goa in 1552; but on their arrival at Malacca, their ship was deprived of her rudder by the prefect Alvaro, and the project of proceeding to China was abandoned.

A *third* diplomatic mission was undertaken in 1667. In order to prevent piratical depredations, Kanghe had commanded all his subjects, who were living on the borders of the sea, to remove four or five leagues from the coast, and to suspend all navigation southward. This was in 1662. By the intercession of Schaal, the Portuguese of Macao were exempted from removing to a new place, but navigation remained forbidden. Informed of this state of affairs by the senate of Macao, the viceroy of Goa chose Emmanuel de Saldanha, and sent him in the name of King Alfonso VI., to the court of Peking. The expense of this embassy was 30,365 taels; but the result of it "so little answered the expectations of Macao, that the senate solicited his majesty not to intercede in behalf of his vassals at Macao with the government of China, were it not in an imperious and cogent case."

Such a case, it was thought by the court of Lisbon, had arrived. The disputes of the Roman Catholics about certain ceremonies, (which will be noticed on a subsequent page,) induced Kanghe (1721) to send Antony Magalhaens to King John V., that by the king's mediation he might induce "the Pope to put a stop to the polemic animosity of missionaries, and to grant to the Chinese proselytes permission to practice the established customs of the empire." Yungching, shortly after his accession to the throne, forbad in 1723 the exercises of Christianity throughout his dominions. In order to soften this severity, and to calm the

mind of the emperor, his most faithful majesty sent, as his representative, Alexander Metello de Sousa e Menezes with father Antony Magalhaens to China; they landed at Macao 1726."

A few days before the embassador set off for the capital, he received from the tsung-tuh, or governor of Canton, a copy of an imperial order, which, among other expressions, contained the following:—"The European embassador has passed many thousand miles to come here; the tsung-tuh of Kwangtung must give him servants and provisions during his journey, and a mandarin to attend and take care of him. . . .In reference to the departure of the embassador, let that be left to his own will; it is not proper to molest him by hurrying and pushing him on; thus shall the tsung-tuh, as my representative, convince him of my kind affection." On the 18th of May, 1727, the embassador made his entrance into Peking. Of his audience with his majesty, which took place ten days subsequently, we quote the description entire:—

"Two mandarins in actual waiting at court preceded; then followed an assessor of the Le Poo, or council of state (translated also, Tribunal of Civil Office), and Parennin a French jesuit, the interpreter; next came the embassador carrying with both hands his master's letter; and after him followed the secretary, and a third gentleman bearing the title of mordomo, who was conducted by a mandarin. Accompanied by the assessor, his excellency entered the western gates, ascended the steps of the throne, kneeling presented the credentials; he rose, went out by the same way, and in front of the middle door that was open, the embassador and retinue performed the usual act of obeisance. This ceremony being over, the embassador was brought to the foot of the throne, and seated at the head of the grandees; shortly after he had permission to make his speech, which he delivered placing himself on his knees upon a carpet.

"On the 7th June, the presents contained in thirty chests and boxes, were offered. The emperor said:—'It gave him great pleasure to perceive in so many precious things the affection of the king of Portugal.' From that day the embassador resided a whole month at Peking. He and his family were by an imperial proclamation allowed to stray without

impediment over the place in any direction they pleased. On the 7th July, his excellency had his audience of leave at Yuenming yuen, a country-seat at no great distance from the capital. That day, the emperor presented with his own hands to the embassador a cup with wine, and sent from his own table several dishes. Leaving the place, presents were distributed to the retinue of the embassador, and to his excellency; among other things, Yungching gave several trifles, which were valuable solely because they were the gifts of a monarch. Metello received also thirty chests and boxes to be delivered to his faithful majesty the king of Portugal."

Little or no advantage seems to have resulted from this embassy, though it cost the inhabitants of Macao the heavy sum of 30,000 taels. Another embassy reached Peking in 1753; it was conducted, and it ended very much like the preceding one. This, we believe, was the last Portuguese embassy to the court of Peking.

4. *The Roman Catholic missions in China.* The first Roman Catholic missionaries, who were at all successful in China, were *jesuits*. In 1541, the next year after their order arose, Xavier came to the East; in 1552 he left Goa, touched at Malacca, and before the close of the year died at Sanshan. Dominicans, Augustines, and Capuchins followed, and attempted to enter the country, but were repulsed. In 1579, Miguel Ruggiero an Italian jesuit arrived in China, and commenced the study of the language. Two years subsequently he came, in the capacity of a chaplain, with the Macao ships to Canton; and here "the missionary gave vent to his vocation, and began converting people." In 1582, he was joined by Matthew Ricci. "To conceal their real intention, the missionaries recurred unblushingly to a falsehood, affirming that their only wishes were to make themselves masters of the Chinese language, and to become acquainted with the arts and sciences of the country." They encountered much opposition; but at length, "were at liberty to settle at Chaochew foo, where in fact, they arrived in April, 1589." Our author gives us

vivid picture of their reception at that place. The literati praised their precepts so far as they coïncided with those of Confucius; they admitted the propriety of worshiping the Lord of Heaven; but they railed at the doctrines "of original sin," "of eternal torments, of the incarnation, of the Trinity, and of not being allowed to marry more than one wife; they accused the Europeans of teaching a spurious and pernicious doctrine, of building churches at the expense of their dupes, of introducing young girls to monasteries, of forgetting their parents when dead, of paying respect neither to the departed, nor to Confucius, but merely to a stranger they called Jesus." But "the incredulity of many, the rancor of others, and not even the queer theatrical jests, were sufficient to dishearten Ricci, who by his knowledge of mathematics, experimental philosophy, &c., had means to amuse, entertain, and please visitors from many parts of China; some of them became his converts; others his protectors and friends."

By the advice of Alexander Valignano, Ricci and "his brethren jesuits," in 1594, threw off the garb of the bonzes, and put on the more respected dress of the literati. In such an attire Ricci became a fit companion to men of rank; and was enabled to proceed with recommendations to Nanking, entertaining the hope that he might there be permitted to raise the standard of the cross; but betrayed by his features, he was suspected of being a Japanese spy (for China had a war with Japan), and was ordered to quit the place immediately. He now directed his steps to Nanchang foo, the capital of Keängse, where he was permitted by the governor, in 1595, to lay the foundation of a religious institution. His activity and zeal were further stimulated by 'the dignity of Superior of all the missions in China, present and future,' which was conferred on him by Valignano, our author thinks in 1597. Soon again Ricci found

opportunity to visit Nanking; but the war with Japan still continued, and the fear of strangers likewise. The superior therefore turned his course to Soochow foo, in the province of Keängnan; at which place he was permitted in 1598 to establish Christianity.

"At length peace being concluded with Japan, Ricci determined to appear a third time at Nanking, where he now was welcomed with that amity, frankness, and good breeding, which are said to be characteristic of those who belong to the old capital of China. The reputation of a "*savant*" had preceded Ricci. His lectures on exact sciences were listened to with rapture; they excited in the auditory a sincere wish to become acquainted with the truth of mathematics. To gratify his hearers, father Matthew translated the elements of Euclid; and a new Christian by the name of Paul, *Sinice* Siu, gave them the fullness of the Chinese idiom. By this work Ricci conciliated such an affection, that even those, who were greater admirers of his philosophical than of his religious tenets, acquiesced in his instituting a (1599) at Nanking a church, in which Lazar Cattaneo remained. Being favored with many recommendations to men of high rank and reputation at Court, and with letters patent from a great magistrate granting him liberty to carry to the presence of the emperor a few European curiosities, Ricci, accompanied by a Spanish jesuit Diogo Pantoja, set out for Peking. At Lin-tsin-chew, an imperial toll on the Grand canal, an eunuch, Mathan, administrator of the customs, tendered his services to the strangers.....Ricci declared to Mathan, 'that he desired to have the honor and good fortune personally to present to the emperor the insignificant trifles he had brought, and to spend the rest of his days in the service of their common lord and master.' The eunuch took the priests in one of his boats to Tientsin and lodged them in the fort, that their persons might not be exposed to insult, nor their property to depredation."

After a delay of six months the strangers were permitted to proceed to Peking; they entered the capital on the 4th of January, 1601.* The emperor accepted their presents, and commanded that they should first be accommodated at the place where foreign envoys usually alighted, and after-

* Our author says 1606, which we suspect is an error of the press; Semedo, and Du Halde write 1601. In this and in some other instances we wish the writer had given a reference to his authorities.

wards be allowed to "take a house at their own convenience;" and at last, he assigned to them a fixed stipend, some say every three, others every four months. So many signal favors gave lustre to the two Europeans, whose real intentions were carefully concealed from the court. In the mean time, jesuits joined their associates not only at Peking, but at the intermediate and collateral stations, which Ricci had established in his progress from the province of Canton to Peking. So long as the jesuits had the exclusive care of the mission in China, the undertaking went on peacefully. At Peking their numbers increased greatly, and they were allowed to purchase a house, which however was afterwards converted into a church, and dedicated to St. Joseph. Some of their neophytes became men of influence; and "the goodwill of many was bought and preserved by liberal offerings at the altar of self interest." Thus the Roman Catholics settled at Peking. Ricci died in 1610.

"Men free from illusion and bribery were on the alert; they traced the progress of the mischief in all its bearings, and felt the imperious necessity of checking its growth before it got strength to set at naught the commands of government." By an imperial decree, dated February 14th, 1617, the missionaries were to be sent from court, and from the provinces to Canton, that they might return to their homes. This order was but partially obeyed; the priests found shelter and protection in the families of their converts, and the storm was soon spent. Jesuits came to China in great numbers: among them, and the most distinguished for his missionary zeal, and knowledge in mathematics, was John Adam Schaal, a German.

The *Ta Tsing* dynasty arose in 1644: its first sovereign commissioned Schaal to reform the *Calendar;* which was done so well, that the emperor appointed him 'president of the tribunal of astronomy.' The Jesuits now had great influence; and

permission was granted them to build two new churches in the capital, and to repair many which were decaying in the provinces. New laborers in considerable numbers were allowed to enter the country; and one of them, Ferdinand Verbiest a German, became coadjutor to Schaal in his astronomical pursuits. The imperial favor lasted during the whole reign of Shunche. At his demise Kanghe, a young lad eight or nine years old, was left to succeed to the throne, under the guardianship of four Tartars. These men viewed the talents of Schaal with impartiality, but held his religious profession in no peculiar regard; and the infallibility of the doctrine propagated by the jesuits, was questioned.

By papal concessions, free ingress to all the provinces had already been granted to friars of all denominations. Mendicants, principally Dominicans, quarreled with the Jesuits about the signification of the words *teën* and *shang-te*, and the veneration the Chinese paid to Confucius and the dead. This strife revealed the important secret, that the principles of the new doctrine were made to subserve the purposes of these who were aspiring to influence. It was remembered also, that while the catholics continued in Japan, nothing but intrigue, schism, and civil war was heard of; calamities that might sooner or later befal China, if the criminal eagerness of the missionaries in *enlisting* people of all classes were not checked. 'The members of the different orders wore distinctive badges of medals, rosaries, crosses, &c., and were always ready to obey the call of their chiefs, who could have no scruple to lead them on to action, the moment a probability of success in subverting the existing political order and ancient worship of China should offer.' A remonstrance containing these charges was presented to the four regents, the tutors of Kanghe. "The case was tried by several tribunals, whose members expressed (1665)

their conviction, that Schaal and his associates *merited the punishment of seducers, who announce to the people a false and pernicious doctrine.* Schaal died of grief; Verbiest and others absconded; and many were expelled from the capital and the provinces to Cantoq."

Kanghe having taken the reins of government in his own hands, made Verbiest director of the tribunal of astronomy. Influenced by this jesuit, the emperor in 1671 allowed the missionaries, who had been banished to Canton, to return to their respective churches, but decreed at the same time that *no Chinese shall embrace christianity.* In 1688, Gerbillon and Bouvet, two French jesuits, were allowed to join Verbiest at court. But the affairs of the mission soon wore a different aspect:—

"In the minds of men of a cultivated and sound understanding, the foreign sect had never ceased to excite suspicion;—it might in time be the cause of dissensions, strife, and schism—a reason why really good patriots always advised to drive its propagators from the country. In the beginning, interested men winked at the residence and occupations of missionaries; who, being strengthened by friends and neophytes, acquired influence to elude the force of decrees, and even means to return into favor with government. The missionaries had already weathered two storms, denominated "*general persecutions,*" each of six years duration; a third was now in progress. A fooyuen of the province of Chekeäng determined, notwithstanding the solicitations of his friends, to draw by a memorial the attention of Kanghe to the inevitable disorder which threatened China, were fanatic foreigners any longer suffered to spread a doctrine equally adverse to the existing religion, as to the independence of the state. It was examined by the Le Poo, or Tribunal of Rites, whose members insinuated that no foreign creed ought to be tolerated in the empire. Greatly alarmed at this hint, the missionaries were night and day, it may be said, on their knees worshiping a sovereign on whose clemency and partiality their existence depended.....At length, the emperor condescended to receive from the priests a memorial, which was transmitted to the Le Poo with a command to revise it. Finding no reason for an alteration, the Tribunal abided by their former opinion. The emperor was going to conform himself to it,—saying to So-san, I regret I cannot comply with the petition of the Europeans;—when that prince, a cunning and subtle courtier, insinuated that the emperor's supreme

will might be intimated. Kanghe allowed himself to be misled; So-san brought the message to the Le Poo, who drew up a decree which was signed by Kanghe, 22d March, 1692; it authorized the exercise of the Roman Catholic religion in China."

During the period which elapsed between the publication of this decree and another which was signed by Yungching, and which expelled the missionaries from the provinces, there were exhibited a series of very extraordinary transactions. The missionaries were in constant collision with the high authorities of the empire, while they incessantly wrangled among themselves; moreover the jurisdiction of the field they occupied, was a subject of dispute by the emperor of China on the one side, and by the kings of Portugal and the Roman pontiffs on the other; while at the same time, the two latter powers sharply contested the same point between themselves.

Kanghe, like Shunche his predecessor, tolerated but never embraced the religion of the Roman catholics; he granted many privileges to the promulgators of that creed, yet he never forsook the religion of his fathers. It was only under various restrictions that he allowed the jesuits, and the others who followed them, to reside in his dominions; but the members of the several missions disregarded the imperial decrees, and yielded obedience to their papal masters—and this it was that brought them in frequent collision with the civil authorities.

We have already alluded to the disputes which arose, at a very early period, between the jesuits and the other orders concerning various rites and ceremonies. Ricci, as Superior of all the missions in China, drew up a number of rules for the regulation of those who might join in the labors of the mission; he considered the rights and customs of the Chinese to be merely civil and secular; such howevor were not the views and opinions of

others. John Baptist Morales, a Spanish Dominican, declared them to be superstitious and idolatrous; as such they were condemned by the congregation of the Propaganda Fide, and its opinion in 1645, was confirmed by Innocent X. But shortly after this, Martin Martinez a jesuit, proved to the satisfaction of the tribunal of inquisitors, that these rights and customs were of a civil nature; and in that light they were approved in 1656 by Alexander VII. Thus the two opposite opinions were sanctioned by papal authority.

An involuntary conjunction of the missionaries in 1665 at Canton, to which place they were banished by an imperial order, inspired them with a desire to fraternize, and to set at rest certain questions concerning which they had been and still were divided. Not less than twenty-three jesuits, Dominicans, and Franciscans, who were living together in a seminary that had belonged to the jesuits, held several meetings, in which the controverted points were discussed by 'learned and orthodox philologists.' Forty-two articles, that should hereafter serve for rules of conduct were unanimously adopted. One of these articles runs thus:—

"In respect to the customs, by which the Chinese worship Confucius and the deceased, the answer of the congregation of the universal inquisition, sanctioned 1656 by his holiness Alexander VII., shall be invariably followed; for it is founded upon the most probable opinion, without any evident proof to the contrary; and this probability being admitted, the door of salvation must not be shut against innumerable Chinese, who would abandon our Christian religion were they forbidden to attend to those things they may lawfully and without injury to their faith attend to, and forced to give up what cannot be given up without serious consequences."

Such was the agreement. Yet very soon after the missionaries were allowed to join their respective establishments, a Spanish Dominican, Dominick Navarette (one of the individuals who signed the agreement) hoisted the standard of reprobation

against the rites and customs of China, and was "joined in chorus" by many others. In 1693, Charles Maigrot, bishop and apostolic vicar, by his own authority and without applying to his principal at Rome, issued a mandate, which added fuel to the already violent dispute. Irrespective of the decree of the holy inquisition, which had been confirmed by Alexander VII., Maigrot decided, that Teën signified nothing more than the material heavens, and that the Chinese customs and rites were idolatrous. In 1700, Kanghe declared in an edict which was communicated to the pope, that *Teën means the true God*, and that *the customs of China are political;* yet the decision of Maigrot was supported by four inquisitors, and confirmed (20th Nov. 1704,) by a decree of Clement XI.

To settle a dispute which had existed for almost a century, Tournon, an apostolic visitor and legate, was now on his way to China; a man, says Mosheim, "whose good disposition was under the influence of a narrow spirit, and a weak understanding." Tournon disliked the jesuits, and suspected their sincerity; and by neglecting to embark at Lisbon (as he was bound to do,) he arrayed against himself the crown and court of Portugal, the archbishop of Goa, and the bishop of Macao; the latter was directed to publish an order forbidding the Catholics in China to acknowledge Tournon to be an apostolic visitor. He arrived in China in 1705; and shortly after, having received from Europe, Clement's decree of Nov. 1704, he echoed by mandate, that no Chinese Christian should ever practice the customs and usages which had been interdicted by the pope. But Kanghe was not the man who would transfer to a pope the right of legislating over his own subjects; he issued, 17th December 1706, a declaration, "that he would countenance those missionaries who preached the doctrine of Ricci, but

persecute those who followed the opinion of Maigrot." In accordance with this determination, an examiner was appointed; and those missionaries who would comply with the will of his majesty were to receive an imperial license, and those who would not, were to depart within five days to Canton and embark for Europe.

The battle now waxed hotter and hotter. To meet the exigencies of the case, Tournon published (1st June 1796, and 25th January 1707,) two mandates forbidding the missionaries under pain of excommunication, to enter with the examiner upon any discussion concerning the controverted subjects. These mandates were approved by a congregation of inquisitors; and in 1715, they were converted into a law. To enforce this apostolic constitution, Clement XI. sent the patriarch Mezzabarba as his legate to China; he arrived in 1720; but finding that Kanghe persisted in his determination never to grant to the papal court any kind of jurisdiction over his subjects, the legate thought proper, in accordance with his power, and for the sake of saving religion from the disgrace of being banished, to concede "eight permissions;" which however, as they did very little to reconcile the contending parties, were afterwards abrogated and condemned.

One other scene belongs to this period, and is closely connected with the preceding; we quote it entire:—

"Gregory XIII. entrusted the spiritual government of all China to the bishop of Macao, and the missionary care to jesuits and natives of Portugal. That kingdom, whose population was always small, could not supply an extending mission in Asia with indispensable laborers; popes therefore permitted, by degrees, Franciscans, Dominicans, Augustines, secular priests of the seminary of foreign missions at Paris, and those of the Propaganda Fide, to exert their devotional zeal in various parts of China. Any institution, either of them had organized, was considered property by birth-right, to be governed with the consent of the prelate by members of its own body. These concessions the King of Portugal deemed

derogatory to his royal claim; for were it necessary, he argued, to subduct from the bishop of Macao any part of the spiritual obedience of China, the sovereign of Portugal alone had the right to divide it, and to nominate ecclesiastics proper for the discharge of episcopal duties in any part of that vast empire. Upon this plea, Alexander VIII. consented that Peter II., king of Portugal, should appoint three bishops, and fix the limits of their respective jurisdiction. The three dioceses which Peter proposed, comprehended not only China, but also Tungking and Cochinchina,—a pretension so unreasonable that the Vatican refused to sanction it. The king's claim, Innocent XII. annulled (1696) by the bull "*E sublime*," assigning by his sole and supreme authority to the bishopric of Peking, the provinces Pih-chih-le, Shantung, and the eastern Tartary; to that of Nanking, the provinces of Keängnan and Honan; and to that of Macao, the provinces Kwangtung Keängse, and the island Hainan; he reserved to himself to govern the rest of China by apostolic vicars, nominated by the congregation of the Propaganda Fide, and approved by the pope."

We have now noticed, as they are sketched in the work before us, the most important events of the mission down to 23d Jan. 1723, when by an imperial decree, 300 churches and 300,000 Christians were, it is said, deprived of their rulers and priests. A few missionaries were tolerated at Peking; a few were concealed in the provinces: many who were driven to Canton, prevailed on their converts to trace a route by which they might come back and continue their occupations; and out of thirty exiles, sixteen returned; such a defalcation created suspicion, and the remaining priests were sent to Macao with a positive injunction to leave the country by the first ship that went to sea.—The jesuits acted with more prudence, and did not abscond. This mark of obedience, and the influence of their protectors reconciled them with the court; and Yungching appointed Ignatius Kæglér president of the 'tribunal of astronomy,' and gave him a title of honor.

Keënlung ascended the throne of his father in 1736. His hatred of the priests, who were still secretly laboring to extend the proscribed doctrine,

induced him to search for them with uncommon eagerness and perseverance. A zealous governor of Fuhkeën, having discovered Christians in his province, imprisoned them, tried them, convicted them of disobedience; and the emperor not satisfied by driving the priests out of the country, to which they usually returned again, ratified the sentence by which a bishop, *Peter Martyr Sanz*, lost his life. Sanz was not the only victim in Fuhkeën. The author goes on to remark :—

"That the emperor might trace with greater certainty the odious priests and his rebellious subjects, secret orders were sent to the governors;—many missionaries were apprehended, ill used, tortured; many churches were plundered, and many families ruined. The two provinces Shanse and Shense suffered most. The loss of missionaries was easily retrieved, for new subjects flocked to China. Those who were not vassals of Portugal, or could not produce a license from the court of Lisbon to remain in Asia, were refused admittance to Macao; but found protection at the procurator's of the Propaganda Fide, *G. della Torre*, who lived in Canton. From thence he was in the habit clandestinely to forward preachers to different parts of China. A zealous satellite,—a Chinese educated at Naples in the college "*della sacra familia de Gesu Christo*," a priest named Peter Zay,—had constantly been successful in delivering unmolested at the places of their respective destination those missionaries whom the procurator had intrusted to his care and foresight. Another Chinese from the same college, whose name was *Philip Lieu*, engaged to bring, at less expense, four Europeans to Segan foo, the capital of Shense; they had reached Seängyang foo, in the northern parts of Hookwang, and were invited to alight at the house of a new Christian, to whom the conductor was addressed. The missionaries rejected the offer, but were soon after assailed by a gang of mandarin runners, headed by the perfidious Christian, and stripped of everything valuable which they possessed. In the expectation that their crime might be hid and pass unnoticed, the gang declared at the office of a military commander, that four Europeans were proceeding to Shense with an intention to tender their services to the Mohammedans, who were in arms against government. In consequence of this calumny, the missionaries were imprisoned (1784), examined and sent to Peking, in company with those who had undertaken to carry them to the place of their destination."

Peter Zay fled to Goa; of his associates, some, "when siezed, lost their fortitude at the sight of the

instruments of torture, and exchanged the crown of a martyr for an ignominious, miserable life; others, allured by the hope of pardon, apostatized unhesitatingly, and reverted to the worship of their ancestors; the most sly made no difficulty of letting their judges into the secret of the missionary system." These proceedings led on to a minute investigation, and "many missionaries in disguise were found in almost all the provinces;" they were imprisoned; and their coadjutors, and Chinese priests, fled and hid themselves in dens and caverns. "To mitigate the severity of the persecution and of the prison, and likewise the degree of punishment that awaited the culprits, the prelates residing at Peking, spared neither supplications, intreaties, nor bribes. However, their solicitations effected no relief. Every effort to save their friends had proved inefficient; when all at once the most unexpected decree of 9th Nov., 1785, filled all Christian hearts with consolation and gladness. Fully convinced by inquiries and proofs, that the missionaries had no other object than to teach religion, Keënlung released twelve Europeans which were in jail, and granted them either to remain in their respective churches in Peking, or to proceed accompanied by a mandarin to Canton, that they might return to Europe. Nine of them accepted the last proposal; three joined their friends at Peking."—This narrative, our author remarks, was borrowed from a manuscript notice, which the Rev. J. B. Marchini, procurator of the Propaganda, communicated to his superiors at Rome.

During the present century, the mission has been in a low and declining state; yet on two or three occasions at least, it has drawn forth the severe animadversion of government—once in 1805; again in 1811; and a third time,* according to bishop

* See preceding page 377; also Milne's Retrospect page 128. On the 2d September, 1814, says Dr. Milne, there was issued a very violent edict, in which harsher language was employed than had ever before been used.

Fontana, in 1815. Our author is unable to determine precisely the number now belonging to the Roman Catholic missions in China. But he says, we shall approach the truth by borrowing some statistics from the Rev. J. B. Marchini's map of the missions which was presented in 1810 to the then governing bishop of Macao.

Bishoprics.	*Composed of the provinces.*	*Europeans.*	*Native priests.*	*Chinese christ'ns.*
Macao,	Kwangtung, Kwangse and Hainan.	1 bishop	5	7,000
Peking,	Pih-chihle, Shantung, and Eastern Tartary.	1 bishop 11 missionaries	18	40,000
Nanking,	Keängnan and Honan.	1 bishop	6	33,000
Vicarages.				
Fuhkeën,	Fuhkeën, Chekeäng, Keängse and Formosa.	1 bish. 1 coadju. 4 missionaries	8	30,000
Szechuen,	Szechuen, Kweichow, and Yunnan.	1 bish. 1 coadju. 2 missionaries	25	70,000
Shanse,	Shanse, Shense, Kansuh, Hookwang, and Western Tartary.	1 bishop and 6 missionaries.	18	35,000
				215,000

5. *Papal legates to China.*—This article is premised by a brief account of what is meant by the king of Portugal's patronage. By their patronge the sovereigns of Portugal claimed the right, not only to establish churches and to govern those which already existed within the limits of their dominions, but also to assign pastors to such churches as might be erected in any part of the heathen lands of Asia, which were independent of Portugal: further, by bulls of Gregory XIII. and Clement VIII., no ecclesiastic could proceed to Asia without the permission of the court of Lisbon. But subsequently,—when the Dutch, English, and others, had formed settlements in India,—Urban VIII. revoked the former bulls, and allowed missionaries to proceed to Asia by any way they

pleased. In 1688, the court of Lisbon, jealous of its royal prerogative, decreed that every missionary going to Asia, should take the oath of "universal patronage;" the counsellors of the Vatican opposed the decree, by commanding that no superior of the regular clergy should suffer any of his subjects to take the oath.

Alexander Valignano and Miguel Ruggiero, who were among the first catholics that came to this country, exerted all their influence to induce the pope to send a legate to China; but neither their arguments, nor the dispute between the court of Portugal and his holiness, could induce the latter to set on foot such a mission. For nearly a century, almost the whole of the navigation to Asia was under the control of the Portuguese, and during the whole of that period all direct intercourse between Rome and Peking was deferred.

We have already seen Tournon and Mezzabarba at Peking, and have noticed the occasion of their going thither. The conduct of Tournon drew down upon him the severe displeasure of the emperor, and the legate was commanded to leave the capital in a few days; he arrived at Macao, 30th June 1707, where he had to encounter disobedience, humiliation and confinement; for disregarding the authorities of Macao, and the rights of "the royal patronage," Tournon was deprived of his liberty, shut up in a private house (not in the episcopal palace as Mosheim states), and watched by rigorous, inexorable guards. Disgusted with incessant vexations, Tournon resolved to handle the weapons of the Vatican; he hurled against his principal enemies ecclesiastical censures; but they were treated with so little respect, that the bishop of Macao ventured to stick up at the very door of the legate's residence a *monitory*, in which he was exhorted under pain of excommunication to within three days his censures, and to ex[hibit] [Ma]cao, evidences of his legateship.

"The dignity of a cardinal, to which Clement XI. had raised Tournon, could not eradicate the recollection of painful and undeserved insults which impious men (he thought) had levelled against his sacred person; and though his eminence bore with singular resignation such humiliation, sorrow hastened, no doubt, the dissolution of his bodily frame,—for he expired, not as Mosheim relates on the 8th of June, 1711, but at one o'clock P. M. on the 8th of July, 1710." Thus terminated the career of *Charles Thomas Maillard de Tournon.*

The other legate, *Charles Ambrose Mezzabarba,* came to China with the approbation of the court of Lisbon, and was well received by that of Peking. He "was instructed to express the pope's sincere gratitude to Kanghe for his magnanimous kindness towards the missionaries, to beg leave to remain in China at the head, or as superior of the whole mission, and to obtain from Kanghe his consent, that the Christians in China might submit to the decision of his holiness concerning the rites....Mezzabarba at his reception congratulated Kanghe upon the brilliant and glorious victories which his armies had achieved in Tibet,—a speech that could hardly fail to conciliate the goodwill of the victor. Kanghe distinguished the legate by peculiar affability, but altered his tone whenever the ceremonies condemned at Rome, came under consideration." The legate soon perceiving that the emperor would not surrender any part of his inherent authority, solicited and obtained permission to return to Europe. On his arrival at Macao, he was furnished, by the emperor's command, with a variety of presents for the pope. The presents, and the ship in which they were embarked, were burnt in the harbor of Rio de Janeiro; the pontiff however took opportunity, by dispatching two friars with a letter and presents, to acknowledge the imperial favor, and to solicit again protection for the Europeans and the natives who professed

Christianity in China. The emperor returned a courteous answer, but declared at the same time that he could not permit the missionaries to live in the provinces.

In closing the book before us, we can repeat the commendatory remarks with which we commenced this review. It exhibits the mission in other and darker colors than those which have usually been given by the jesuits; but as the intercourse of foreigners with China, may long feel the influence of that mission, it is exceedingly desirable to know fully its character. If the whole or a part of those expensive and painful efforts to plant the Gospel here were undertaken with the design of gaining worldly aggrandizement, rather than of blessing the Chinese by the reign of the Prince of peace; or if a series of sinister actions characterized the conduct of the professed followers of Jesus, surely it should be known—that the evils entailed may be more speedily removed, and their recurrence prevented. Our author has enjoyed good opportunities to learn the true facts of the case; still we do not vouch for the correctness of all the statements, nor wish to be held responsible for all the sentiments, exhibited in the extracts. We would not speak irreverently of Christianity under any form, nor even seem to call those pagan ceremonies innocent which God abhors. We join heartily with our author when he recognizes the rule '*of doing to others what we wish should be done to us*,' and anticipates the reign of "divine benevolence and brotherly affection:" and moreover, since it is right to obey God rather than man, we hold that there is no human authority, no ancient custom, no imperial edict, that can abrogate the Redeemer's command, to *go into all the world, and preach his gospel to every creature.*

Early introduction of Christianity into China.

That Christianity wa partially made known in China at a very early period, seems now to admit of little doubt. But the *date* of any attempts to plant the gospel here, earlier than the entrance of the jesuits in the 16th century, is not very well established. Indeed it is deemed uncertain whether any efforts at all reached so far as this country, during the apostolic age: but it is to this point first we offer such testimonies as can be had, and chiefly from Yeates' Indian Church History.

The first circumstances which attended the kingdom of God coming with power, on the day of pentecost, were admirably calculated to give celebrity to the gospel; and not only so, but to give it rapid and extensive promulgation. Of those persons who heard the apostles speak in their own language the wonderful works of God, there were "Parthians and Medes, and Elamites, and the dwellers in Mesopotamia—and devout men out of every nation under heaven." These on returning to their own country, could not fail to spread abroad the wonderful facts and the glad tidings of salvation: so that in Persia and its confines, beyond the Euphrates and Chaldea, some knowledge of the gospel must have been immediately carried. These facts are to the point of our first inquiry; for we wish to move on with the progress of Christianity eastward, to see whether it is *possible* that it should have gone to the extremity of Asia in that age.

The Syrian and Chaldæan writers, according to Assemannus, relate that "Thaddeus one of the seventy disciples, went into Mesopotamia, and that he was sent thither by Thomas the apostle, soon after our Lord's ascension: also that the same Thaddeus had with him two disciples to assist in the promulgation of the gospel, whose names were Marus and Agheus, both of the seventy." Barhebræus writes, that "Marus survived the martyrdom of his fellow laborers, but was obliged to remove eastward. He preached in Assyria and in all the land of Shinar. He taught in three hundred and sixty churches, which were built during his time in the east; and having fulfilled his preaching for 33 years, he departed to the Lord, in a city named Badaraja, and was buried in a church which he had built." These extracts are sufficient for our present purpose—to show that at an *early* period of the *apostolic* age, churches were not only planted in the chief cities of these several countries, but so founded and governed by the labors and wisdom of these apostolic men, that they soon became the emporia of the gospel to the remotest regions of the east.

The eastern or Chaldean Christians 'throughout all Asia from Antioch to the walls of China, celebrate Thomas as their chief and great apostle. He was the first preacher of Christianity among the Hindoos, and founded the churches of Malabar, where to this day, the ancient monuments, writings, and traditions, afford the most indubitable proofs of his apostolic labors among them. More than two hundred thousand Syrian Christians on the coast of Malabar and Coromandel, hold with one uniform tradition, that Thomas the apostle was the founder of their churches.' It appears from the learned Assemannus, and other subsequent writers, that Thomas, having passed through the country from Malabar to Coromandel, and made great conversions to the faith in those parts, proceeded over to some coast on the east called China, which *may have been* that country now called Cochinchina. Indeed when we reflect on the vast extent of China, and on the rapidity with which Christianity made its way eastward through Persia, India, and Tartary, it is scarcely possible to deny its entrance into this vast dominion also. The only rational objection is the distance of place; but are not the eastern parts of India also distant? Yet we are certain from history that Christianity had in the apostolic times reached those countries. That it should have been carried into China in the same age, is not impossible therefore; but considering the spirit of its propagators, it is very *improbable* that they would rest in India without attempting to penetrate its eastern and populous vicinity; or having attempted and been totally repulsed and excluded, that no memorial of it should have been left.

The Syrian chronicles relate, that Thomas having gone through Mesopotamia, Chaldea, Persia and Parthia, went to the utmost confines of the east. Theodoret says, that the Parthians, Medes, Brachmans, the Hindoos and other bordering nations, received the gospel of Christ from Thomas. The Malaber Christians relate, that St. Thomas went from Meliapore, where he converted the king and the people to the Christian faith, to China, and preached the gospel in the city of Cambala (the city of the great khan), and there he built a church. The same is also attested by the Syrian writers. In the Chaldean ritual there is an office for the celebration of St. Thomas the apostle and martyr. 'By the blessed St. Thomas, the Chinese and Chushiths were converted to the truth. And again; the Persians, the Hindoos, the Chinese, and other regions, offer memorials of celebration to the sacred name of Thomas.'

Antonius Govea relates the apostle's return from China to the coast of Coromandel, where by reason of the innumerable conversions to the faith of Christ, he exposed himself to the hatred and envy of two brahmins, who having raised an uproar against the apostle, buried him with stones; but another brahmin perceiving him yet alive, thrust him through with a lance, and he expired. His sepulchre was hewn out of a rock

in the mountain, afterwards called St. Thomas' mountain. According to the Indian tradition, the martyrdom of the apostle happened in the sixty-eighth year of the Christian era, and in the reign of their king Salivahan. On the 22d day of August, A. D. 380, the coffin of St. Thomas the apostle, which had been brought from India at immense expense, was deposited in the great temple of Edessa, dedicated to him. Even the day of the removal of the body of St. Thomas, is commemorated at this time with great solemnity in India.

Du Halde says, the famous "Quan-yun-chang" who lived in the beginning of the second century, certainly had a knowledge of Jesus Christ, as the writings of his hand, subsequently engraven upon stones, plainly prove. These mention the birth of the Savior in a *grotto*, his death, his resurrection, his ascension, and the impression of his holy feet; traditions which are so many riddles to the heathen. The Chinese histories give no date to the introduction of Christianity, and are silent as to the results of missionary labors. All that appears from them is, that about that time (the beginning of the 2d century,) an extraordinary person arrived in China, who taught a doctrine purely spiritual, and drew the admiration of the world upon him, by the fame of his virtues, by the sanctity of his life, and by the number of his miracles.

From this time till A. D. 636, we have no records of Christianity in China. The celebrated monument discovered in 1625, if authentic, furnishes the history of the progress of the gospel, from 636 till the date of its erection in 780. We cannot pretend to enter into any thorough defense of its authenticity, nor is it now necessary, as that was done long since. But from a general and obvious view of the case, we cannot be credulous enough to believe it either totally or chiefly a fabrication of the jesuits. That they might often have felt it desirable to prove to their hearers, the antiquity of the gospel and its former influence even over China, we can well believe. But that they could think of palming such a forgery upon them is really incredible: for the account is, that Chinese workmen found it buried under rubbish, made it known to the governor, who examined it, placed it in a pagoda near by, where it attracted so much the attention of the learned natives that they came from all quarters to see it. A native Christian after a time also came, and perceiving the meaning which others did not, wrote a copy to his distant friend, a Christian mandarin, from whom it first reached the foreigners. That the jesuits therefore could hope to deceive the *pagans* by this artifice seems impossible. There is no other strong motive to induce them to forge it, unless perhaps to account to themselves and Europeans, for the distressing similarity between many popish and Budhistic ceremonies. But a mere glance at the facts stated, will be

sufficient to show the futility of such a supposition. For the monument has been visited by many fathers, at various times, examined leisurely, and repeatedly copied and translated. Semedo visited it three years after its discovery, and had a thousand opportunities to scrutinize it fully. It was open to all the different and warring orders of priests, who have none of them ever dreamed of disclosing the forgery to the injury of the other. As to the correctness of the translations, there are evident discrepancies, but such as rather strengthen the belief in the identity of the originals. It was discovered at Sengan foo, the capital of the province of Shense, situated on the south side of the Yellow river, lat. 34° 15′ 36″ N., and long. 106° 25′ east from Paris. A Christian church was soon after founded there in consequence and in commemoration of the discovery.

The monument itself is a marble table near ten feet long and five broad. On one side is a Chinese inscription of twenty-eight lines, and sixty-two words in each line, making about 1736 characters. Over it is the title in nine Chinese words, translated thus: *this stone was erected to the honor and eternal memory of the law of light and truth brought from Ta-çin* (*Syria*). On the margin and at the bottom of this inscription, are writings in the Syriac language. The body of the inscription is divided into twenty-one verses, the first few containing a summary of the Christian faith; the rest form a sort of chronicle of the mission from its arrival in 636 till the erection of the stone in 780. According to this record, the mission entered China A. D. 636, in the reign of the emperor Taetsung, was favorably received, and before the end of the century, Christianity was promulgated and churches built in the ten provinces which then composed the empire. A persecution against the Christians arose in 699, and a fiercer one in 713. During this time, a great many churches were destroyed, and doubtless many of the teachers suffered martyrdom: hence we find that a second mission arrived in China soon after, the names of whose leaders are enumerated. Then follows the state of Christianity during the reign of three or four emperors who favored it, one of whom "honored the commemoration of Christ's nativity with profound respect." It closes with the date of the erection of the monument, and the name of the writer of the inscription. The Syrian inscription contains the names and offices of the leaders of the missions arranged in seven classes, from the bishop downward, to the number of ninety-two. This is the only known record of the progress of the mission for 140 years after its introduction; but if the country were open to investigation, we may suppose that other records of similar character would reward the search of missionaries or historians.

[illegible] of the progress of the gospel subsequent to the arrival of the Romish mission.

aries, we are indebted chiefly to the valuable notes of Murdock's new translation of Mosheim.

Timotheus the patriarch of the Nestorians, who lived till 820, appointed David metropolitan of China; and this sect seems to have become numerous in Tartary and in the adjacent regions. In the time of Genghis khan and his successors, though the Christians resident in those countries were much distressed, yet it appears from unquestionable testimony, that numerous bodies of Nestorians were still scattered over all the northern parts of Asia and China. In 1202, Ghenghis khan conquered Un khan, the fourth and last of the Christian kings in central Asia, who bore also the name of Prester John. He married the daughter of Prester John, and several of his descendants had Christian wives. Till near the close of this century, most of the Mongol princes, though tolerant to all religions, rather favored the Christian. This afforded a fine opportunity for the Nestorians to propagate their religion all over the east, and particularly in China.

The Roman pontiffs also sent not only embassadors to the emperors, but missionaries also, chiefly Franciscan and Dominican monks, quite to Peking and China. There they gathered some churches, and at length established an archbishop with several suffragans. In 1307, Clement V. constituted John de Monte Corvino, archbishop of Cambala, that is, Peking. He translated the books of the New Testament, and the psalms of David, into the language of the Tartars. Benedict XII., in 1338 sent new nuncios into China and Tartary; and so long as the Tartar empire in China continued, the Latins and Nestorians had liberty to profess and propagate their religion. Much greater success would doubtless have attended these efforts in China and elsewhere, had the Christians been united; but the Catholics and Nestorians strove to undermine each other, and were each in turn protected at the expense of the other. But near the close of this century, (the thirteenth) the Mohammedan religion gained the ascendency, especially in the west, and the khans in some instances allowed the Christians to be persecuted.

In the fourteenth century, the Turks and Tartars wholly extirpated the Christian religion in many cities and provinces, and caused the religion of Mohammed to be taught in its stead. The nation of the Tartars, where such numbers had professed or tolerated Christianity, universally submitted to the Koran. The mere nod of the terrific Tamerlane was sufficient to cause multitudes to abandon Christianity. But he also employed violence and the sword; and being persuaded that those who should compel many Christians to embrace the religion of the Koran, might expect high rewards from God; he inflicted innumerable evils on those who adhered to their profession; cruelly butchering some, and dooming others to perpetual slavery. Thus, and by preventing the arrival of new

teachers, the Christian religion was overthrown in Tartary and China. No mention of Latin Christians is made subsequent to 1370. But some traces of the Nestorians residing in China, can be found as late as the 16th century, yet this little handful of concealed Christians must soon have become extinct.

MISCELLANIES.

THE RELIGION OF MY FATHER.—"The emperor Napoleon gave directions to the priest Vignali as to the manner in which he wished his body to be laid out in a *chambre ardente*, (a state room lighted with torches.) 'I am neither an atheist,' said Napoleon, 'nor a rationalist; I believe in God, and am of the religion of my fathers. I was born a Catholic, and will fullfil all the duties of that church, and receive the assistance which she administers.' (*Life of Napoleon.*)

"There are several important topics suggested by this declaration, but permit me, Mr. Editor, to inquire of you concerning one only. How comes it to pass that it is so generally considered meritorious, to *be of the religion of one's father?* Inasmuch as all men know, that fathers may err on this important subject as well as sons; and if the principle were universally acted on, every form of idolatry and superstition would be immortalized. The principle is of course condemned in the Holy Scriptures; for if it were a correct one, the revelation of the Almighty himself, could not be received where polytheism had previously prevailed. The command of the Almighty sometimes is, "walk ye not in the statutes of your fathers—neither defile yourselves with their idols." (Ezek. xx, 18.) It was long ago foretold as the consummation of God's will, that the gentiles should come from the ends of the earth, and say, "surely our fathers have inherited lies, vanity, and things wherein there is no profit." (Jer. xvi, 19.) And St. Peter declares that true Christians are "redeemed from their vain conversations received by tradition from their fathers." (1 Pet. i, 15.) I know that men should honor their father and their mother, but they should honor their God and Saviour more. Neither reason nor revelation require a blind conformity to the religion of one's native country, or one's parents; and I cannot even surmise how it is considered a virtue. Your's, *Omicron.*"

The inquiry and remarks of Omicron present a most interesting subject of thought to us who live in China, especially when

it is remembered how many millions of our race inherit their creed in the way which he exhibits. A few reasons which go to account for the prevalence of this fact, have occurred to our minds. Most of them will apply in some degree to the distinguished example which he quotes; but other causes also seem to have had an influence with Buonaparte. He had a powerful mind in its application to all his accustomed objects of thought. He knew how to collect and arrange facts in the most perspicuous order, and then the strength and clearness of his mind enabled him almost intuitively to look right through them to the correct conclusion. Few probably equalled him in the rapidity and extent and general correctness of his decisions, on all ordinary practical occasions. Yet with all this, we can easily conceive that the same mind when applied to the facts and the proofs of spiritual religion, and of a future state, might be at a loss, hesitate, and be unable to form any satisfactory conclusions. And this by no means because the nature of the subject is such as forbids knowledge the most satisfactory and consoling, but simply because the powers of the mind by long and exclusive devotion to sensible objects, have never acquired but have rather lost the capacity of deciding confidently on spiritual subjects. He has now, we suppose, for the first time seriously to apply his mind to these subjects, and its operations are awkward, and occasion him just distrust of the correctness of the conclusions to which they may lead him.

His self distrust would be such as a merchant would feel when called the first time, to administer medicines to a sick man: or a physician, in conning a lawyer's brief; or perhaps better yet, such as a man who has devoted his life to mathematics and the exact sciences, would feel in a jury-box when called to decide on the guilt of a prisoner, from uncertain and contrary evidence, none of which is mathematical. Yet his less learned fellow-juryman by his side, finds no difficulty in coming to a clear and correct judgment in the same case. And *he* is naturally qualified to form a conclusion equally correct, or perhaps more so, but his habits have been such, that he cannot form any opinion in such a case, which he himself dare trust. So in the case of Buonaparte, and of many others; when their long and tenacious hold of worldly things, is forcibly loosened by losses or by the approach of death, and they turn an eye to the unknown future, they are too unused to the subject, and have not time to form an opinion of their own. Half awakened to the fact that some preparation is needed for the unknown but inevitable future, they look for the way in which their *fathers* went; and as the easiest way to calm their natural fears, give themselves up to a trodden indeed, but to them an unexplored way. Thus they vainly attempt to throw off from their own mind, the responsibility which the Maker imposed upon them, of ascertaining

and going in the *right way*—imposed by the very gift of conscience and of reason.—But in regard to the great multitudes of common men who believe as their fathers did, other reasons also seem to be operative to this result.

There is a weakness, incident more or less to all minds, but particularly frequent in such as are little accustomed to independent thought,—the weakness of *feeling security from numbers.* To be quite alone in any dangerous situation, aggravates the apprehensions which might naturally be indulged; so it is whether any assistance can be expected from that society or not. Though every man professes to believe, so far as he has any belief, that he must answer for himself alone to his Maker, yet the consciousness of untold guilt pressing upon his mind as he approaches the eternal world, operates to make this inevitable loneliness more insupportable. And this natural weakness of character, makes the *momentary* relief of hiding his individuality among a multitude of similar cases, a frequent resort. For it is easier to believe that a vast number of culprits together will receive a better lot from the judge, than could be expected by a solitary and guilty *one;* and at the worst, any lot will be more tolerable, shared with many, than the same endured alone. Many thus, without any proof whatever that the way is right, plunge into it because it is "broad, and many there be which go in thereat."

It is also much easier to pass along down unquestioned and unquestioning in the way the fathers trod, than to seek out and explore an untried way where no footsteps mark the path. To do *this*, is assuming more responsibility to one's self, than is to be expected from any *common* interest which is felt respecting the end of the "customary way." He who does this, must renounce that indolent and indifferent habit of regarding his future well-being, which is not only so consonant with, but so necessary to a life of worldly enjoyment. But to have the responsibility of adopting a correct creed, thrown off from one's self upon his fathers, is to be quite rid of employing his own best powers and time upon it, and with an easy conscience to take the prescribed form, and thus pass smoothly down———where the fathers are. To adopt a set of reputable and established opinions, therefore, is far more agreeable to the general indifference or slight concern of men respecting religion, than to be at the pains of employing that reason which God gave for this very purpose.—If well balanced reason decides, that our father's belief is the true one, of course, such a case is not the one here reprehended.

But perhaps a more powerful cause still, is found in the sort of veneration which is attached to the *old* way. The parental authority and character communicate much of that veneration. The traditions which were handed down from past ages, and which are inculcated by parental precept and example, often take such a hold on the mind as never to be wholly lost. Around

them are clustered the first recollections of our moral, if not of our natural life. If good and true, the memory of such parental instructions embalms and hallows the truths, which a pious parent instilled into the mind of an affectionate child. Nothing except the very *evidence* itself of the divinity of our religion, sheds at this moment such joy and sacredness over the doctrines which we embrace, as the full persuasion, that as they made our father's life happy and death triumphant, so they have prepared an abundant entrance for him into the everlasting kingdom of our Lord, where all who follow our Master will meet. So on the other hand, if the traditions and superstitions handed down from an ancestry be false and even pernicious, as they may be, yet we can easily conceive, that associated as they are, with the first moral impressions of the mind, and accredited by the assent of parents, they may, without even a shadow of evidence to support them, command no ordinary influence over an unreflecting man. And to honor parents, opinions may be retained for which no reason can be given, as is found to be the fact at present in China. In such a case, it will often be esteemed rather a matter of merit to receive the old belief, than to question its correctness, or to reject it when evidently erroneous. Such at least will often be the result, when the great inquiry is not, what is the *right way?* but what is far more general in this careless world, what is the *custom?* Not feeling bound to know the Giver of every good gift, and to learn the worship acceptable to him, they never use that divine gift which He has bestowed on all men, and by which he requires them to forsake the wrong, and to follow in the right way. Right or wrong they go on, without knowing whither they go, and making even that culpable ignorance a merit, by drawing over their eyes the *vail of filial respect*, so as to hide the blessed God from themselves.

Another idea which often adds to the veneration which ancient opinions command, is their age. Those doctrines which have satisfied the father, should satisfy the son; and it requires no small share of fortitude to throw off the hollow forms of a senseless, cold hearted worship, and seek a more rational and satisfactory intercourse with God. He must either be unusually restless, or as we would rather hope, uncommonly earnest to secure his welfare in a future would, who will dare to stand up against the current of old superstitions, to throw such disrespect on the wisdom of his ancestors as to declare them in the wrong, and to bear the name of apostate. The very antiquity of any prevalent delusion throws something of respect and awe around it, but is itself no evidence of its truth. Every sober and reflecting mind must know, that the intelligent creature who lives, and breathes and walks, amidst *nothing but his heavenly Father's works*, can never justly complain for want of means to know, and reasons to love the only

true God; and he who renders divine homage to something which he has not good reason to believe the Giver of every good gift, is very presumptuous and unauthorized. Could we only see men willing to examine earnestly and honestly the revealed religion of Jesus Christ, we should be sure of the immediate and universal adoption of Christianity. We claim no more for it than a thorough and honest examination—we need no more, we wish no more.

THE PORTS OF CHINA.—How long the present system of excluding foreigners from the northern ports of China, and from the interior of the country will continue, and what are to be the results of the recent voyages along the coast, are questions which will frequently recur to those who are interested in the affairs of 'the celestial empire.' Without attempting to give an answer to either of these inquiries, we will advert to a *few* facts which will serve to exhibit the policy of the Chinese government since Europeans first visited the coast of this country in 1516.

For more than a century past, almost the whole of the European trade has been restricted to Canton and Macao. But it was not always so. At different times during the reign of the Ming dynasty, the ports of Ningpo and Chusan in Chekeäng, and the port of Amoy in Fuhkeën, were opened to Europeans, and became large marts for their commerce. Kanghe, in the twenty-third year of his reign, opened all the ports of his empire, and allowed a *free trade* to his own subjects and to all foreign nations. This regulation continued in force for about thirty years. But at length it was argued against this regulation, that foreigners and adventurous Chinese who were living abroad would impoverish the country by exporting large quantities of rice! For this, or some other reasons equally cogent, foreign trade was restricted; the emigration of natives and the ingress of foreigners were prohibited; and, if we mistake not, the building of vessels on the European model was likewise interdicted.

In the 5th year of Yungching, a change occurred; the population of Fuhkeën had become so dense that supplies from abroad were greatly needed; the people of the province therefore were allowed "to trade to the nations of the south bordering on the China sea;" the same privilege was extended to the province of Canton, "which is a narrow territory with a numerous population!" Regulations of a similar kind were made for Shantung, and other provinces on the sea-coast. It appears, moreover, that in some instances 'honorary buttons and military titles' have been conferred on the owners of junks for bringing cargoes of rice from Siam.—[See "Abstract of the general laws of China," which is appended to the Report of the Anglochinese College for the year 1829.]

FREE TRADE.—In connection with the preceding statements it will be in place to notice here a decree of his present Majesty, who has recently declared—'that the trade of the Booriats on the frontiers of Cashgar shall be free from all imposts whatsoever.' They are allowed to bring their horses, sheep, &c. &c., for sale, without paying any duty or tax to the Chinese government.

CHRISTIAN BOOKS IN CHINA.—In further confirmation of the importance of the press in China, we insert the following letter from a gentleman,* who, going on a trading voyage, kindly offered to take a box of christian books. It contained, we believe, copies of the New Testament, prayer books and tracts.

"To———; Dear Sir, I beg the favor you will inform———, that I distributed the box of books in the Chinese character given to me by you, all along the great province of Fuhkeen, beginning at Hou-tu-san, and ending at Fu-chu-fu, including Amoy and seven Chu-fus. These books were every where received with thanks, and in many places sought after with avidity. My rule of distribution was, never to give to any individual who did not first prove to me that he could read and write. It may be worthy of———'s attention in future, that where a complete set can be given, the favor seems much greater." I remain, &c.

We should be very glad to see a Book Society for China—a society for the promotion of useful secular knowledge, as well as a society for the promotion of christian knowledge. We believe they would not hinder but aid each other. The greatest difficulty consists in getting a competent supply of good writers and translators. Bible and Tract Societies do not, so far as we know, afford any support to those who translate and write for them; and Missionary Societies generally prefer preaching to writing; or if they encourage their missionaries to write, they wish it to be on subjects strictly religious. With this we do not find fault; but only state the fact, to show that there is still room for a *Chinese Book Society*, of a more general character than any thing that yet exists. To supply the youths of China and the surrounding nations with books which are both interesting and useful is a mighty object. We sincerely desire that it may soon be attained.

Christians by birth, and christians by conversion.—Wherever modern missionaries have gone, there has usually been an hostility between these two classes; it has existed in India, and it exists in the south seas. As long as the natives were pagans, there seemed a sort of good fellowship; but as soon as they professed christianity, that ceased. And missionaries are

* This gentleman was not a missionary

accused of sowing the seeds of strife. The christians-born, say that they have made the natives worse. But the other statement is, that the natives can now better appreciate their rights as men, and the real character of their foreign visitors. They are no longer such easy dupes to their cupidity and irregular passions. Hence arises the contrariety. To defend their own cause the christians-born say, the new made christians are hypocrites; that they yield to temptation and bribery from the foreign christians.

That all the heathen converts are really what they profess, we do not suppose; and besides, there are now even in the south seas those who, like their foreign visitors, are merely christians-born, and have no more of christianity than the name. And no doubt, knowledge is power; power for evil, as well as for good. Hence the station and influence and learning of many nominal christians, are all employed against the very precepts and principles of that holy religion by which they are called. But are all christians-born therefore hypocrites? Are all the ministers of religion a bad set? Where is the christian conduct of those foreigners who tempt the natives to vice?

In connection with this subject, we cannot but exhort the missionaries at the islands, to be careful to practice that "godly discipline" which was in the primitive church, and 'disown' those who walk not according to the principles and precepts of the gospel. We believe they have no idea of forming what is called a "national church,"—a church that claims as its own all persons born in the land,—a practice of religious men, which though ancient, is in our opinion destructive to the peculiar character and purity of the church of Christ; which should be a society of faithful disciples, from which, of course the faithless and unfaithful should be excluded. The union of the church to the world has done immense injury to both.

Chinese School at Naples.—The Biblical Repository for April 1832, published at New-York, contains an account of 'theological education in Italy,' which was written by Prof. Tholuck of Halle. Among other institutions the writer describes the "Propaganda Fide," which was founded in 1622, and consists of several distinct departments; one of which was intended expressly for youths from China and Japan. "But as it was found that the converts from these countries could not bear the climate of Rome, the establishment for them was transferred to Naples." It is thus described;—

"This missionary school was first established by a priest, Matteo de Baroni Ripa, in 1692, under the title; "Congregazione collegio e seminario della sacra famiglia di Gesu Christo;" and was afterwards enlarged by various benefactors, especially by Charles III and pope Benedict XIV. This congregation is composed of Neapolitan clergy, who, besides the

usual exercises of a cloister, devote themselves to the education of young Chinese, east Indians, and other orientals, and *especially* also Greeks, in order to train them up as missionaries to those countries respectively. The *procurator* of the 'Propaganda Fide' in Macao, who is at the head of the Romish missionary establishment there, first receives the young Chinese from the missionaries who reside in the different provinces of the 'celestial empire,' in order to make trial of their capacities and of their call to a missionary life. For this purpose they spend two or three months in a convent at Macao. They must too be descendants of Chinese catholic christians, and must have received permission from their parents or guardians to go to Europe.

"If now these young persons are found qualified, the procurator sends them, at the cost of the Neapolitan congregation, to Naples. Here the young Chinese first of all learn Latin,* from an older Chinese; and at the same time, Italian. After this, they begin, in the first year, their course of studies with rhetoric and philosophy, under a clerical instructor of the congregation; in the following years they pursue theological studies. Then follows an examination, either in the Propaganda at Rome, or by the archbishop of Naples. Their vows are six,—chastity, poverty, obedience, the priesthood, constant activity in the service of the Propaganda, and perseverance in the missionary life until death. In China, every missionary receives from the Propaganda a yearly support of eighty ducats; the ducat being equal to about eighty cents. The mission house in Naples is distinguished for neatness and an appearance of comfort; there are in it at present (1831), nine Chinese and four Greeks. Among the three or four instructors, are some men of very pleasing manners; but they seem not to be penetrated with ardent zeal, either for the cause of science or for the spread of the gospel."

Literary Examinations.—One of the themes from the *Four Books*, proposed in Nanhae district for the present examinations is, "*Fanche asked in what benevolence consisted. Confucius replied, to love men. He next asked, what constituted knowledge. The Sage replied, to know men.*" (See Collie's Confucius, page 56, section 21.)

It is added, that Fanche did not comprehend this; and Confucius added, elevate the upright and dismiss the depraved; thus you will make the depraved upright. Fanche departed,

* Walking along one of the streets in the suburbs of Canton, a few days ago, we were accosted by a young Chinese *latinist*. He said that he had studied eight years at the College of St. Joseph in Macao; his knowledge of the Latin tongue, however, seemed to be very limited, and his pronunciation was entirely Chinese. He was ignorant of the mandarin, but spoke the Canton dialect well, and said that his family lived in the suburbs of the city.

and waited on Tsze-hea to whom he said;—I had just now an interview with Confucius, and when I asked him what knowledge consisted in, he replied, 'elevate the upright, and dismiss the depraved, thus you will make the depraved upright.' What does he mean? Tsze-hea replied,—rich are his words! When Shun was emperor, he selected and elevated Kaou-yaou from among the multitude, and the vicious retired to a distance: when Tang was emperor, he selected and elevated E-yin from the multitude, and the vicious removed afar.

This passage is much extolled by the Chinese scholiasts; who laud equally the sage and the scholar. Confucius gave a short and rather ambiguous answer in order to draw forth more inquiry; and Fanche had sense enough to go to a fellow student and request his opinion. They suspect he was at a loss to see how knowledge and benevolence could unite; for the more you know of men very often, the less reason you will have to like them. But they consider that Confucius has completely solved the difficulty. Use, said he, your knowledge of human nature, ye rulers, to discriminate the upright from the depraved, and give office only to the good. Here is knowledge in operation. Thus the depraved will disappear, as if they removed to a distance, for they will be reformed; thus, one of the greatest acts of benevolence, the reformation of the vicious, will be effected; knowledge and benevolence be reconciled! Herein do the "riches," the fullness and comprehensiveness of the sage's words appear!

A PROCLAMATION BY CHOO, THE LIEUT. GOVERNOR OF CANTON.

The officer whom we thus designate, is second in authority in the province, and is by right, a member of the governor's council. In Chinese he is called seun-foo; also foo-yuen, and foo-tae. The word *seun* means to patrol; to cruise about. The revenue cutters, and police cruizers are designated by this word joined to *chuen*, a 'ship' or 'boat;' and the European men of war are usually denoted by the same phrase. *Foo* means to lay the hand on and soothe; to keep still and quiet. —It is in this capacity that the magnate Choo issues the following admonitory commands. We consider the proclamation as rather a curious document, containing much that is good, but on the whole very defective in principle, and in moral sanctions.—The original document, which is designed to be pasted up against the wall, is four feet high and five feet broad. Every character or word is about an inch square.

'We admire the principle that governments should educate, as well as punish. To promote moral and religious education is no doubt a primary duty of governments. Some of the useful knowledge societies appear to us to err, by giving such undue prominence to intellectual, as almost to neglect moral education.

We much approve too of the *soother's* closing thought, that governmental love to the people is not at all so productive of good as the people's loving themselves—which is a counterpart of the adage, 'that self-government is the best form of government.'

The *Shin-sze* (Morrison's Dict. 9266), rendered in the translation, 'the learned gentry,' are people who have obtained some literary degree, which however can be bought with money, as well as obtained by reading books, although all profess to be *tuh-shoo jin*, 'book-reading men.'—They are generally a proud, supercilious class, and not seldom very ignorant. They may be called "the infidel priesthood" of China. And never were there any priests more ambitious or aspiring than they are. They claim precedence of every body. They alone can serve his majesty in all civil offices. They alone can be judges and magistrates. And as for their learning, it consists solely in a grammar-school education. The politico-puerile ethics of Confucius constitute their bible, to deviate from which in the least degree is heresy. These learned gentlemen, generally teach that men have no souls; that death is annihilation; and by a very just inference, that there are no rewards or punishments beyond the grave. This they say is the orthodox faith, to which every good Chinaman must assent. Any belief beyond this unbelief, is denominated *e-twan; seay-keaou*, —heterodox principles; depraved doctrines, &c. Such are the "shepherds" of China.

Concerning such instructors, we do not wonder that the magnate Choo should use the irreverent phrase, "divine vagabonds." The two words, which in the translation have been so rendered, are *shin*, a god; a spirit; that which is divine; and *kwan*, a sharper; a black-legged swindler; a vagabond. These are not usually priests as we might suppose, but laymen, who have the charge of temples, or are dealers in incense-sticks, divine candles, gilt paper, idols, &c. Idolatry in China is not less expensive than the best endowed church in christendom, and probably much more so. Those who make "silver shrines," and gods and goddesses, &c. &c., in China must be very averse to the "new sect every where spoken against," which requires only the homage of the heart; and renders useless the crafts we have enumerated;—but we must let the lieut. governor speak for himself.

"Choo, an attendant officer of the military board; a member of the court of universal examiners; an imperial historiographer and censor; patrolling soother of Canton; a guide of military affairs; and controller of the taxes;—

"Hereby issues a proclamation for the purpose of correcting the public morals, and delivering strict admonitory orders. In the art of government, moral instructions and the infliction of

punishments are mutually assisting; but punishments should come after the act; instructions should go before; and that neither should be neglected, has long been decided.

"Two years have elapsed since my arrival at my official station in Canton, and I have observed the multitudinous robberies and thefts therein. Streets and lanes are never tranquil. Daily have I led the local officers to search and seize, so that we have had no strength for any thing else; but the spirit of robbery has not even till now ceased. This has arisen from my defective virtue; the smallness of my ability; and the insufficiency of majesty and mercy in my conduct; I feel ashamed of myself.

"But I consider that luxury and extravagance are the causes of hunger and cold; and from thence robberies and thefts proceed. The learned gentry are at the head of the common people; and to them the villagers look up. If they do not sincerely and faithfully issue educational commands, to cause the public morals to revert to regularity and economy, so that sons and younger brothers may gradually learn to be sincere and respectful, then where is that which has long been considered the best device for a radical reform, and a source-purifying process in a country? Availing myself of this doctrine, I shall select a few of the most important topics and proclaim them perspicuously below. That which I hope is, that all you learned gentry, and old men among the people, will from this time and afterwards make a work of stirring and brushing up your spirits, to become leaders of the people; and to assist and supply that in which I am defective. When there are native vagabonds in a district who oppose what is good, and play with acts of disobedience, I shall order the local magistrate to punish them severely; but still, scribes and police-men must not be allowed to make pretexts and to create disturbance. Oh! alas! Those who will not be concerned about the future, must one day have trouble near at hand. This, I the lieut. governor distinctly perceive is the source of nefarious conduct. My mind is full of regret on the subject; and I will not be afraid to iterate instructions and issue my commandments for the sake of the land. Ye learned gentry, and presbyters of the people, respectfully listen to my words. Despise not. A special proclamation.

"*First.* Exhortations and persuasions ought to be extensively diffused.

"The national family has appointed officers, from provincial governors and lieut. governors down to district magistrates, who hold the station of guides and shepherds; and whose duty it is equally to renovate and to lead the people. Although sons and younger brothers may be deficient in respect, it is because fathers and elder brothers have not previously taught them. And how can the learned gentry in villages, and hamlets, leaths and neighborhoods, shut their eyes and view such occurrences

as not concerning themselves? The teaching of the magistrate is interrupted by his being sometimes present and sometimes absent. The teaching of the learned gentleman is continuous by his constant presence. Here he was born; and here he grew up. He is perfectly acquainted with the public morals—what is beneficial and what is prejudicial. Moreover he knows perfectly the roots of the mulberry which join neighbors' houses, and the altar tree whose shade is common to all. And still more, he feels every pain and pleasure that is felt by any of his clan. To fathers he can speak of tender-heartedness; to sons he can speak of filial piety. He can exhibit his instructions appropriately to every man, and convey them delicately in the slightest conversation. With half a word he can dissipate an intricate feud. It is easy for him to avail himself of his influence and persuade to that which is right.

"Learned gentry should read the useful books of sages and worthies; and for the national family they should be useful men. If to-day they are living in the country, instructors of morals and examples of propriety; another day they will fill official stations, following what is good and obtaining the highest recompense. Being abroad and at home makes a temporary difference, but the incumbent duty in both stations is the same. At home manifesting the principles of good government, is also being in the government.

"I the lieut. governor in patrolling and soothing this region, always toiling hither and thither about public affairs, cannot get time to grasp the hand, and hold conversation with the learned gentry, and be always exhorting and exciting each other; but sometimes when I obtain an interview with you I shall issue my commands, that you may enjoin those commands on other gentry, that every one may instruct his own neighborhood; and all correct their own kindred. Then one village will exhibit beautiful morals. By union, scores of villages will exhibit the same beautiful morals. Then a whole heen district will, in every house, become the same. Then he who carries a heavy burden will only have to call, and he will be sure to have help, like Tseang-pih of old; and when fording a stream, if in danger, he will only have to cry out and some friend will come to his aid.

"He alone who has no blemish himself, can perfectly mend others. That which I hope is, that the virtuous will take the lead of the vicious. Only the good man will receive entirely the advice given him. None ought on account of talents possessed, to reject those who are not talented. In ancient times, Yen-keun-ping let fall the skreen at Ching-too, and all the men of Shuh were renovated. Ching-tsze-chin himself ploughed at the mouth of the valley, and all the people of Kwan-yew followed his example. When a scholar and good man girds up his loins and walks firmly, he becomes the leader of all the country-side. No doubt when people look up at his gate they

will desist from their contentions; when they hear his name, those who are wrong will feel ashamed. In all you learned gentry I have substantial hopes.

"*Secondly.* Plainness and economy should be greatly esteemed.

"Since I the soother of the people came to my present office, I have for two years observed and investigated the state of things among the people at Canton. I have looked at their airs, and inquired about their customs. I have secretly indulged intense sorrow, and been filled with extreme regret; and for nothing more than to see useful property thrown away for useless purposes; to see limited strength wasted on projects from which no benefit could accrue. In country places, the lasting occupations of husbandry and mulberry-culture are still attended to with a spirit approaching to simplicity; but in the city of Canton, at Fuh-shan, and at all the places where markets are held and official people live, there is a strife and emulation to exceed in gaiety and extravagance.

"At every anniversary of the birth-day of a god; or when plays are performed at masses for departed shades; or thanksgivings are offered for divine energies exerted in behalf of any one; or grateful processions with prayers are carried round,—all of which are what propriety does not interdict,—but every one wants to boast of great things and to vie with others in expense; one imitates another, and in a worse degree. Some even go to the extreme of erecting lofty and variegated pavilions, and for a great distance raising flowery palaces. Fire trees and silver flowers fill the streets and stop the lanes. Men and women assemble promiscuously, greatly to the detriment of the public manners. The sums expended must be reckoned by thousands and tens of thousands. And in a few days the whole is of no more use than mire or sand, and is thrown away like a child's grass dog (a toy). Moreover a blast may set on fire [the adjoining buildings] and cause a conflagration, which will occasion the resentment of myriads of families. It cannot be that these things emanate from the wishes of the many. They must be led into error by "divine vagabonds" (who make a pretext of serving the gods to serve themselves).

"Consider, the shopmen in a street all live by a little trade; their origin not bigger than a fly's head; their end a mere trifle; and the profits they gain are small. But in a moment it is spent in wind and flame, and thrown away for useless regrets. Heaven's ways hate self sufficiency; demons and gods abominate a *plenum*. To consider such services as prayers, must be followed by divine reprehension. But he who is careful of his useful property and his limited strength, and turns them to his own advantage, can gradually increase the means of supporting himself and family; or, if he employs

them for the good of others, he can lend to those who are in want: such an one, men will assist and the gods protect.

"I the lieut. governor, am in my own person economical and simple, that I may be an example to the people. It is my sincere desire to make my nursing to consist in giving no trouble, and to teach by my own mode of living. This is what you learned gentry and common people all know and all have seen. Hereafter when any anniversary of a god's birth occurs, there is no objection to your going to a temple to suspend lanterns and hang up ornaments; offering sacrifices with abundance and cleanliness.

"But as to the street exhibitions, you must not listen to the divine vagabonds, who make pretexts to collect money, and gather together men and women promiscuously. If such people assemble, the district constables, and street seniors must be responsible. The learned gentry are permitted to proceed summarily, and report them to the local magistrate for punishment; and to pull back again the people from the regions of sterile custom.

"As to all cases of assuming the cap (or toga), marrying wives, or burying parents, with the sacrificial rites attendant thereon, in matters of dress or drinking, whether poor or rich, all should have a tender feeling for commodities; and a tender feeling for subsequent enjoyment [i. e. avoid all waste]. The said learned gentry also should substantiate the wish of me the lieut. governor to correct the people and instruct them in morals, should advise them to substitute plainness for extravagance, and by economy nourish wealth; so that the people of a year of plenty may so hoard that plentiful year's wealth, that the people of a year of scarcity may look up to a year of plenty's accumulations; would not this be beautiful!! Ah! Government's love to the people, is not so good as people's love to themselves! Would the people but love and compassionate their own persons and families, where would be the occasion of their waiting till other persons laid plans for them! And if reciprocally acting they thus formed the "wind," (the fashion) they might go on and become wealthy and never know discomfort.

"Using these topics, I have lucidly and intensely proclaimed them, that all might hear and know, wishing that none will tread in the steps of their former iniquities, but all practice to the utmost good morals.

"Taou-kwang 13th year, 1st moon, 23rd day." (March 14th, A. D. 1833.)

Note. Parts of the above document have been re-echoed by the chief magistrates of the heen districts throughout this province; the force of the original however receives no augment from the inferior officers—the reverse is true. This perhaps the soother anticipated; for another proclamation, we understand, is about to be published by himself and the governor jointly.

RELIGIOUS INTELLIGENCE.

SIAM.—The following communication from Mr. Abeel was written about four months ago, and after his second visit to Bankok. There is much cause for devout gratitude to God, that the incipient efforts to extend a knowledge of the gospel to the inhabitants of Siam have been in any degree successful. We have watched the progress of that mission with deep solicitude; and our surprise is, that among such a people as the Siamese, there has been so little opposition. The success thus far has fully equalled our expectations. Not five years have elapsed since Messrs. Tomlin and Gutzlaff first reached Bankok, and were allowed to *begin* their work. The desire for books has been very great, and has prevailed not only among the Siamese and the Chinese, but among those of other languages also. At times during the progress of their work, they have had equal access to the palace and to the cottage; and have had crowds of visitors, who came for medicines and for books,—"high and low," says Mr. Abeel, "priest and people, men and women, old and young, natives and foreigners, have thronged our cottage and urged their suit with an eloquence which could scarcely be resisted." Two of the young princes, and several other persons of distinction, he mentions also, were among their occasional visitors. Such was the state of the mission fifteen months ago; and such it has been described in the preceding pages of this work. But on his *second* visit, which was made during the last summer, he found the aspect of the mission in some degree changed. Referring to this change, Mr. Abeel takes occasion to remark on the *caution* which ought to be used in making reports of the progress of christianity. He says:—

In looking over the pages of the "Repository," I find much written about Siam, and at the same time the expression of a hope, that the subject may be continued by myself and others. I should be happy, if the state of the infant mission in Siam would allow me to answer, in faithful representation of fact, your most glowing expectations, and even lead to hopes which no past occurrence could justify,—I refer to the hope of a speedy and universal triumph of the gospel over all the forms and follies of their idolatry. But while we know that this event is determined, let us be cautious not to antedate it,—lest the prayers of

christians be restrained, and their energies paralized,—lest the taunts of the sceptic become *rational*, and the faith of "the faithful" in our mutual reports be shaken,—lest the great adversary gain an important advantage, and the last (present) state of Siam be worse than the first. Caution would be the less necessary, if the object was merely to square opinions with the cavils of those who would fain credit nothing, which is written about the progress of truth in the present day. This would indeed be a vain attempt. Such minds bear the stamp of derangement, at least of monomania, and no argument can be expected to have effect upon the point of their phrenzy, until the balance of reason is restored. Still caution is necessary; for without it, we injure the cause which we espouse and which we labor to advance.

When the first missionaries visited Siam, many expressions of kindness were shown to them by almost all classes of the community: and had they been permitted to remain, the interest of the nation might have survived the novelty which probably gave it birth, and grown with the growing friendship of the parties. Changes however have taken place, and so many and rapid have they been within this short period, that no one has remained to improve his acquaintance, and divert the interest of it from the missionaries to their work—from the disciple of Jesus to the Savior himself. Though this has been repeatedly attempted, and has not been attempted in vain; yet there has not been opportunity, either to continue the instructions which have been commenced, or even to see the results of what has been taught.

The character of the Siamese, high and low, is well drawn in Gutzlaff's journal. Fickleness, insincerity, a determined selfishness, combined with a total ignorance of the most corrective truths and principles, enter into the composition of the people at large. True, the gospel can, and it is a subject of joyful gratitude, the gospel shall transform this very character into a moral symmetry the most lovely; but until this change is witnessed, we can lay but little stress upon the simple professions of those who never sacrifice nor venture any thing for the object of their affections. Whether we are to be tolerated and allowed to proceed in the important work for which alone we visited this country, remains to be tested. As is stated in the journal referred to, every thing is incipient. "The weapons of our warfare" have not even been prepared. "The sword of the Spirit" has not been unsheathed, for "the word of God" is not yet *printed* in their language. It is true that some of the people have been partially taught orally, and by means of the tract distributed last year; but it cannot be said that their strong holds have been fairly assailed. If the stupendous fabric of idolatry in Siam—broad as the whole land, and high as the towering pride of the monarch and his "mighty men"—should fall or even totter, upon the application of a feeble power, it would stand alone in the

history of events through all the ages of the past.

Idolatry has almost every thing to support it in Siam. Their pagodas are the only schools of learning for the males, and he who refuses to become a priest, must remain "ignorant." The king has ever been one of the strictest devotees of Budhism. The prince "whose right it is to reign" is a talapoin. The one who bids fair for the throne, and has ever been the most intimate friend of Europeans, is a great admirer of his brother's sanctity, and consequently of the religion that sanctifies him. Almost all classes, when rice is dear, have the liberty to assume the yellow robe, and take up their quarters in a pagoda. I mention these things, not to discourage the minds of any who may engage in the work, but to prepare them for its better accomplishment. That there will be opposition, there is no question—to what extent we can only conjecture—with what success we all know. It is not the character of a soldier fighting for earthly glory, to shrink back, because he is likely to be opposed: opposition generally proves his stimulus, and instead of mastering, only matures his courage. These difficulties then should be known and calculated upon, since they cannot quench the zeal nor in the least repress the ardor of the true follower of Jesus. If such should be the consequences to any, it is still necessary that the "full cost be counted" by all. It will prove a test of the fitness of the instrument for his work; it will tend to chasten his pride, simplify his motives, teach him his own weakness, and direct his soul in humble importunate prayer (his most powerful weapon) to Him who is able and has determined to convert the heathen.

Upon my arrival in the country, the captain of the junk—of an officious, or perhaps more strictly a fearful spirit,—informed the king that I had returned with a good supply of books; (the books were Chinese, whether this was mentioned to the king or not, I cannot say,) upon which his majesty saw fit to issue a royal veto against their distribution: the king said, if our object was to change religions, we were welcome to attempt it in other countries, but not in his. Whether there had been a previous concert between the priests and his majesty, or whether it was a mere momentary whim or fear of the latter, I cannot determine. Other circumstances led me to conjecture that the former was the case; that the priests had become somewhat alarmed at the distribution of the tract, and the natural tendency of its contents, and availed themselves of their interest with the king to retain their official advantages, by preventing the diffusion of anti-pagan doctrines.

My particular object in hastening from Singapore before my health was established, was to supply the Chinese junks trading to Siam, with christian books; and through the kind interposition of the Lord, it was conceded by the king's officers that that business did not come within the royal interdict. Thus I would limit myself to this task

I neither promised nor intended; so that when the junks were supplied to the number of fifty, the king, I hope, really—and I practically—forgot the prohibition. As the conversion of China is of all others the most important in the list of missionary objects, it may not be improper to repeat, what has been frequently mentioned, that no foreign country presents so many advantages for this undertaking as Siam. During the present year, about 80 junks visited the place; 30 had sailed before we arrived; among the remaining 50, the books were generally well received, and there is every reason to believe were carried to China.

As you perceive from previous journals, the medical dispensary attracts numbers from different quarters. It is peculiarly adapted to Siam, both in charity to to their dying bodies, and as one of the best means, I mean remotely, of saving their souls.

The circumstance which I regarded as most favorable, during my last visit, was the increasing numbers upon our Sabbath exercises. It seldom exceeded twenty; but this was many more than ever attended before;—and I believe by the exercise of a little wisdom, the number might be almost indefinitely increased.—Of these a few, *very few*, manifested a considerable change in their character—having renounced their idols, and evinced considerable eagerness and self-denial in their search after the truth.

LITERARY NOTICES.

THE HOLY BIBLE IN CHINESE. A second edition of the Bible has recently been published at the Anglochinese college, Malacca; it is a large and beautiful octavo in 21 volumes, and has been printed with new blocks. Had the college been the means of accomplishing nothing more than the publication of this and a former edition of the Bible, we should think its founder and contributors abundantly repaid for all their labors. But we know from good authority, that many of the students, who have been educated in the college, are now filling respectable stations, civil or commercial, in the Straits; and that some of them are teaching the English language in Pegu and Cochinchina. And above all, we rejoice to know that some have there received the gospel in the love of it; obey its precepts; enjoy its consolations; and assist, even in China itself, in diffusing a knowledge of its righteous requisitions and its glorious promises.

THE ASIATIC JOURNAL.—The numbers of this work for last

Sept. and Oct., contain "*an historical sketch of the reign of the emperor Kheen-lung;*—from Chinese and other authorities." "The honorary name of Kheen-lung" is given "in Mandshoo," and translated, 'assisted by heaven.' This is very feeble; keen denotes *heaven; celestial;* and lung, *prosperous; glorious.* The sketch details a series of insurrections, wars, and executions of generals, which exhibit the monarch as a vigorous, but cruel man.

The October number contains a brief memoir of the late T. P. Abel-Remusat, well known as one of the best Chinese scholars in Europe. He has left three unfinished works; the last of which is a great desideratum, *viz.* "A natural history of the eastern countries of Asia,"—that is, China, Japan, and Tartary. "Chinese dictionaries, both native and foreign, seldom designate plants, minerals, and animals by any thing else than vague terms." A work like that which Remusat contemplated by the aid of Cuvier and others, is greatly needed—but Remusat and Cuvier are both dead!

The Nouveau Journal Asiatique for last July and August has a long "Notice de l'Encyclopedie litteraire de Ma touan lin,"—par M. Klaproth. And from Paris also has been issued a Chinese play, called Hoei-lan-ki,—par M. Julien, who, we understand, has been appointed to succeed the late Abel-Remusat in the professorship of Chinese. This translation was printed by the English oriental translation Fund. M. Julien has attended to the poetry of Chinese, and purposes to continue the study of it, with the design of compiling a *poetical dictionary.* We heartily wish him success in his work.

JOURNAL OF OCCURRENCES.

THE HIGHLAND REBELLION; or Leen-chow mountaineers.—From the Peking gazette of October 28th 1832, we perceive that five persons, the kindred of Chaou, the Golden Dragon, have been sentenced to immediate death by the slow and ignominious process of 'cutting to pieces.' Their names were Chaoufuhkin, Chaoufuhyin, Chaoukinwang, Letihming (who was declared king by the insurgents), and Tangtinghing, of whom we do not remember to have read any thing. The imperial sentence directed that their heads should be carried about among the multitude, and a Tartar of high rank was ordered to go and witness the execution.

We have before us a paper which was written by a scholar, and which represents the submission of the mountaineers to be a mere farce; and the conduct of He-ngan,—the emperor's brother in law, who was one of the imperial commissioners on the occasion,—a gross imposition on his Majesty, and a disgrace to the nation. The writer expresses great indignation against, and contempt for the high authorities, who by bribery induced the mountaineers to allow his Majesty to [illegible] the empty forms of victory and triumph, where there was none [illegible]

ty. We are surprised that any ıese should choose to risk his onal safety by writing such a ious paper, merely to give vent is feelings,—for that is the only ct which he seems to have had iew.

ɔeaking of the money of the gov- ɔent,—which, he says, is procured he toil and sweat of the people, is the very marrow of their bones, adds; the commissioner gave *five 'red thousand taels* weight, (for was the sum given in silver,) sham surrender and submission ıe rebels, and a *flourish of drums!* wonders at the commissioner's ıcity and utter want of shame, ːh prevented his blushing when ɐceived the rewards of victory, ır rings, peacock's feathers, &c. affects however respect for his ɜsty, whose displeasure he calls ıaven's anger;" and deeply regrets the emperor has been so im- d on, in a matter originated by ɜ despicable and detested high- ers. It has been recently report- that already they descend to the ıs in parties to plunder as before, that local officers refuse to ac- ɯledge the fact. The 500,000 given to bring over a few, who ɜ constituted Chinese officers and ived commissions with the cap ɔ insignia, is represented as ɯn away; for the hill-men will submit to their new made of- s, and have forced them to re- their commissions and return knobs.

ɨivate rumors state that old Sun- ı, Lord Macartney's friend, has ɜached He-ngan for deceiving the ɐror, for usurping all power at t in the distribution of office ughout the empire, for taking his ːhter home at midnight from the ɜrial palace, &c.

ɔRMOSA.—The sudden declaration ıe government that tranquillity is ɾrod on this island, is no less ɾking than the hasty submission he mountaineers of Leenchow. ɐry short time ago, two Tartar ɜrals were despatched poste-haste Peking, taking with them thirty ran officers, and possessing power ring experienced troops from va- ɜ provinces, even so far as Sze- ɜn—on the opposite side of the ire. Now all at once the troops are countermanded, and the rebellion on Formosa suppressed! Whether there has been a change of counsels at court; or the imperial arms have really been victorious; or the leaders of the insurrection have quarrelled among themselves and yielded to their common enemy; or whether like the Leenchow highlanders they have been bribed to hold a truce and deliver up a few unhappy associates to be slaughtered, remains uncertain.

GOVERNOR LE.—Extracts from the Peking gazette of February 15th 1833, contain the final decision concerning our late governor, magnate Le, and confirm the account given in our last number. He has been compelled to pay from his accumulations a sum equal to three-tenths of the expenses of the highland war. But his majesty says this punishment is not enough to cover his crimes, of mismanagement; procrastination; specious but untrue representations; and the indulgence of the Canton military in opium, by which their strength was destroyed. He is therefore transported to Oroumtsi in western Tartary to exert himself and atone for his offenses. It is supposed he will be restored in a year or two.

A poor native, who was standing by while we read these "extracts" concerning governor Le, said, "Ah! in our country, it is a bad case—he that can give money, may exert himself meritoriously; he who has none, all his exertions are in vain." This seems verified in the present instance; for general Lew who acted under governor Le, for the same offenses as were alledged against his superior, is condemned, though upwards of seventy years of age, to transportation to, and hard labor at Ele, without any hope being held out that his sufferings will be considered an atonement. In China, it is the law that old men may pay a pecuniary fine as an "atonement," (the gazette uses this same word in the decision against governor Le,) but the sentence expressly forbids any being accepted in the case of general Lew. Indulging his troops in opium, and a precipitate ill-judged attack at five passes, in all of which he was repulsed with great slaughter, are the crimes alledged against him.

It is remarkable that during Le's trial, our present governor wrote up

to the emperor, that of late, his predecessor had written frequently to the king of Cochinchina about pirates, &c., which intercourse Le had not laid before his Majesty. This was brought against Le as an additional offense; inasmuch as all intercourse with foreign states is deemed of the highest importance at the imperial court.

ABDALLAH, *a captive.*—The 124th No. of the Peking gazette contains an article in reference to the descendants of "Khodsijan," the Mohammedan rebel against Keenlung, mentioned in page 52 of the Asiatic Journal for September 1832. When the two princes Boolatoo and Khodsijan were defeated and perished, many of their kindred, according to the barbarous usage of Asiatic conquerors, were put to death; this was in 1759. The gazette before us notices that there was an infant son, who could have no knowledge of, nor take any part, in his father's rebellion. His life was spared and he was given to be a slave to an officer of merit who was engaged in the war. His name was *Apotsohale* (Abdallah? "the slave or servant of God"). During the third year of the present reign, Abdallah having conducted himself in a quiet inoffensive manner, was, according to the law respecting Mohammedans, with all his family permitted to enter the white 'standard' of Mungkoo's, and to be employed in the service of government.

Only three years after this, the rebellion of Chang-kihur broke out at Cashgar, and Abdallah and his family, (for he was *related* to Chankihur,) were again implicated, though they were perfectly innocent of any connection with the rebel. He and his children were separated and sent, some to Yunnan province, some to Canton, to Kwangse, to Fuhkeen, &c.,—to be imprisoned *for ever*, in solitary cells. The female part of the family were sent to Keangnan, Hangchow, &c., to be slaves. In this state they remained the last six years. Abdallah and Pihpakih (a son we suppose) died in the mean time. Changkihur having perished, and these helpless prisoners and slaves having "behaved quietly," his Majesty in order to imitate the clemency of his grandfather, and exhibit his own "mercy beyond the law," has decreed that Abdallah's coffin be permitted to enter Peking for interment, and his family, male and female, be restored to the Mungkoo standard.

ANONYMOUS ACCUSATIONS.—A case of this kind has occurred in Peking, which has drawn forth a long memorial from one of the Yu-she. Somebody threw into a stable an anonymous impeachment of several officers in one of the supreme courts. The rule of proceeding in such cases, requires that the document shall be immediately destroyed by the finder. He who wrote, and he who attempts to act upon it are both liable to punishment In the present case the libel came to the knowledge of the emperor, and he wished the allegations, which were rather of a serious nature, to be examined into. His censor remonstrates and wishes the law to be adhered to, because of the evil effects that must arise from opening a door to malicious selfishness by a contrary procedure.

Postscript.—Early in the present month it was announced in Canton that the rebellion on the island of Formosa was at an end, and that the orders for more troops had been countermanded; but no account was given of the *manner* in which peace had been obtained.

Fuhkeen junks, which have recently arrived at Macao, bring reports that the insurgents, 200,000 strong, are in possession of *Lub-urh-mun*, and that the governor of Fuhkeen and other officers are at *Keih-tsoo-mun*, endeavoring to *subdue* the rebels by offers of money and of office; and this system (the same that was finally adopted at Leenchow,) has, it appears, been partially successful.

THE

CHINESE REPOSITORY.

VOL. I.—APRIL, 1833.—No. 12.

REVIEW.

The history of that great and renowned Monarchy of China, wherein all the particular provinces are accurately described; as also the disposition, manners, learning, laws, militia, government, and religion of the people; together with the traffic and commodities of that country; lately written in Italian by Father ALVAREZ SEMEDO, a Portuguese, after he had resided twenty-two years at the court and other famous cities of that kingdom. Now put into English by a person of quality, and illustrated with several maps and figures to satisfy the curious and advance the trade of Great Britain. London, 1655.

WE are much pleased with this book, because it presents us the observations and reasonings of an intelligent man, made at a time when the history of a great and remote empire began to excite attention in Europe. For in later years, when more dissensions had arisen among those who were best able to write this history, or when the various theories which learned men had formed respecting China and her policy, required any certain statement and coloring of facts to support them, such

coloring and such peculiar facts are often found in the histories. Our author gives us the results of his own observations on the various subjects embraced in his work, and with so minute and circumstantial description as exhibits the work of an eye-witness. Much of what he relates was gained by personal observation for his own purposes of intercourse with the people; much knowledge of the nobility and officers, from intimacy with Christian mandarins; and much information respecting the government, laws, punishments and prisons, from painful personal experience. As he himself remarks in his description of the courts, prisons, and punishments:—"but some will ask me how I came to be so expert in these points. Truly I must answer him in a word, that though this knowledge be not worth much, yet it cost me very dear." Et quorum pars magna fui.

Alvarez Semedo, procurator of Japan and China, after spending above twenty years in Peking and in the provincial cities, returned to Europe about 1734 to obtain recruits for the service of the society of Jesuits. While in Europe he published this volume, which attracted so much attention that it was "done into English" a few years after. Although some of his accounts which were then fresh, have become antiquated and obsolete in the course of two centuries, and though many points of which he treats have been subsequently illustrated more at large, still "great stores of information" remain uninjured. To the friends of China, everything concerning her past or present condition or future prospects, will possess peculiar interest. To nothing which affects her best welfare do we feel indifferent; for on this we concentrate our highest earthly hopes, and to this we wish to direct all our earthly labors.

The work is divided into two parts, in the first of which is a description of all the provinces; of the persons of the Chinese; of their literature; their arts;

their customs; their religion and government. The second part is a history of the operations of the Romish missionaries in China, their successes and their sufferings: after which follows the supplement to these present times, wherein is contained "the Chinesses most cruell warre with the Tartars, by whom they are now conquered."

The first extract which we make, presents the Chinese in the costume of his countrymen before the last Tartar conquest.

"They suffer the hair of their heads to grow as long as it will, both men and women. They are almost universally black-haired; hence cometh that name by which they are called among other nations,—the kingdom of the black-haired people. They have also black eyes, which are very small, with an elongated opening; little noses, which are neither large nor high, accounting such a deformity. They clip not their beard, letting it grow according to nature. They will be more troubled to lose one hair of their head 'than all the hair of their face." (Afterwards as the conquests of the Tartars advanced, changes were gradually but forcibly introduced.) "The Tartars having taken a city, proclaimed that they should kill none of the inhabitants 'if they would cut their hair, and use the Tartar's habit.' For the Tartars shave both the head and beard reserving only the mustaches, and on the hinder part of the head, they leave a tuft which being curiously platted, they let hang down behind in a cue. Their garments are long robes falling down to the feet, but their sleeves are not so wide and large as the Chinese use. The dress is the same for the men and the women."

This violent introduction of a new and barbarous fashion, was stoutly resisted by the patriotic and proud, and there was more than one example exhibited of a man "strangled by a hair." Rather than submit to the degradation of adopting these foreign customs, some high-minded Chinese lost their hair only with their head. But so universal and established is this *foreign* fashion in China at the present time, that it may be doubted whether the people would now revert to their old habit again, unless compelled by violence equal to that which once drove them to renounce it. In the

following extract concerning the dispositions of the Chinese, our author describes such a people as cannot exactly be found here at the present day; yet he certainly shows himself free from prejudice *against* them.

"They magnify very freely whatever is virtuous in the actions of their neighbors, courageously opposing that emulation which in almost all other nations suffereth none to be pleased with any but themselves. When they see anything which cometh from Europe, though there be in it little art or ingenuity, it is commended by them with singular applause—a modesty indeed worthy to be envied so much the more, because it is seen in a people that exceed many others in their abilities. They are inclined to virtue; I do not say they are exempt from the vices proper to all pagans, and indeed to all mortals; but they esteem those which make profession of virtue, and particularly of some virtues which are despised by other gentiles, as humility and chastity."

Doubtless our author intends here to speak of those established forms of friendly and ceremonious intercourse, which make humility and even servility fall from the tongue in set and measured phrase. For, that there is no general disposition among the Chinese to magnify the virtues of others, need not be told to them who know anything of the "celestial empire." The pride and self-importance of the Chinese has long been too proverbial even among their friends, to claim for them any real *humility*, or any of the other virtues which cluster around this great enemy of selfishness. Though Alvarez here shows himself the friend of China, yet in other parts of his book he also shows himself noways blind to their "defects." He says that the rich and established merchants are of good credit, very punctual and honorable in fulfilling their engagements; but acknowledges that their way of bargaining is fuller of craft and subtlety than is to be found anywhere else in the world. "The nature of the whole nation, as well of the sellers as the buyers, is much inclined to guile and deceit, which they put in execution with admirable subtlety."

Respecting the population of China, our author makes but one brief remark, directly; but throughout his work, the occasional exhibition of the numbers in any city, in any trade, in an army or in a defeat, imply a very great population.

"This kingdom is so exceedingly populous, that having lived there two and twenty years, I was in no less amazement at my coming away than in the beginning, at the multitude of the people. Certainly the truth exceedeth all hyperboles; not only in the cities, towns and public places, but also in the highways, there is as great a concourse as is usual in Europe at some great festival. And if we will refer ourselves to the general register-book, wherein only the common men are enrolled, leaving out women, children, eunuchs, professors of letters and arms, there are reckoned of them to be fifty-eight millions fifty-five thousand one hundred and four score."

Whether this enrollment can be fully depended on, which he does not assert, or whether it is only "founded on fact," yet the constant implication of great numbers which is involved in the whole history, would lead us to assign a much denser population during this period than is usually done; and the official reports of the government at the *present* time, would be very consistent with such an opinion.

In his description of the province of Shense, our author speaks of a product better known since him time.

"*Cha* (tea) is the leaf of a tree about the bigness of a myrtle, or in other provinces of the herb basil, or the small pomegranate. They dry it over the fire in iron sieves, where it hardens and sticketh together. There are many sorts of it, as well because the plant is various as also that the upper leaves do exceed the others in fineness. There is of it, from a crown a pound to four farthings according to the quality of it. It being thus dried and cast into warm water, giveth it a color, smell and taste, at first unpleasing, but custom makes it more acceptable. 'Tis much used in China and Giappone (Japan), for it serveth not only for ordinary drink instead of water, but also for entertainment to strangers when they visit them. Many virtues are related of this leaf: certain it is, that it is very wholesome, and that neither in China nor Japan, is

any one troubled with the stone, nor is the name of this disease known. It is also certain that it powerfully delivereth from the oppression of sleep whoever desireth to watch either for necessity or pleasure; for by suppressing the fumes, it easeth the head without any inconvenience; and finally it is a known and admirable help for students. For the rest, I have not so great assurance of it that I dare affirm it."

The admirable virtues of this "cha" have been better understood since that day. The price and the quality have risen with the demand. There is now tea of so excellent quality as to sell for *thirty-two* dollars a pound. But none of this reaches the foreigners. Among the articles of commerce with Canton at that time, tea is not enumerated, probably because it was but a trifling article of export. But since that day, this leaf has "discolored the water" among many nations of the globe.

In China, where so much of their morality, and policy, and religion even, is made to depend on the parental and filial relations, we should expect that *marriage* would be a matter of much ceremony and sacredness. It is so to a great degree, notwithstanding the authorized violations of the "more ancient and better custom," of having but one wife. Some of the customs attending this ceremony, we think, would hardly take among our "barbarous" western gentlemen and ladies, who pretend to have a heart of their own, and to claim the right of the disposal of it. "Fathers often contract marriages for their children while yet very young, and sometimes before their birth; and these contracts are binding on the children, although their fathers die before the time, or one of the parties meanwhile fall from his honor or estate, &c.,—excepting both parties voluntarily agree to break off the contract." Our author says;—

"In the kingdom of China, as doth plainly appear by their books and chronicles, formal marriages have been in use above 2400 years. Always from that time to this, there have been

among them two kinds of marriage, one a true one, for the whole life of the two parties; and then the woman is called a *wife*, and received with extraordinary ceremonies. The second is rather a concubinage permitted by their laws, in case they have no sons by the wife; but now it is grown so common that although some do forbear having them upon the account of virtue, yet it is very frequent with rich men, [and others also] although they have children, to take concubines. But the manner is very different from the true marriage; for although they contract in some sort with the father of the maiden, yet in truth she is bought and sold, and often by a person that hath no relation to her only that he bred her up for that purpose. For there are many in China, who bring up young maidens and teach them music, dancing and other perquisites of women's breeding, only to sell them for concubines, at a great price. Yet it is not accounted a matrimony, nor hath it the solemnity of marriage belonging to it, nor any obligation of perpetuity, but the man may put her away, and she may marry another, in case she be wholly withdrawn from the company of the first. The manner of treating them is also different. They eat apart by themselves in their own chambers, and are in subjection to the true wife, serving her in some things as her servants. The children which they bear do not do them reverence as to a mother, but they pay it to the true wife, whom also they call mother. Sometimes it happens that they take a concubine, and keep her only till she bring them a son; for if the lawful wife will not suffer her to stay, as soon as the child is born, they send her away or marry her to another, and the child which stayeth behind, never knoweth her who bore him. Widows may marry if they will, but women of quality seldom do it. A young maid will hardly marry a widower, which they call *patching up the house and the bed.*

"On the wedding day towards evening, the bridegroom sends the sedan, of which they have very curious ones made for this purpose only, richly adorned with silk and locked on the outside. The mother of the bride putteth her into the sedan and locketh the door: and sending the key to her son-in-law's mother, she herself departeth along with the company. When she is come to the bridegroom's house, the mother-in-law unlocketh the sedan, and taking out the bride delivereth her to the bridegroom. Then they both go together to the chapel of their idols, where are likewise kept the images or names of their ancestors. There they make the ordinary reverence of bowing themselves four times upon their knees: and presently they go forward into the inner hall where their parents are sitting, to whom they make the same reverences; then the bride retireth with her mother-in-law and otner women to the female apartment, where she hath a particular chamber for herself and her husband. Into this room no other man may ever enter; not the men-servants except while they are *little* boys, nor male kindred unless they be

the younger brethren of the husband, of very small age; no, not the husband's father. So that when the father would chastise the son for any fault, (which is common there for their fathers to do, although the son be married,) if he can get into his wife's chamber he is safe, for the father may not enter there, nor speak to his daughter-in-law unless on some set occasions. For they believe that the least overture which women give to the conversation of men, is a large gate opened to the danger of their honor. This which may be accounted a harsh strictness is turned into a pleasant sweetness by custom."

One cause of the remarkable uniformity and unchangeableness of the national character of the Chinese is seen, if we mistake not, in the *unalterable literature* of the country. The student of the present day is poring over not the same letters merely, but the same books, the same maxims and laws, the same precepts and history, in the very same expressions which the scholar of 2000 years ago studied. Here, phrases of ceremony and maxims of life are stereotyped, government is stereotyped, and thought itself is *stereotyped*, and passes down from age to age unchanged, An original thought in their antiquated literature, would be like a foreigner on their forbidden soil—a suspected object and interdicted by law. As we are the antipodes of the western world in location, so very much are we in fashion. The "march of thought" there so boasted, is forward; here it is backward, for the past is the field for literary laurels. "The spirit of the age" which there awakens men to better hopes and privileges, and turns the eye of the Christian forward to the long expected reign of his Savior, here draws up the heart within itself, and turns the eye away from a better and brighter prospect for China,—turns it back upon the dark aud dubious past. In the sphere of a Chinese's hopes, there is no sun of glory yet to rise to gild the dusky prospect; his sun has set, and the nation has walked in the twilight—if it be not better called night —these two thousand years.

"Of their sciences, we cannot speak so very clearly, because really their authors have not been so fortunate as Aristotle, Plato, and the like, who have handled them methodically; but the Chinese have written little or nothing of many of the sciences and liberal arts, and of the rest but superficially, except those which concern good government and policy. From the very beginning it hath been their chiefest aim to find out the best way of government. Confucius composed five books in order, which are at this day held as sacred; he made also many other books; and of his sayings, there have been written since many more books. His first book is called Yih King, and treats of his natural philosophy, of fate or judiciary prognostication, philosophizing by numbers, figures, and symbols, applying all to morality and good government. The second is called Shoo King, containing a chronicle of the ancient kings and their good government. The third, She King, is of ancient, metaphorical poetry, respecting the inclinations and customs of mankind. The fourth, Le King, treats of civil and religious rites. The fifth is called Chun-tsew, and treats of the history of their country.

"There are also four other books which where made by Confucius and his disciple Mencius. In these nine books is contained all the natural and moral philosophy which the whole kingdom studieth, and out of these is taken the point which is proposed to read or compose on, in their examinations for literary rank. Upon these books they have several commentaries and glosses, but there is one of them which they are commanded to to follow, and it hath almost the same authority as the text. These nine books are held in a manner sacred; in them, their glosses and commentaries, consisteth the great endeavor of their studies,—getting them by heart, attempting to understand the difficult places in them, and forming diverse senses upon them, by which to govern themselves in the practice of virtue, and to prescribe rules for the government of the kingdom according to the wise maxims which they there find. And because the examinations are very rigorous, and it is no easy thing to be ready in all these books, the order is, that the examination for the *first* degree be upon the last four books; that for the *second*, upon the same four and also upon one of the other five. For this reason none is obliged to be very perfect in more than one of those sciences which he doth profess, and upon that the point is to be given him."[r]

The permanency of the Chinese government in its great outlines, compared with the perished and forgotten governments of the world, is a very striking feature in the history of China. There must have existed either in the people or else in their

institutions, something to cause this striking difference. Many great nations have arisen since the patriarchal days of antiquity, attracted a large share of the world's attention, and have long passed away from the earth,—till the student of past history has thought that there was no living witness of those ages remaining, But lo! we have found in China a relic of the past, a living memorial of the days and of the government of the patriarchs. "God hath not left himself without witness" in this. The splendor and elevation of the court of Peking, compared with other oriental courts, may be attributed in part to the *literary* cast which the institutions of China give to the government. We do not characterize it as useful and practical learning to any great extent, but still it is mental cultivation. The fact that the public sentiment here has never sunk so low, as to call for those degrading public ceremonies and religious rites which shock humanity in some parts of India, may perhaps be traced to the same cause. We do not say that every cruel or disgusting rite is purged from the religious worship of China; but it is well known that the gross outrages of decency which are not uncommon in other pagan countries, are seldom practiced here. In the descriptions of Semedo, we recognise the *literary institutions* in their best state; but as they are still essentially the same in form, though not having equal life, they are worthy of our notice. We will give the substance of Semedo's account.

As there is no other path to office in China, but over "the hill of science," and no shorter one to respect and influence, the number of aspirants is very great. The degrees of literary rank are four; *sew-tsae*, 'talent flowering;' *keu-jin*, 'promoted men;' *tsin-sze*, 'introduced scholars;' and *han-lin*, 'ascended to the top of the trees.' The number of competitors, the interests involved, and the small number of successful candidates, altogether

make the public examination a scene of lively interest.—We will begin with the *first* degree. To obtain this, the candidates undergo three successive examinations. The first of these is in the *heën*, or the smallest district of a province; the chief magistrate of the district appoints the time and the theme for examination; and the assembled candidates are allowed one day for writing their essays. These when finished are inspected by the magistrate, who selects the best, and causes the name of the authors to be entered on a roll and pasted up on the walls of his office. This is called *having a name in the village;** and by this it is known who are allowed to pass to the second examination; which takes place in the *foo*, or next larger district, and is similar to the first, only more rigorous. The successful candidates in these two examinations, come for their third trial in the provincial city before the *heŏ-ching*, or 'literary chancellor' of the province. Those who are now successful receive their *first* degree. This entitles them to be candidates for the second degree, raises them above the common people, and delivers them from the bastinado of the inferior officers. This degree is conferred twice in three years; and also since the Mantchous ascended the throne of China, on the recurrence of every decade of years in the monarch's reign.

"The examination of the candidates for the second degree is held every three years in the chief city of each province, and upon the same day throughout the empire. It lasts about twenty-five or thirty days, though the candidates are under actual trial but three days, *viz.* the 9th, 12th and 15th of that [the 8th] month. The chief examiners are the greatest officers in the province, besides assistants, and above all the president who comes from court for the purpose. When the officers are

* The result of the examinations which took place four or five weeks since in the Nanhae and Pwanyu heën was published on the 10th inst. The number of candidates was above 2000 in each district; but only thirteen in Nanhae, and fourteen in Pwanyu were able to obtain "a name in the village."

assembled, the students, who in the large provinces exceed the number of 7000, make their appearance. At their entrance they are all searched, and if any book or paper be found about one, he is excluded from trial. Each candidate then retires to his room, or rather cell, in the public hall. This chamber is about four feet by three, with the height of a man. In it are two boards; the one made fast to sit upon, the other movable so as to serve either for an eating table or a writing-desk. On the first day of examination, each candidate enters this cell which is guarded by military so as neither to admit of ingress or egress. Seven themes proposed by the president are now exhibited to the student; four from the four last books of the philosopher, and three from any one of the *King* which the student pleases. Upon each topic be is to write briefly, elegantly, and sententiously, so as make seven compositions. These are then consigned to the proper officers who deliver them to notaries to copy in red letters, that the composer's hand may not be known to the examiner. The students are now at liberty; while the "faculty" on the two following days, review the papers with such rigor that the least error is sufficient to exclude the student from further examination, When that is done, a catalogue of those who have faults in their compositions is affixed to the outward wall, which serves for advice to return home, as they cannot go any further in this trial.

"The second time, they enter again on the 12th day of the month, and the process is the same as before, except that they give them but three topics, and these concerning doubtful matters of government, to see how they would advise the king. On the examination of these compositions, many are shut out from the third trial, which is on the fifteenth day. Here also three points are proposed, respecting the laws and customs of the realm. When these compositions are received, they shut up the hall for fifteen days, during which time they are sifted again, and a small number is consigned to the president for the last scrutiny, and for assigning to each successful candidate his rank. When this is done, a catalogue of the names is exposed to the numberless people who are waiting, some for a son or brother, and some for a father or friend. The students having received from the king's officer their ensigns, as the cap, gown, and boots, presently go to give thanks to the president, who receives them on foot and treats them as his equals. As soon as these men have received this degree, they become honored, and by some means which I know not, suddenly rich. After this they go no longer on foot, but either an horseback or in a sedan. The number of these licenciates made every third year, throughout all the provinces, is about 1500,—a small number in comparison with the candidates. In Canton where the examiner's hall is, the largest, having not above 7500 little chambers in it, the [illegible] day are about 50,000."

The *third degree* is "solemnly conferred" at the court, once in every three years. All in the empire who have received the second degree, and have not in the meantime taken any office, are admitted to this examination. Their traveling expenses to Peking are paid either wholly or in part by the emperor. The procedure is the same as in the previous trials, except that the examiners are of higher rank. After this degree has been conferred, the "new doctors" are introduced to the emperor, and do him reverence; and the three highest receive rewards from his majesty's own hand.—The *fourth* and highest degree is also conferred once in three years; the examination for it takes place in the royal palace at Peking, in the presence of the emperor, and the candidates are those who have received the three other degrees.

The policy, the morality and the religion of China may be "summarily comperehended" in obedience to parents and to government. *Subjection* is the grand and universally acknowledged test of orthodoxy here. It may perhaps be designated as the popular and practical belief of China, that there *is no authority binding on man, which is superior to the emperor's.* All public laws and customs, all religious faith and ceremonies, all social duties and private life, all the words and works of men, are within his rightful sway, and indisputably subject to his will. Their parental and political education powerfully tends to the formation of such a public sentiment.

"The mandarin has power to inflict the *bastinade*, not only in the towns and cities of his own jurisdiction, but in any place whatever, though it be not properly under his authority. And with such facility do they bestow these blows, that men make no great account of them, though they are always paid them in ready coin; all do give them, all receive them, and all have felt them; neither doth it seem strange to any one, neither doth any hold himself aggrieved by them. In the same manner do masters chastise their servants, except that for the most

part they do not *take down their breeches*. The like do schoolmasters use with scholars of whatever quality they may be, beating them with their breeches on. The same also do they use to little children. Often they die of the bastinadoes which they receive, especially if they have a mind to dispatch the delinquent; for it is impossible that a man should live after receiving seventy or eighty blows, if they are laid on him before one of the great tribunals. Any other punishments are over and besides this, which is never wanting; there being no condemnation in China, (unless pecuniary,) without this previous disposition; so that it is unnecessary to mention it in their condemnation, this being always understood to be their first dish. The cudgels used in this punishment are about five feet long, a hand's breadth in circumference at bottom, and tapering towards the top, so that they may be more conveniently used by both hands. They are made of bamboo, which is knotty and hollow, but different from cane in this, that it is a massive, strong, heavy, hard wood. As soon as the breeches of the culprit are pulled down, one of the attendants lays five blows upon his naked flesh; then comes another and lays on five more, so that it is always done by a fresh hand, till he has received the number assigned him."

In much of his detail of these punishments and of the courts, father Semedo spoke that which he knew and testified what he had felt. During the early part of the severe persecution against the Jesuits, which began in 1615, and did not wholly cease for many years, he was at Nanking, where it was most violent. Fernandez and Semedo were put together in the worst place of all the prison, where they lay three months with manacles on their arms. Their food was a little rice ill boiled, and by way of extraordinary favor they were allowed also half a duck's egg apiece. Semedo lay there sick nine months together, by which sickness however, he was *once* freed from the bastinado. "Father Vagnone with others was brought again before the officer, Shin, who examined them very closely, and said to the father; "what kind of a law is that of yours, which holdeth forth for a God, a man who was executed for a malefactor?" From this the father took occasion, with a great heal of spirit, to open the mystery of the incar- him. The tyrant would not endure that

liberty of speech, but to take off his promptness, commanded that twenty stripes should be given him. As his former wounds were not quite healed, he endured incredible pain in having them opened with new blows, which were laid on so severely that the blood spurted as far as where Shin sat."

Whatever opinions are entertained respecting the correctness of the creed, or the purity of the motives of these devoted missionaries, we believe it impossible to read the narrative of their high and inflexible purpose—amidst lingering, vexatious, and cruel sufferings—without admiration. We may deeply regret their mistake of making our Savior's kingdom to be "of this world:" still their self-devotion to their high object will command the respect of those who love firmness and vigor of character. They were many of them extraordinary men, their purpose was vast, their difficulties many, and their exertions great. Would that those who boast a purer faith, had only equal ardor to give its consolations to a wretched world! O, that they who better understand our Savior's kingdom, and profess to love it as their life, would more fully show that love to their fellow men also, by giving to all that unspeakable gift which belongs equally to all.—We cannot perhaps close this review better than by commending to the attention of our fellow Christians, and especially of Christian students, Semedo's description of the spirit which moved the Jesuits in Europe two hundred years ago; we commend it to them for its exhibition of prompt self-denial, rather than for the *mode* in which that self-denial was exhibited.

"After my return to Europe (about 1635), when my intention of seeking laborers for this vineyard was once divulged, presently there were so many candidates that there is scarce a province of our society, from which I have not received many letters from several fathers, not only offering themselves, but earnestly requesting me to accept them as soldiers in this enterprise. As if the trouble and pains of these long and dangerous voyages, and the persecutions so certainly to be under-

gone in this exercise, were to this undertaking, as prickles to roses; whereof St. Ambrose saith, they are *amatoria quædam illectamenta*. In Portugal, from the two colleges of Coimbra and Ebora alone, I had a list of ninety persons so desirous to labor in this mission, that many of them have sent me very long letters concerning their holy pretention, all written and signed with *their own blood*, witnessing in this manner that they had a holy courage that could despise the threats of martyrdom; offering cheerfully to the Lord that little blood, as a testimony of the great desire they had to shed it all for his sake."

MISCELLANIES.

Climate of Canton and Macao.—Foreigners in their present situation in China enjoy a very limited range for making observations on the climate of this country. But there seems to be little reason to doubt, what the Chinese generally affirm, that the climate of *China Proper* is, with few exceptions, agreeable and salubrious. Pestilences do not frequently visit the land; and the inhabitants sometimes attain to a very great age. One individual is mentioned in the Ta Tsing Hwuy-teën who died, during the reign of the present dynasty, at the age of 142 years.—The Chinese pay great respect to aged men; and their government honor with titles and with bounties the few who have the good fortune to outlive the great majority of their fellow-mortals. Those who reach the age of 100 years receive a sum of money equal to about forty-five dollars, to be expended in building an honorary "gateway," which is embellished with an inscription dictated by the emperor; those who attain to 110 years receive about twice forty-five dollars; those who reach the age of 120, receive thrice that sum; &c.

The climate of the middle provinces is said to be delightful. 'That of Peking is salubrious, and agrees even with strangers. Epidemic disorders are very rare, and the ravages of the plague entirely unknown. The water is frozen every year from the middle of December until March; but sometimes for a shorter period. In the spring there are violent storms and whirlwinds. The heat is very great in summer, especially in June and July; it is usually, however, accompanied with abundant rains. The autumn is the most pleasant part of the year,—particularly September, October, and November. The air is then mild, the sky serene, and the weather calm.'*

* See Travels of the Russian mission to China, by Timkowski.

The province of Canton is regarded by the Chinese as one of the most unhealthy portions of their country; and such it probably is. Yet still it is a healthy climate, and may be considered superior to that of most other places which are situated in the same degree of latitude. To enable our friends abroad to form an opinion of the climate of Canton and Macao, we will subjoin a brief series of remarks and meteorological averages which appear in The Anglo-chinese Kalendar for the current year. The latitude of Canton is 23 degrees 7 minutes north; and that of Macao is 22 degrees, 11 minutes, 30 seconds north.

The data on which the following remarks concerning the weather are founded, were taken from the meteorological diary of the Canton Register.

"*January.*—The weather, during the month of January, is dry, cold, and bracing, differing but little, if at all, from the two preceding months, November and December. The wind blows generally from the north, occasionally inclining to NE. or NW. Any change to the south, causes considerable variation in the temperature of the atmosphere.

"*February.*—During this month the thermometer continues low; but the dry, bracing cold of the three preceding months is changed for a damp and chilly atmosphere. The number of fine days is much diminished, and cloudy or foggy days are of more frequent recurrence in February and March than in any other months. At Macao, the fog is often so dense as to render objects invisible at a very few yards' distance.

"*March.*—The weather in the month of March is also damp and foggy, but the temperature of the atmosphere becomes considerably warmer. To preserve things from damp, it is requisite to continue the use of fires and closed rooms; which the heat of the atmosphere renders very unpleasant. From this month, the thermometer increases in height, until July and August, when the heat is at its maximum.

"*April.*—The thick fogs which begin to disappear towards the close of March are, in April, seldom if ever seen. The atmosphere however, continues damp, and rainy days are not unfrequent. At the same time the thermometer gradually rises; and the nearer approach of the sun renders its heat more perceptible. In this and the following summer months, southeasterly winds generally prevail.

"*May.*—In this month, summer is fully set in and the heat particularly in Canton, is often oppressive;—the more so from the closeness of the atmosphere, the winds being usually light and variable. This is the most rainy month in the year, averaging fifteen days and a half of heavy rain; cloudy days, without rain are, however, of unfrequent occurrence; and one half of the month averages fine sunny weather.

"*June.*—June is also a very wet month, though on an average, the number of rainy days is less than in the other summer months. The thermometer in this month rises several degrees higher than in May, and falls but little at night. It is this latter circumstance chiefly, which occasions the exhaustion often felt in this country from the heat of summer.

"*July.*—This month is the hottest in the year, the thermometer averaging 88° in the shade, at noon, both at Canton and Macao. It is likewise subject to frequent heavy showers of rain; and, as is also the month of August, to storms of thunder and lightning. The winds blow almost unintermittingly from south-east or south.

"*August.*—In this month the heat is generally as oppressive as in July, and often more so, although the thermometer usually stands lower. Towards the close of the month, the summer begins to break up, the wind occasionally veering from SE. to N. and NW. Typhons seldom occur earlier than this month or later than the end of September.

"*September.*—In this month, the monsoon is entirely broken up, and northerly winds begin to blow, but with little alleviation of heat. This is the period most exposed to the description of hurricanes called *typhons*, the range of which extends southwards, over about one half of the Chinese sea, but not far northward. They are most severe in the gulf of Tonquin.

"*October.*—Northerly winds prevail throughout the month of October, occasionally veering to NE. or NW.; but the temperature of the atmosphere is neither so cold nor dry as in the following months. Neither does the northerly wind blow so constantly, a few days of southerly wind frequently intervening. The winter usually sets in with three or four days of light, drizzling rain.

"*November.*—This month and the following are the most pleasant in the year,—at least to the feelings of persons from more northern climes. Though the thermometer is not often below 40, and seldom so low as 30, the cold of the Chinese winter is often very severe. Ice sometimes forms about one eighth of an inch thick; but this is usually in December or January.

"*December.*—The months of December and January are remarkably free from rain; the average fall in each month being under one inch, and the average number of rainy days being only three and a half. On the whole, the climate of Canton, but more especially of Macao, may be considered very superior to that of most other places situated between the tropics."

TABLES OF METEOROLOGICAL AVERAGES.

Tables of observations on the thermometer and barometer for the year 1831. The averages at Canton are taken from the Canton Register: the averages at Macao are taken from a private diary kept by Mr. Bletterman.

	Table I. Thermom. at Canton.				Table II. Thermom. at Macao.				Table III. Barometer at Canton.			Table IV. Barometer at Macao.		
	av. noon	av. night	highest.	lowest.	av. 7 A. M.	av. 2 P. M.	highest.	lowest.	Mean height.	Highest.	Lowest.	Mean height.	Highest.	Lowest.
January,	64	50	75	29	62	65	72	53	30.22	30.50	30.00	30.26	30.50	30.05
February,	57	49	78	38	59	59	71	49	30.13	30.50	29.60	30.13	30.40	29.97
March,	72	60	82	44	66	69	77	55	30.17	30.50	29.95	30.20	30.48	30.05
April,	77	68	86	55	73	75	83	66	30.03	30.25	29.85	30.08	30.27	29.93
May,	78	72	88	64	77	78	85	71	29.92	30.10	29.80	29.95	30.06	29.85
June,	85	79	90	74	82	84	89	74	29.88	30.00	29.75	29.92	30.00	29.85
July	88	81	94	79	84	88	92	81	29.83	30.00	29.60	29.87	30.01	29.60
August,	85	78	90	75	82	85	90	79	29.85	30.00	29.55	29.88	30 02	29.56
Sept.,	83	76	88	70	81	84	88	76	29.91	30.10	29.70	29.91	30.05	29.35
October,	77	69	85	57	75	78	86	61	30.01	30.20	29.50	30.03	30.19	29.45
Nov.,	67	57	80	40	65	68	80	57	30.16	30.55	29.95	30.14	30.36	29.95
Dec.,	62	52	70	45	62	65	70	57	30.23	30.35	30.15	30.23	30.31	30.15

The average of rain is the mean of its fall at Macao during 16 years, from an account furnished by Mr. Beale. The number of rainy days, and continuance of winds, are the mean of four years, at Canton, taken from the diary of the Canton Register.

	Table V. Hygrom. at Macao.			Table VI. Rain at Canton.		Table VII. Continuance of winds at Canton; —the mean of four years.							
	Average.	Highest.	Lowest.	Mean qu. in inches.	Mean no. ra. days.	days. N.	days. NE.	days. E.	days. SE.	days. S.	days. SW.	days. W.	days. NW.
Jan.,	76	95	46	0.6¾	3¼	11	2	2¼	4	4	0¼	0	7
Feb.,	82	96	70	1.7	7	11	1½	2½	5½	1½	0¼	0	6¼
March,	78	97	30	2.1½	6	8¾	1¾	3¾	10¾	2¾	0	0¼	3
April,	81	95	50	5.6¾	10	5¼	1	4	14¾	1	0¼	0	3½
May,	81	95	57	11.8½	15½	4¾	2¼	3¾	16½	1¼	0	0¼	2¾
June,	80	95	70	11.1	9	1¾	0¾	2	21¼	3	0¾	0	0¾
July,	83	97	70	7.7½	10	1¼	1	1¾	21	3	1¾	0¼	1
Aug.,	84	97	70	9.9	12½	3	2	3	18	1¼	0¼	0¾	3
Sept,	84	95	50	10 9¼	10	10¾	4	3¼	8¾	0	0	0	2¾
Oct.,	75	95	20	5.5	5	12	3¼	3¼	5	1¾	0¼	0¼	5¾
Nov..	61	95	20	2.4½	3	23	0¼	0¾	1¼	1¼	0	0	3
Dec.,	71	90	30	0.9¾	3¼	18¼	2¾	1¼	2	2¾	0	0¼	3¾

Abbreviation.—In table VI. "*qu.*" is used for '*quantity*'—in inches; and the two syllables "*ne ra.*" are used for '*number of rainy*'—days.

GAZETTE.—The most probable etymology of this name, as is well known, is *gazette*, the name of a samll coin, which was formerly current in Venice, and which was the ordinary price of the first newspaper published in that city.

The Chinese have something similar, but imperfect of its kind. It is a slip of paper which is published when any extraordinary circumstance occurs which the printer thinks will excite interest. It is sold for the small copper coin, called a "cash," eight hundred or a thousand of which are given in exchange for a dollar. These trivial *millia*, are called *Sin-wan che*, "newly-heard paper,"—which is exactly our term news-paper. But they are yet so unlike the newspaper in Europe that they do not deserve the name. The following is the whole of one of these *cash* papers which was published a few days ago.

"At Tungkeä chow, in Foochow heën, belonging to Kweilin foo, there lives a man whose surname is Wang, and his name Tsohang. Through life he has been addicted to poetry and books. This year on the third day of the first moon, he was going along the street, and met a mandarin; but he had not knowledge enough to stand back and make way. The mandarin lictors seized him, and took him to the public officer, alleging that he had stopped the road. He was forthwith examined in open court, and interrogated by the magistrate as to what had been his occupation through life. He replied;—'During the day, I went to the hills to cut wood; and at night I read books.' The magistrate said to him;—'Write out something that you remember perfectly, and let me see it;'—at the same time throwing a pencil to him. Tsohang took the pencil and wrote:—

E keä tso go, urh laou tsin;
Wang shan tsae tseaou, too jih shin;
Chang keu shun shan, woo jin kin,
Puh che wang fă, leuh yen sin.

At my poor home there sit and sleep two aged parents;
For a livelihood I frequented the hills to cut and gather wood;
Being constantly in the woods far away from the haunts of men,
I was ignorant of the rigorous requirements of the royal law.

On seeing this composition the magistrate praised him and said;—

Seih yew foo sin, kwa keŏ jin;
Jih wang shan tseaou, yay seih wan;
She keën hew ke, neën shaou tsze,
Tang kaou peih chen, pang shang jin.

In ancient times the wood-cutter hung his book to the buffalo's horns;
In the day time he worked among hills, and at night studied letters;
Cease, O ye worldlings, to insult poor young men;
... will come when their names will stand high in the literary ...

The story contained in this paper is probably a fiction; but the mode of proof adopted by the magistrate was suitable and convincing. We remember to have read of a similar one adopted, if we mistake not, in Ireland. A soldier in some of their troublesome times was noticed by some of the too busy alarmists, to retire every evening to a solitary field, and remain there for some time. His enemies accused him of plotting dangerous things; and the soldier was examined by his commanding officer about his object in going to that field at night. His answer was that he went thither to pray to his God in secret. It struck the officer immediately that if it were true, the man who could pray in the dark and was in the habit of prayer, would be able to pray without a book; and he forthwith desired the accused person to let him hear one of his prayers. The pious soldier readily complied, and kneeling down presented to the throne of the Eternal, a prayer so devout and appropriate, that he was immediately released from all suspicion and restored to the confidence of his superiors.

CHINESE FRAGMENT—*a ballad: scene, Honan; period* A. D. 250, *during the civil wars.*

Exceedingly cold and distressed, *San-neäng* approached the village well, weeping as she went to draw water from the crystal spring. Her bare feet which trod the snow, were pinched with cold; and on her shoulder she carried a broken pitcher. See the birds loath to quit their nests, or sheltered, remain among the mountain trees. And on the adjoining river, the aged angler has desisted from his occupation. In the adjoining forest there was a deep silence, except of the wind whirling round the sleet. And the thick fog joined heaven to earth. For several days the north wind had penetrated the weak frame of San-neäng, as she went backwards and forwards, proceeding with difficulty to draw water. At a distance, the abodes of gay and luxurious worldlings were to be seen; whilst near her were lumps of cold ice on the hills and the streams. At times the snow flakes filled the air like the clippings of the stork's white wings, or fell on the ground like myriads of butterflies alighting on the mud.

She exclaimed;—"To-day my life is a burden to me, because of my distress. I shall perish with cold in the midst of the snow. O heaven! tell me who will pity me! My husband has gone far from me, in search of the honors of war. He promised soon to return; but my eyes are consumed by looking with anxious expectation. My infant son too,—for whom, unassisted, I bit the natal cord,—he is far away. Nor sound nor letters have I heard or received from either. My husband returns not! My son I see not! Oh! painful destiny! All my hopes are disappointed. Tell me how to recover my husband—how to effect the return of my son."

Making this lamentation, she approached the well to draw water: when unexpectedly a young officer and his attendants passed by the lonely village, on a shooting excursion, urging their ways through the hills and woods in pursuit of a white *too*. This trifling circumstance was so ordained by imperial heaven. The officer urged on his horse to pick up an arrow which he had just shot, and which fell near the railing around the well. On seeing there a female, with big pearly tears falling down her cheeks, with disheveled hair and naked feet, drawing water from the crystal fountain, he approached and addressed her;—"May I ask why you, good woman, are weeping so profusely; and why amidst the snow-storm, you are here drawing water? I suppose you are some slave, or one betrothed to be a concubine. Has the marriage yet taken place? Tell me the truth."

On hearing this, she desisted from her tears, and said;—"The name of your slave (meaning herself) is Le.* I am suffering the bitterest ill-usage. My father's native place was Sha-taou. During the lifetime of my parents they formed for me a happy connection. I was married to an excellent man Lew Che-yuen. Our home, however, at the melon-gardens, was broken up. He grasped his sword, joined the army, and devoted himself to war. I know not if the valiant hero has yet obtained a dukedom. Here I am wearied with waiting, and my eldest brother's wife ill-uses me, with a design of forcing me to marry again. She bids me put off the shoes from my little feet, clothe myself in coarse garments, and come hither to draw water from morning till night. And when night comes, I am required sleepless, to grind corn with the hand-mill. Thrice every day I get a scolding and a beating. It seems to be thought that my heart is as hard as iron or stones. I was compelled to trust my infant son,—but three days from his birth,—to Tow-yuen, who took him to Funchow, in search of his father; hoping he would soon provide a whip to drive home his horse; but sixteen years have elapsed, and I have not heard the least report of either husband or son. Mother and son were separated never more to see each other! Alas, hundreds of hills and wilds, and clouds and fogs lie between us; and in my distress, although I should write a letter I have none to carry it."

The young officer having heard this recital, seemed stupified with astonishment, and said:—"Your brother's wife is an unfeeling person. Her behavior is excessively wrong. But since

* Beside their *sing*, or 'surname,' the Chinese usually have several other names; (1.) *joo ming*, the 'breast name,'—which is given to children in infancy; (2.) *shoo ming*, 'book name'—the name given to a boy when he first goes to school; (3.) *kwan ming;* 'official name'—which is given into government by literary graduates, and other persons who have business with the government; (4.) *teze*, a name or character which is taken at the time of marriage; and (5.) *haou*, a name or title which is taken by men at the age of fifty.

you know how to write, if you will write a letter now I will take it for you to Funchow, and inquire for your husband and son, and dare say I shall find them out. In thrice ten days at the longest, or perhaps in half a month, I warrant you, you will hear of their return; and you shall neither bear the ill-treatment of your sister; nor support your sorrowful head with your hand, whilst grinding at the mill; nor come to draw water at this well; nor longer endure cold and grief." So saying, he ordered his people to supply her with the four precious implements of writing.* She made a bow, profound as the sea; and for a moment ceased to weep. Having taken up the pencil, her tears again flowed; and she wrote;—"Oh my husband, our separation was easily effected; but how difficult has it been to bring us again together. Since we parted at the melon-gardens, thousands of clouds and myriads of hills have intervened. Husband, you have staid at Funchow seeking worldly honors; I alas, have been here, by the side of this well, shedding rivers of tears. Hasten in three days to return with your son—if you delay I shall have entered the barred gates of hades, and be among the shades! For every word I write, a thousand tears flow. Husband! let not an answer be a matter of indifference." Having finished the letter, she closed it carefully, and sprinkled the envelope with her tears.

The young officer took the letter, and secretly wiped away the tear which had stolen upon the side of his cheek. He then said; "Draw your water and go home. I pity you being so thinly clad in the midst of this intense cold. Ere long you will meet with your kindred again. Trust to me, and cease from your sorrow."

So saying, he whipped his horse and went off at a gallop: but often looked back ere he was out of sight. The woman bowed to the officer; drew the water; and returned so light of foot as scarcely to touch the snow; saying to herself—"May he soon find out those I seek—may my anxious gazing on the azure sky in earnest expecation, soon be terminated. Oh my husband and son! How do I sigh for you! When shall I be rescued from my distress! When I shall see my husband and son—then my countenance will expand!"

That young officer was her son. Her husband Lew Che-yuen became the king of Tsin, and raised the afflicted snow-smitten water-carrier, San-neäng, to be the partner of his throne. He became the Hwangte, the great emperor of the How-Han dynasty, and received many good lessons from the empress, who had learned wisdom in the school of affliction.

* These 'four precious implements' are *paper*, *pencil*, *ink*, and *a stone* on which to rub the ink; these the Chinese call *woo-keä paou*, 'invaluable gems.'

COMMUNION OF SAINTS.*—"I believe in the holy catholic church; the communion of saints," &c. These, Sir, are phrases used every Sunday by a large number of Christians throughout the world, and often I apprehend without well understanding their import. Permit me to occupy a small space in your Repository to quote a few sentences from Abp. Secker on the subject. He says, "the word *catholic* applied to the church, is nowhere used in the Scriptures, but frequently in the early Christian writers; and it means *universal*, extending to all mankind. The Jewish church was not universal, but particular, for it consisted only of one nation; the Christian church consists of 'every kindred, tongue and people.' Rev. v, 9. The catholic church then is the universal church, spread throughout the world; and the catholic faith, is the universal faith; that 'form of doctrine,' which the apostles delivered. Rom. vi, 19. What this faith was we may learn from their writings, contained in the New Testament, and *we can learn it with certainty nowhere else*. Every church, or society of Christians, that preserves this catholic or universal faith, is a part of the catholic or universal church; and because the parts are of the same nature with the whole, it hath been usual to call every church singly, which is so qualified, a catholic church. And in this sense, *churches that differ widely in several notions and customs may, notwithstanding, each of them be truly catholic churches.*"

These, Sir, are the words of the good Archbishop. He afterwards blames the church of Rome for claiming to be the *whole catholic church*: and adds, "the church of England pretends not indeed absurdly to be the whole catholic church; but is undoubtedly a sound and excellent member of it." Now Sir, permit me to say that I much approve of Secker's declaration, which is put in italics—that a difference in several notions and customs does not prevent particular churches from being truly catholic ones. That is, that *uniformity* of sentiment and discipline *is not necessary to the communion of Saints.*

Saint, it is very well known, is a Scripture term, denoting *holy*, and is in the New Testament applied to Christians generally, who ought to be holy. The abuse of the term has brought it into disrepute. By *communion*, is meant kind intercourse in duties and privileges; the fellowship of those who have an identity of interests,—similar hopes and fears, and joys and sorrows. Now there *is* such a *communion* among many pious Christians of various nations and different churches. But although it exists, it is by no means carried to the extent that it should be. There is still a great tendency to consider *uniformity* of sentiment and discipline as essential to it; and it is not uncommon to see Christians, who will not join in any act of social worship with others, because they do not belong to the

* From a correspondent,—and addressed to the Editor.

church in which the others happen to have been educated. They will have no inter-communion. There can indeed be no communion, St. Paul says, between *light* and *darkness*—between the friends and the foes of the Savior. But, surely, there may be a communion between different *shades of light*. We know that in nature, they unite and form the brightest color; and why should not the friends of Jesus—different churches, their different ministers, and all Christian people—unite in spirit and affection and external communion, although their attire, their forms of public worship, or domestic prayer, may be different? "Can charity itself wish for a more beautiful spectacle than that of the numerous bodies of Christians holding the most unfettered inter-communion,—and encouraging each other in every great and holy enterprise?" The attempt for so many centuries, to induce *uniformity of sentiment*, has completely *failed*, and instead of promoting "the communion of saints," has almost entirely destroyed it, so that many, who solemnly say they *believe* it, have a difficulty in affixing to the phrase any intelligible meaning. I am your's faithfully,

S. S.

Christian missions.—Hostility to Christian missions assumes at different periods a great variety of forms. We remember the time when the objection was derived from the alleged virtues of the heathen—both civilized and savage, both in India and the islands of the Pacific ocean. Now we hear from various quarters objections derived from the incurable vices of the heathen. In the first instance, they were represented as too good to require the gospel salvation; now they are too bad even to be mended. Matth. xi. 16—19. Those who do profess Christianity are all hypocrites; and the missionaries who hope better things of them are all deceivers—"a bad set." There are persons too who declare that they will never believe the possibility of Chinese being sincere in their profession of Christianity; they must be bribed to profess and be baptized. The inference insinuated from these different premises is, that Christian missions are either unnecessary or useless; that those who undertake them or support them, are either weak or wicked, or both the one and the other. And by fair consequence that idolatry, or atheism, irreligion and vice, must be left to an undisturbed empire over the earth!

The professed Christians who make the objections above noticed, are reduced to this dilemma; either that they themselves, notwithstanding their profession, do not really value Christianity; or if they are sincere, they value, according to their own method of reasoning, that which is worth nothing.

That there exists in many instances an insincere profession of Christianity among new converts may be very true, or it may not—for what human eye can penetrate the secrets of man's heart? But is not the same the case in those nations

where Christianity has long been known? It would be as fair to impeach all the ministers of religion in Christian lands, as it is to impeach all missionaries; for hypocrisy and vice exist in no small degree in Christian nations. But the objectors do not wish to say that all the ministers of religion are either bad or useless; and therefore their objections to the missionaries, if they prove anything prove too much.

Of the missionaries sent forth by the church of Rome, we have no personal knowledge; we cannot undertake their defence; nor do we believe all that is said against them. That they bestow charity on the poor Christians in pagan lands we believe to be true; and that deceivers among the heathen may abuse it, is very likely: but lest charity be abused, shall Christians cease to be charitable? We know that the primitive Christians were charitable both to friends and to foes. At Jerusalem, the believers in Christ, for a time had all things in common; and St. Paul took contributions at Ephesus and in Macedonia, and elsewhere, for the "poor saints at Jerusalem."

That Protestant missionaries give bribes to induce a profession of Christianity we utterly deny; and that they knowingly encourage hypocrites is altogether incredible. Instead of being able to bribe, thay are generally too poor to bestow any pecuniary charity, and too much despised to induce any hypocrite to wish to be numbered with them. Where Christianity is rejected and persecuted by the government, and hated by the common people, as it is in China, what can induce a native to make a hypocritical profession of it? On the contrary, we know some persons who are convinced of its truth, but are prevented by fear of man from avowing their belief. Moreover, the absurd revenue laws of the government; the opposing commercial arrangements of foreigners; and the shipments made by many Christians on the Lord's day, present difficulties to truth and piety, which embarrass the minds of some natives and hinder their profession of Christianity:—they would rather not profess Christianity, than profess it and then violate its precepts.

There is in England a Chinese who has a wife and children in Canton; but who either by his own lies, or the connivance of those who took him thither, has so imposed on a clergyman as to be married to an English woman. We have lately heard from a native Christian, that a Chinese having lived several years in the straits of Malacca, married there; and that now on his return to China, he is ordered by his mother to marry a person to whom he was espoused in childhood. This man applied to be baptized; but he was told that unless he relinquished the intention of marrying another during the life-time of his present wife, he could not be received into the Christian church. He pleaded that the intended marriage voluntary act—it was in obedience to his mother, to release the espoused wife from her

engagement, as he is both sickly and poor, and unable to work; but the tyrant custom forbad him to do so; and he went away, says the native writer, "sorrowful and silent."

Tombs of Ancestors.—'In 1700, the emperor Kanghe declared in an edict, which was communicated to the pope, that *teën means the true God*, and that *the customs of China are political*.'*

Pope Alexander VII, overpersuaded by the jesuit Martin Martinez, concurred in this opinion of the emperor. But since we do not believe in the infallibility of either emperors or popes, we dissent most respectfully from their decision. On the first topic, concerning the meaning of the word *teën* or *tien*—the import of which is much the same as the English word *heaven*,—we do not design to enter at present; but will proceed to give a brief account of the *rites performed at the tombs of ancestors*, parents, and friends, which will enable the reader to judge for himself, whether the said rites are rational and innocent, or superstitious and idolatrous.—We take the following account from a native composition.

That this custom did not exist anterior to the age of Confucius, is inferred from the words of Mencius; for he affirms, that in the preceding ages, men did not even inter their deceased kindred, but threw their dead bodies into ditches by the roadside. Since they had no tombs, the writer of the paper before us very fairly infers, that there were no rites performed at the tombs. Confucius directed *tumuli* to be raised in order to mark the place of interment; this is the first intimation given of tombs among the Chinese. But in raising these, there was probably no other intention than to prevent the places of interment from being obliterated and forgotten. It is well known also that in that early age, some sons chose to remain for years in temporary sheds near the grave of a parent to mourn over it, and to "sorrow as those without hope." But we proceed to exhibit the *present* state of these ceremonies as being all that is of practical utility in deciding the question at issue.

The Chinese visit the tombs twice a year, in spring and in autumn. The first time is called *tsing ming*, "clear bright," referring to the fine weather which is then expected: the second is called *tsew tse*, "the autumnal sacrifice." The rites performed during the *tsing-ming* season are the most generally attended to by the Chinese. Their governors teach that the prosperity of individuals and families depends greatly on the circumstances of a parent's grave;—as its position, its being dry or damp, its being in good external repair, &c. Therefore to "sweep" and repair them, to mark their limits and

* See preceding page 438.

see that they are not encroached upon by others, are objects of the visits to the tombs. When there are large clans which have descended from the same ancestors, living in the same neighborhood, they repair in great numbers to the performance of the sacrificial rites. Rich and poor all assemble. Even beggars repair to the tombs, to kneel down and worship. This usage is known by the phrases *saou fun-moo*, 'sweeping the tombs,' and *pae shan*, 'worshiping the tumuli.' To omit these observances is considered a great offence against moral propriety, and a breach of filial duty. The common belief is, that good fortune, domestic prosperity, honors and riches, all depend on an impulse given at the tombs of ancestors. Hence the practice is universal; and when the men are absent from their families, the women go to perform the rites.

On some of these occasions—even where there are two or three thousand members of a clan, some possessing great wealth, and others holding high rank in the state,—all, old and young, rich and poor, are summoned to meet at the *tsoo-tsung tsze-tang*, 'the ancestral hall.' Pigs are slaughtered; sheep are slain; and all sorts of offerings and sacrifices are provided in abundance. The processions from the hall to the tombs, on these occasions, are formed in the grandest style which the official rank, of the principal persons will admit,—with banners, tablets, gongs, &c., &c., &c. All present, old men and boys, are dressed in the best robes which they can procure; and thus escorting the victims for sacrifice and the wine for libations, they proceed to the tombs of their ancestors, and arrange the whole in order, preparatory to the grand ceremony.—There is a *choo tse*, 'lord of the sacrifice,' appointed to officiate as priest. There is a master of ceremonies, to give the word of command. There are two stewards to aid in the performance of the rites. There is also a reader to recite the prayer; and a band of musicians, drummers, gong-beaters, &c.

After all things are in readiness, the whole party stand still till the "master" gives the word. He first cries with a loud voice; "Let the official persons take their places:" this is immediately done, and the ceremonies proceed.

Master. "Strike up the softer music." Here the smaller instruments begin to play.

Master. "Kneel." The priest then kneels in a central place fronting the grave, and behind him, arranged in order, the aged and the honorable, the children and grand-children all kneel down.

Master. "Present the incense." Here the stewards take three sticks of incense, and present them to the priest. He rises, makes a bow towards the grave, and then plants one of the sticks in an incense vase in front of the tomb-stone. The same form is repeated a second and a third time.

Master. "Rise up." Here the priest and the party stand up.

Master. "Kneel." Again the priest and all the people kneel down.

Master. "Knock head." Here all bending forward and leaning on their hands, knock their foreheads against the ground.

Master. "Again knock head." This is forthwith done.

Master. "Knock head a third time." This is also done. Then he calls out; "Rise up; knock, knock head;—till the three kneelings and the nine knockings are completed." And all this is done in the same manner as the highest act of homage is paid to the emperor, or of worship to the supreme powers, heaven and earth. This being ended, the ceremonies proceed.

Master. "Fall prostrate." This is done by touching the ground with the knees, hands, and forehead.

Master. "Read the prayer." Here the reader approaches the front of the tomb, holding in his hands a piece of white paper on which is written one of the sacrificial forms of prayer. These are generally much the same; differing slightly according to the wish of the composer. The form states the time; the name of the clan which comes to worship and offer sacrifice; beseeches the shades to descend and enjoy the sacrifice; to grant protection and prosperity to their descendants, that in all succeeding generations they may wear official caps, may enjoy riches and honors, and never become extinct; that by the help of the souls in hades, the departed spirits and the living on earth may be happy, and illustrious throughout myriads of ages.—The prayer being finished, the

Master cries; "Offer up the gold and the precious things." Here one of the stewards present gilt papers to the priest, and he bowing towards the grave lays them down before it.

Master. "Strike up the grand music." Here gongs, drums, trumpets, &c., are beaten and blown to make as great noise as possible.

Master. "Burn the gold and silver and precious things." Here all the young men and children burn the gilt papers, fire off crackers, rockets, &c.

Such is the sum of a grand sacrifice at the tombs of ancestors. But to many the best part of the ceremony is to come, which is the *feast* upon the sacrifice. The roast pigs, rice, fowls, fish, fruits, and liquors, are carried back to the ancestral hall; where according to age and dignity, the whole party sit down to eat and drink and play. The grandees discuss the condition of the hall, and other topics connected with the honor of the clan; the young men carouse and provoke each other to drink deep. Some set out for home with a catty or two of the 'divine flesh,' which had been used in sacrifice; others stay till they wrangle and fight, and night puts an and to the entertainment.

Those who live remote from the tombs, or who have no

ancestral hall, eat their sacrifice on the ground at the sepulchres. And the poor imitate their superiors at a humble distance. Although they have no hall, no procession, no music, —they provide three sorts of victims; a pig, a goose, a fish— some fruits, and a little distilled liquor—for spirituous liquors are used on all these occasions. After presenting these at the tomb, they kneel, knock head, and orally or mentally pray for the aid of their ancestors' souls to make the existing and all future generations of descendants, rich and prosperous.

In these rites, there is some difference in the wording of the prayer, according as it is presented to remote ancestors or to lately deceased parents or friends; but the general import is the same. And to conclude; these rites are in our humble opinion, *neither rational nor innocent, but superstitious and idolatrous;* and such as no Christian could observe. Those Christians indeed who pray *for* the souls of the deceased, and *to* departed saints, will have some difficulty in defending their own practice and condemning the Chinese. No wonder that popes and jesuits were puzzled. But as we neither pray for nor to the dead, we fell consistent in condemning the practice altogether.

THE WORSHIP OF CONFUCIUS.—Further to illustrate the *customs* "by which the Chinese worship Confucius and the deceased," we subjoin the following extracts, from the *Indo-Chinese Gleaner.*

"From the Shing-meaou Che, volume first, page second, it appears that there are in China *one thousand five hundred* and *sixty* and more temples dedicated to Confucius. At the spring and autumnal sacrifices offered to him, it is calculated in the above named work, that there are immolated on the two occasions annually, 6 bullocks; 27,000 pigs; 5,800 sheep; 2,800 deer; 27,000 rabbits.

"Thus there are annually sacrificed to Confucius in China, *sixty-two thousand six hundred and six victims;* and it is added, there are offered at the same time, *twenty-seven thousand and six hundred* pieces of silk.—What becomes of these does not appear.

"We here see that "the learned," in one of the most enlightened modern heathen nations, pay *divine honors* to a fellow-creature, who is universally acknowledged by them to have been a mere man. These same learned heathen generally teach that *death is annihilation;* and sometimes affirm that *there is neither God, angel, nor spirit.* How they reconcile their practice with their professed belief, I know not. For if there be no separate spirits they must, to all intents and purposes, sacrifice to the mere matter of which the image is made; or when a tablet only is used, their worship must be addressed merely to a *nominis umbra;*—a more absurd proceeding than that of vulgar idolaters, who affirm that a spirit dwells in the

image which they worship. If "the learned" in China would simply do honor to a name, why sacrifice innocent victims by thousands, as an expression of the veneration which they feel for their benevolent master?

PROVISION FOR THE PEOPLE.—Governor Loo and Magnate Choo have issued a joint proclamation, which is the result of a recommendation sent to the emperor by the late governor Le and Choo. His majesty has sanctioned the plan which was proposed. It is to invite the poor to settle down on waste spots of land wherever they may find them, on hills or plains, and cultivate them, in any way of which the land is capable, and for the cultivator's sole benefit—without land-tax or quit-rent, or any charge whatever from the local officers. The land thus cultivated may be liable to land-tax hereafter, but the land itself is to become the freehold estates of the occupants for ever. Government will give a grant or deed of occupation to the settlers. Only small lots are granted, and the rich need not apply.

This liberal offer is prefaced by a few remarks from the two authorities abovenamed. Then the names of the districts to which the license is to be extended; and the rules to be observed both by the people and the local officers. The proclamation runs thus:—

"LOO, *Governor of Canton, &c., &c.,*
CHOO, *the Fooyuen, &c., &c.,*—

Hereby issue a proclamation to make known the regulations to be observed on commencing the cultivation of waste lands. In government there is nothing so important as a sufficient supply of food for the people. In villages the most honorable occupation is agriculture. For if a man be without food for one day he suffers hunger; and if agriculture be neglected, from whence is food to be procured? If the poor people will but spend their strength on the southern lands, food and raiment will be supplied; and they will never be brought to extravagance and disgrace, nor become the associates of vagabond banditti. All those who sink down to depraved courses, have been impelled to them either by hunger and cold, or by voluntary laziness. In Canton province, thieves and robbers are exceedingly numerous, and no doubt they have originated from these causes. In attempting to eradicate their evil practices, the first thing is to provide them the means of subsistence."

After these very sensible observations, as we esteem them, their excellencies proceed to tell the poor people that the great emperor has sanctioned their proceedings, &c. The local magistrates and underlings are told not to extort money from the settlers: but all such injunctions are in practice vain; they will do it, and in some measure always defeat the benevolent

intentions of government. For if food be the first essential of government, good principles in the executive, and among the people to be governed, are unquestionably the next. The Chinese say that pirates, thieves, and vagabonds, must all be *dutiful and respectful* to the police,—i. e. must give them a share of their gains, and then they can follow their illegal avocations with impunity.

EXHUMATION.—Governor Loo whilst caring for the living, has not, in his official capacity, forgotten the dead. It appears, according to his showing, that at the north gate of Canton city, where many are buried, there are three classes of "resurrection-men;" (1.) those who open graves and break the coffins of their foes from revenge and malice; (2.) those who do so to strip the dead bodies of their ornaments; and (3.) those who carry off the dead to obtain a ransom. These are crimes he says, 'sufficient to make the hair of one's head stand on end.'—(This metaphor must have been in the Chinese language before the Tartar tonsure and long tail were in fashion.)

The governor states the law against violent exhumation as follows; "To open a grave and see the coffin, shall be punished by perpetual banishment.—To opeu the coffin and see the corpse, death by strangulation.—To carry off the body and demand a ransom, death by immediate decapitation, both for principals and accomplices." The law, his excellency assures his readers, shall be most strictly enforced, without the least mercy. "Take care," says he, "and do not try the experiment with your own bodies."

LITERARY NOTICES.

Christian books published in Chinese by the Romanists.

(1.) *Shing neën kwang yih:* a verbal rendering of these words is, "sacred year extensive advantage." This is the title of a work in 24 vols. duodecimo, which was originally published, A. D. 1738, by a Jesuit, who assumed the name, Fung-ping-ching. The edition before us was published in 1815. The printing is not very good, and was evidently executed with movable types, which were probably made of wood, and of which .. is said there is a fount at the college of St. Joseph in Macao.

The work is divided into twelve parts, corresponding to the twelve months of the year, and consists of short devotional lessons for every day in each

month; the order or method is the same for every day, and is as follows:—

First. A short sentence from Scripture, or from some eminent Christian author.

Second. A legend of some saint or virgin.

Third. A short meditation derived from the legend.

Fourth. A very brief form of prayer consisting of a line, suited to some particular case, and suggested by the legend.

We do not possess any similar work of the Latin church, in any European language, and know not whether it be a translation or an original work; it does not profess to be a translation. The preface is written by a general of the Chinese army. The legends commence with a Roman lady, *St. Mih-la-nea;* and end with a Roman gentleman, *St. Se-urh-wuh-sze-tih-lih.* Not being versed in the "saintology" of the Romish Calendar, we confess our ignorance of the corresponding European names.

In the "striking sentences" or sayings quoted, there is much that is good; but the legends we cannot praise. They proceed on the false—the pagan principle—that bodily austerities are meritorious. Surely, if righteousness or acceptance with the Almighty, can be obtained by such things, then Christ has died in vain. If the legends were rational, still this is a fundamental objection. The doctrine implied is not Christian. It is that to which the natural reason of a guilty conscience has recourse where the gospel of Christ is not known.—For example, the sainted lady *Mih-la-nea*, mentioned above, when fourteen years old, wished she might never be married. To please her parents, however, she did change her state, and had two children. But they died; she thought it a divine judgment, separated herself from her husband, and became a nun; fasted two or more days—even eight, at last; lay upon a bed that was too short for her;—then used no bed at all; lay on the bare ground, &c., &c., &c.

Among the saints we observe *E-ne-tseŏ*, 'Ignatius' Loyola, the founder of the Society of Jesus. His austerities are of course held up for imitation in pagan China. The whole work contains but little concerning Jesus, and his *finished redemption;* indeed we may say it contains *nothing* about that; for the work of redemption is supposed incomplete without the useless and ridiculous austerities dwelt upon in the legends of the saints.

Did our Savior or his apostles command such things as these, we would be silent. But divine wisdom has *not* enjoined these "bodily austerities." And what is man that he should "teach God knowledge?" What infatuation, either to add to, or take from the words of God and the institutions of Christ.

(2.) *Shing King kwang yih.* This is the title of a book in two volumes; it accompanies the preceding, and professes to be a translation. It contains meditations on the gospels for fasts and festivals throughout the year, is prefaced by rules for meditations and employments for one complete day, and

contains specimens for eight days. We quote an example:—

1. Rise at five o'clock, and recite a morning service till a quarter to six o'clock.
2. Till six, prepare for meditation.
3. At six o'clock, meditate.
4. At seven, examine your divine work of meditation.
5. At half past seven, say mass.
6. At eight, take tea.
7. At quarter past eight, read books for two or three quarters of an hour.
8. Prepare for another meditation.
9. At nine o'clock, meditate.
10. At a quarter past ten, examine the work of the morning.
11. Half past ten, eat rice, or dine.
12. At noon, either read, or rest, or recite your private prayers, &c., &c., &c. "At eight o'clock go to bed as usual."

Such are specimens of the works which have been published in China by the Jesuits. To what extent these books have been printed and circulated we do not know. No less than thirty-one were noticed in an imperial edict in 1805; and some of similar description have been noticed by voyagers along the coast of China during the last year.

PEKING GAZETTE.—The document which is dignified by this name, is published in Peking by the government, and is there called *king-paou*;—king denotes *great*, and is commonly used by the Chinese to designate the capital of their empire; paou means *to announce, to report*. In the provinces it is called *king-too* or simply *king-chaou*.

From Peking the gazette is forwarded to all the provinces, but a little dispatch or regularity or fifty, and sometimes even sixty, days in reaching Canton. Here it appears in two forms, both of which are in manuscript. The largest is in daily numbers, and contains about forty pages, or twenty leaves, duodecimo; the smallest contains about fifteen or twenty leaves, and is issued only once in two days. The largest is designed solely for the highest officers—such as the governor, lieut.-governor, &c. The expurgated edition is designed for the inferior officers throughout the province. The gazette in this latter form is sold to the public at a high price, by writers who are connected with local offices.—There are persons who lend the gazette for perusal for a certain time, and for a very small charge. Rich individuals also, who have friends in the capital, sometimes receive the gazette in its best form, by private conveyance, direct from Peking.

The original design of the gazette seems to be entirely for officers of government; and its publication to the people is merely by connivance contrary to law, like the publication of parliamentary speeches in England. The press in China, on all affairs of government is entirely silent. But the Peking gazette contains much important and curious information, which, like very much that is written and printed, circulates far beyond the time and place for which it was intended. By it, the whole world is now made acquainted in some degree with the avowed feelings, wishes, and desires of the great emperor and his advisers, as well as of the greater occurrences among

the people in China, and its external possessions.

The recommendation of individuals for promotion; the impeachment of others; the notices of the removal of officers from one station to another, of their being rewarded or degraded, of their causing a vacancy by going to ramble among the *genii*, (a phrase denoting death, which the Tartar religionists have grafted on the language of the Chinese annihilationists;)—these are the chief topics which fill the pages of the Peking gazette; these however are matters of no great interest to foreigners who are ignorant of the parties concerned.

As in China the emperor makes his own speech—i. e. his Majesty's opinions and decisions are given in his own name, the Gazette varies in interest according to the character of the monarch on the throne at the time; and also according to the different humors of the same monarch at different times. The late emperor during the latter part of his reign seemed ill at ease with himself, and wrote much. His present majesty does not so often take the "vermilion pencil" in his hand, nor expatiate so largely as his late father. The *Yushe*,—imperial historiographers or censors, as some have called a class of men, who were originally appointed many centuries ago for the very purpose of "talking" or writing *to* the monarch, (not *at*, as they do in some European countries) —according to their individual temper and the character of the times in which they live, alter exceedingly the interest of the Peking gazette. We remember two of them during the late reign, who sent in a memorial lecturing the monarch on his extravagance and vices—some of which were such as the refined journalists dare not even allude to—and at the close of their paper, they offered themselves either to be broiled or fried, as it might please his majesty. On the accession of the present monarch also, there were a few bold censors who appeared in the Peking gazette. Reason's Glory* completely blunted the edge of their censure by complimenting them on their courage and fidelity, saying they were worthy compeers of the faithful sages of the olden time.

To a foreigner the most illegible parts of the Peking gazette, are the highly sententious and sublimely classical effusions of gratitude and admiration addressed to the emperor, who is there represented in all the hard words that the oldest Chinese books can furnish—as a sage—as a God—as Heaven itself. To be able to read the Peking gazettes off-hand, is no very easy attainment.

The Westminster Review for Oct. 1832 contains an interesting notice of "Earle's Nine months' Residence in New Zealand." Mr. Earle is an artist, and gives a very striking sketch of the New Zealanders' charac-

* 'Reason's Glory' is a literal translation of *Taoukwang*, which is the Kwŏ haou, 'national designation,' or title of the present emperor of China.

ter, their "*vices* and *virtues*." He confirms beyond all doubt, the horrible cannibalism of these savages. They justify it by the same wise reason that is urged on many other occasions. "*It was an old custom—their fathers practiced it before them.*" Though this is a savage argument, there are others beside savages who employ it.

Mr. Earle praises very highly the land and the people of New Zealand,—inferring their future capabilities from their present condition. He differs from the missionaries on one point that the Reviewers notice. He thinks the New Zealanders would like to have the British government take possession of the islands—the English missionaries there, think they would not. However he does not abuse them for their opinion. He was an artist; not anxious for the privileges of men-of-war's men; nor for the advantages of *free-traders*. The time is however now come, says the Reviewer, for the appointment of a commercial agent of the government, to be "*a controller and censurer of the somewhat lawless crews of the whalers and other vessels touching there.*"

MAGAZINES.—(1.) The Penny Magazine; (2.) The Christian's Magazine; (3.) The Saturday Magazine; (4.) The Guide to Knowledge; and (5.) The Instructive Magazine.

These are all weekly publications intended for the poor: each contains about eight pages of "letter press," and is embellished with prints to illustrate the subjects which are discussed. The first is published by the Society for Diffusing Useful Knowlege; the second and third by the Society for Promoting Christian Knowledge; the others are by private individuals. There is much that is useful in them all, and nothing perhaps that is positively bad. But they are all deficient,—even the Christian's Magazine has far too little religion in it. The *useful* Magazines omit religion entirely, and touch on moral subjects very lightly. They all refer to man as a mere mortal creature, to the entire neglect of his immortal soul—as if all that which concerns his eternal well-being were *useless!*

The usefulness of knowledge in many departments depends very much on the time, persons, and places for which it is intended. There are many topics dwelt on in these Magazines which are not very useful to a poor laboring man; and if they are, instead of his Bible, to employ his thoughts on the Lord's day, they will not only be useless, but pernicious. However, if they prevent, as they are intended to do, his perusal of cheap publications—infidel in religion, vicious in morals, and anarchichal in politics,—they must with all their defects, be *useful*.

We agree with the Chinese moralists, that a knowledge of the relative duties of intelligent creatures is the most useful knowledge, and should be attended to before that which regards only the properties of matter or the works of art. We should like exceedingly to see an improved Penny Magazine in Chinese.

RELIGIOUS INTELLIGENCE.

BATAVIA.—One of the most lovely effects of Christianity is seen in its tendency to make all those who believe and obey its doctrines and precepts, of one heart and one mind. Many members there must be—and the more the better;—but there will be, there can be, only one body and one spirit; and such will be the influence of that *one* spirit on *all* the members, that when one suffers, all will suffer—each will weep with those that weep, and rejoice with those that rejoice. While we condole with our friends at the Straits for the loss which they have sustained in the death of the late chaplain* of Singapore, we rejoice that others are allowed to continue and to go on in the work of the Lord.—It is pleasing also to see among the inhabitants of some of the countries south of us, evidence of an increasing desire for a knowledge of Christianity, while we are assured at the same time that increasing efforts are being made to supply them with that knowledge: such evidence and such assurance we have in the following extracts, which we make from a letter dated Batavia, Jan. 29th, 1833.

"I am much pleased with A-fa's tracts, and should be glad if you could get blocks cut for the same at Malacca, and order me 300 copies or more for Java. I am going on with my work on Christian theology, which has advanced to the 68th page; I have nearly completed the first part, on the Divine attributes, and shall immediately proceed with Christ's mediatorship, and other doctrines of the gospel. I have attended to the remarks made by yourself and Mr. ——, in this new edition, and shall be very grateful for any further observations. While one of my presses is thus engaged in Chinese, the other is employed in Malay and Javanese printing, so that I cannot do so much with Chinese as if my undivided attention was given to it.

"We have of late greatly increased the distributiou of tracts, and about 1000 get into circulation in our neighborhood every month. The greatest proportion of those tracts are in the Malay language. Our religious exercises in English and Malay are quite frequent, and tolerably well attended.

"I have lately got possession of *a comparative vocabulary of the Chinese, Corean and Japanese*, published by the Coreans, for the sake of enabling them

* The Reverend Robert Burn.

to learn Japanese. This I have been enabled most fully to decypher, partly by the help of a Corean and Japanese alphabet, and partly by the aid of Gutzlaff's Corean and English alphabet; so that I can pretty accurately affix the sound and meaning to every word. It is my intention to print it immediately, as I conceive it will be of vast importance in the present crisis; and though I have been a considerable loser by my former attempt, yet that shall not deter me from trying something of the same kind again, though on a far different plan,—printing only a small number, in the Chinese way, and adapted to Chinese students."

MOLUCCAS.—The following short extracts are from a letter dated Sourabaya, December 18th, 1832, which was written by one of the Dutch missionaries destined to the Moluccas.

"It will not be necessary to assure you that our affection is not merely that of a friend—it is that deeper affection of a brother, a *brother* in Christ, arising from those principles which bind together the adherents of our heavenly Master; this affection I call the *bond* of Christianity—a bond which is not easily broken, because it is formed of love, which is produced by the spirit of love. So may it prove in this particular instance; and therefore the brethren are anxious to answer your request, and will furnish you with accounts of the Moluccas as often as there is opportunity.

"While the other brethren are seeking for an opportunity of going to the Moluccas, I am looking another way,—namely to China, to assist our brother Gutzlaff in his labors....Pray for us, that we may become fit instruments in the Lord's hand to do his work,—that we may be encouraged to go on from one degree of grace to another, and enjoy mutually the smiles of that gracious Jehovah, who has loved us with an everlasting love."

JOURNAL OF OCCURRENCES.

PRIVATE LETTERS.—Seu Paoushan, one of the imperial censors, has written to the emperor, and requested him to interdict official persons at court from writing *private letters*, concerning public persons and affairs in the provinces. The censor stated that when candidates were chosen in Peking to fill offices in the provinces, and before they left the capital, private letters from their friends and patrons were sent to the provincial authorities—'sounding the value of influence and interest;' and that in this way, justice was perverted.

From this general charge, his majesty thought the censor must certainly have some facts to substantiate his statements, and ordered the Privy Council to examine him, and to make him write out the names of the offenders; but Mr. Seu either

could not or would not give the information required, and this has brought upon him the imperial displeasure. The emperor says, these censors are allowed to tell him the reports which they hear, to inform him concerning courtiers and governors who pervert the laws, and to speak plainly about any defect or impropriety which they may observe in the monarch himself; but he adds, they are not permitted to employ their pencils in writing memorials which are filled with vague surmises, and mere probabilities, or suppositions. This would only fill his mind with doubts and uncertainty, and he would not know what men to employ. Were this spirit indulged, says he, the detriment to government would be most serious;—"let Seu Paoushan be subjected to a court of inquiry."

General Jun-ling-ah, on account of his advanced age, has been commanded to retire from his public duties; but in consequence of his services—having been in forty-eight battles, having killed eight rebels, and having been only once wounded—his Majesty has graciously allowed him half-pay for the remainder of his days.

Domestic coercion.—On the 18th ult., in the district of Heängshan, a mother applied to the *tsotang* magistrate to punish her son (a young man) for disobedience. The magistrate complied with the request; and the youth after having been publicly flogged, went home, and either from mortification or revenge, took a large dose of opium which caused his death.

A literary chancellor, degraded.—Shing Szepun, who was recently the literary chancellor of Shantung and a dissipated man, carried his drunken frolics to such an excess—in singing songs and playing over his cups, that his behavior at length reached the "emperor's long ears." The chancellor was immediately degraded four steps, and removed to another place,—where he is commanded to behave better in future. From this occurrence his majesty takes occasion to lecture the provincial governors for conniving at such misbehavior, and tells them that in future they shall be held responsible for such persons, if they fail to give him secret information of their ill conduct.

Set phrases.—Chinese official documents abound with set phrases, which by their constant recurrence become exceedingly wearisome. The emperor, or his amanuensis, is very fond of using the following phrases,—'You must make the water fall that the rock may appear;' 'you must search to the bottom and investigate the roots;' 'no reverse or confusedness of statement will be suffered;' &c. By the first of these phrases it is implied that the facts *must* be found out, and if necessary by torture.—The word '*order*,' or 'command' will frequently occur ten or twenty times in a document of as many lines.

Military schools.—In consequence of the imbecility of the imperial soldiery exhibited during the late rebellion at Leënchow, efforts are being made to improve both the discipline and the strength of his majesty's troops in Canton. A small number (about 20) veteran officers, from the frontiers of Kansuh and Shense, are employed as teachers of the military art and discipline. An eye-witness of some of these officers, describes them as much superior to the Canton men both in strength and agility. A part of their exercise consists of manœuvering with a species of fire-arms, which are eight or nine feet long, and so heavy as to require the strength of two men to carry them. These fire-arms are designed for highland warfare; and are borne on men's shoulders that they may be carried with greater speed up the rugged hills.

Cultivation *of the poppy*.—Several individuals in Yunnan have been prosecuted for cultivating the poppy. But the local magistrate, *Heu Szekeĕ*, whose duty it was to sit in judgment in the case, attempted to acquit the accused and to deceive his superiors. In consequence of this conduct he has been deprived of his rank, and reported to the emperor.

Suicide.—In Peking, one of the *Yushe* or 'censors,' who was a member of the imperial household, has recently hung himself. He was found suspended by the neck at six

o'clock in the evening. The alarm was immediately given; and his mother took down her son from the place where he was hanging,—but it was too late to save his life, for "the vital breath was gone, and the body was dead."

The servant of the deceased was arrested and brought before the police. He testified that his master on the morning of the preceding day appeared deranged, but gave no other reason for the violent act of his master.—A further investigation was ordered, and the case reported to his majesty.

TEENTSIN.—His majesty had it in contemplation to appoint a naval captain to defend the entrance of the river up to Teëntsin, and commanded Keshen the governor of Peking to examine into the subject. This precaution was probably in consequence of European ships appearing in that neighborhood. The governor's report is however against the measure, as being unnecessary. The entrance is so intricate that it is naturally defended, and the military officers on shore are perfectly competent to guard and defend the place. A new appointment would only incur a useless expense.

GAMING.—"All persons convicted of gaming, that is to say, of playing at any game of chance for money or for goods, shall be punished with *eighty blows*; and the money or goods staked, shall be forfeited to government.

"All those likewise who keep gaming-houses, shall suffer the same punishment, although not actually joining in the game; and the house appropriated to gaming, whether it is at the same time the ordinary habitation of the proprietor, or one expressly purchased by him for the said unlawful purpose, shall be forfeited to government. A conviction however shall not take place under this law, by implication, but only upon direct evidence against the accused parties.

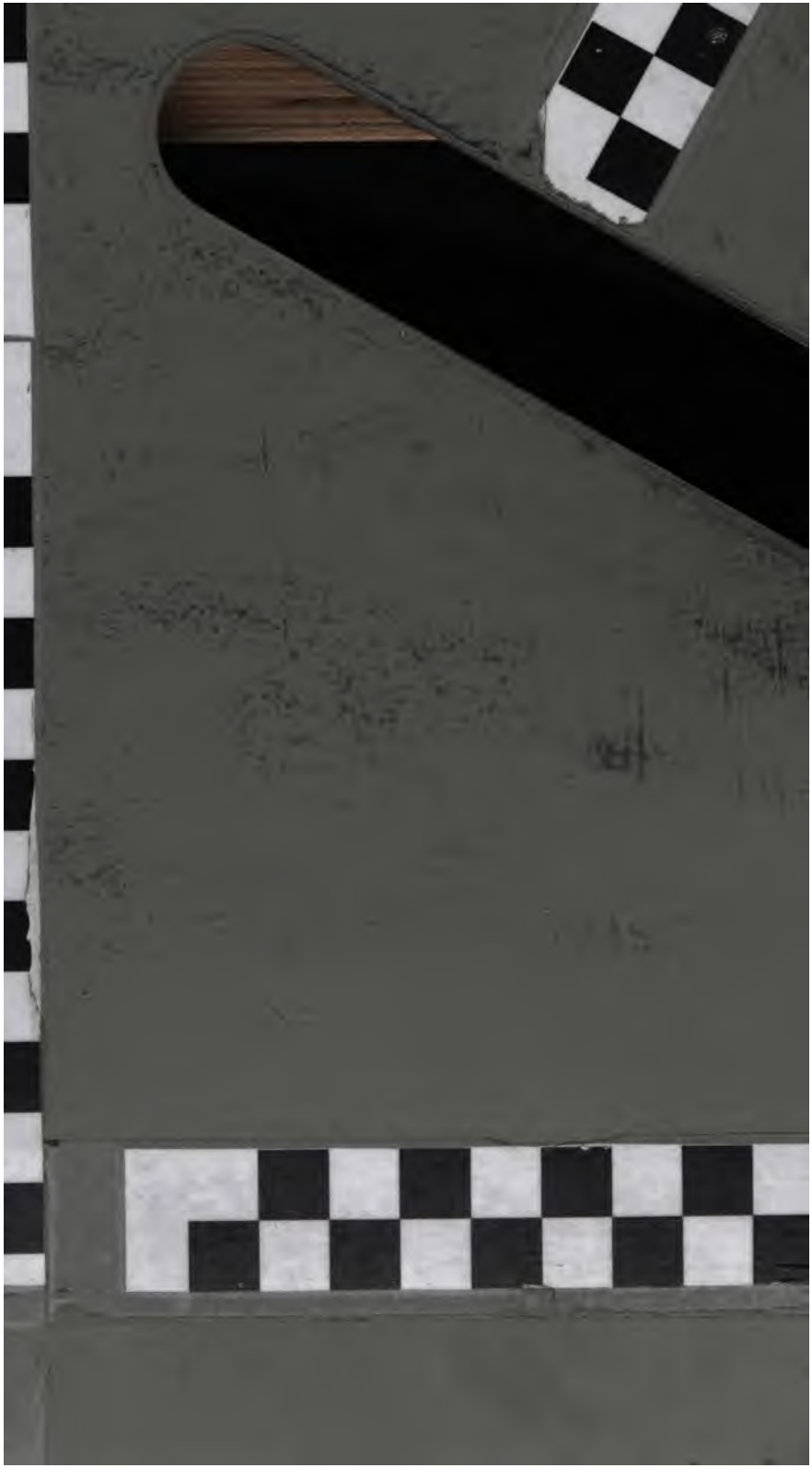
"All officers of government offending against this law, shall be punished one degree more severely than other persons; nevertheless, a few friends playing together, for articles of food or drink, shall not, in any case, be punished under this law."—*Penal code of China; translated by Sir G. T. Staunton.*

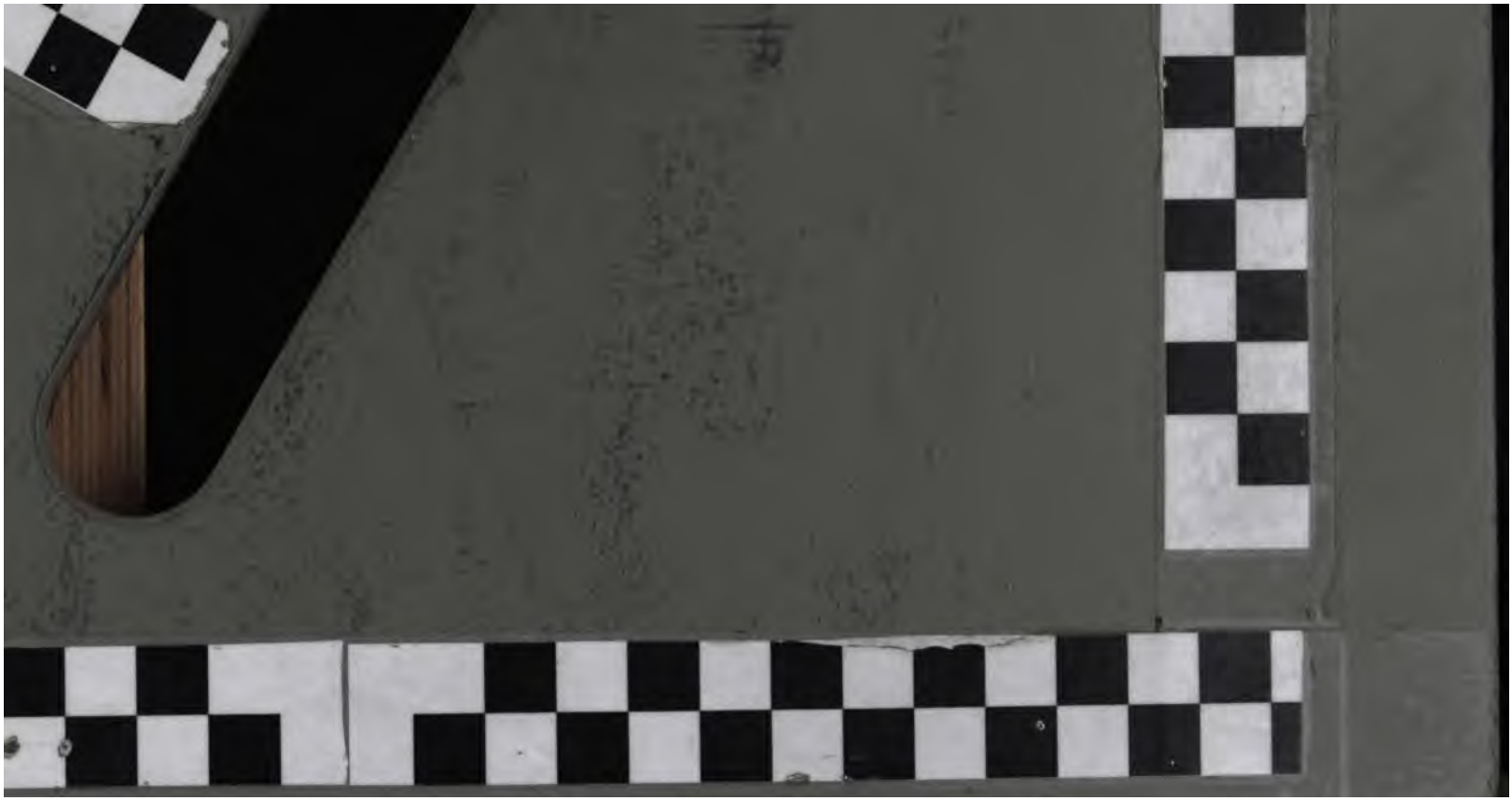
There is scarcely any one vice to which the Chinese are so generally addicted as *gambling*; it prevails among rich and poor, young and old, and to the injury of all.

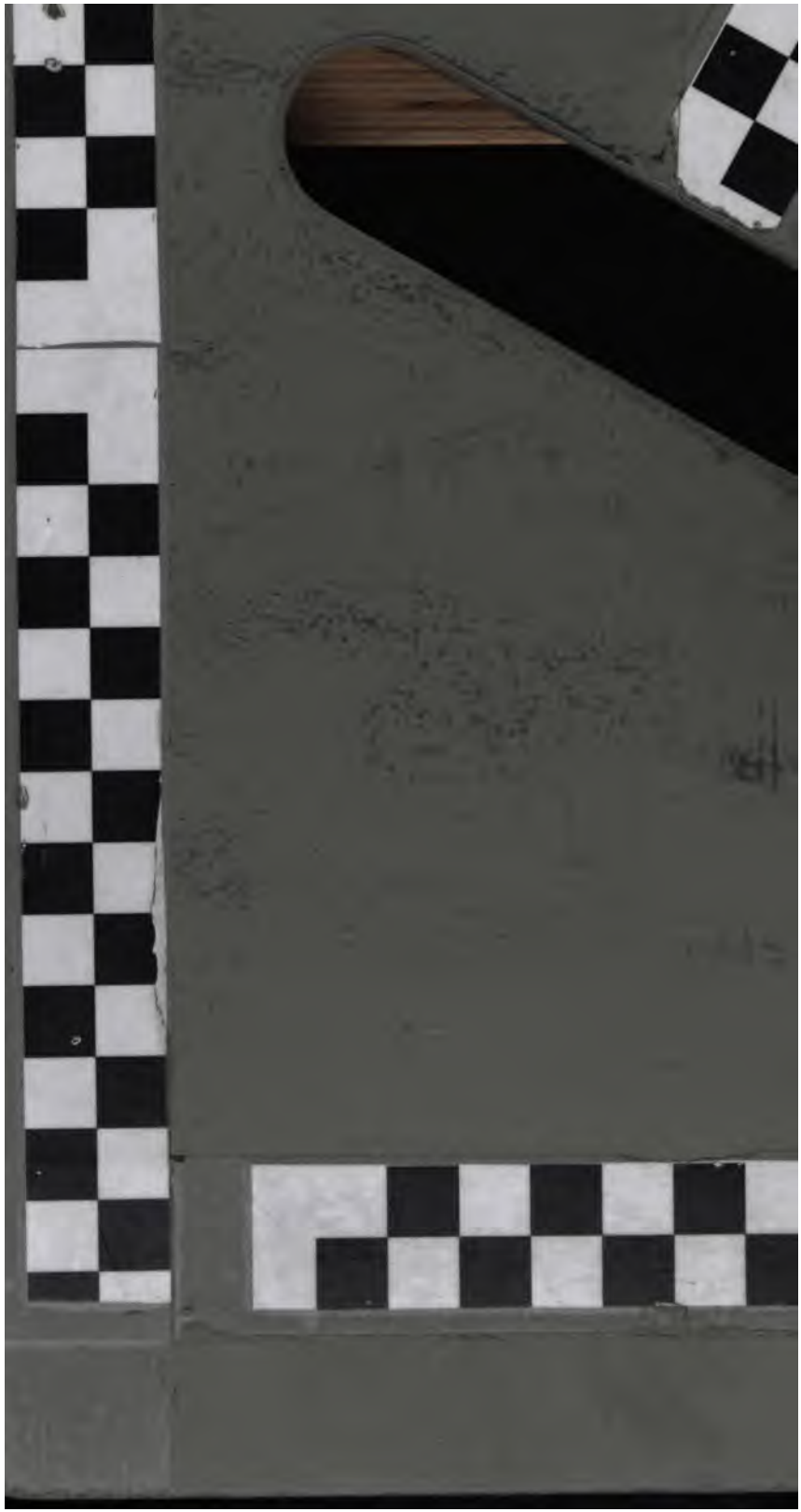
Within a few weeks, two documents have been issued by one of the local magistrates "strictly interdicting the practice, in order that the country may enjoy tranquillity." "I observe," says the magistrate, "that when gambling is practiced on a small scale, business is neglected and time wasted; when conducted on a large scale, the whole patrimony is squandered, and families are ruined;—or perhaps quarrels arise, and lives are lost: or pressed by want, the people are urged on to thefts, and great is the injury to the manners and to the hearts of men. When gambling houses are opened, multitudes assemble, the good and the bad are undistinguished, and the injurious consequences are indescribable. Gambling, repeatedly interdicted, still continues. This is most detestable."

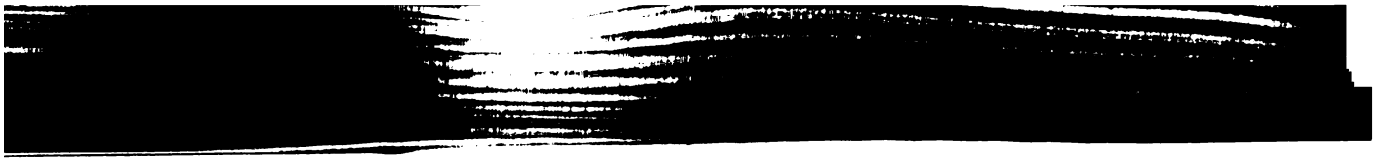
Postcript—The Peking gazettes to the 11th of March have reached Canton. By that of February 9th, it appears that there have recently been some military operations on the frontiers of Shense, near the banks of the Yellow river. The borderers having during the winter made inroads on the Chinese territory to plunder the inhabitants of their cattle, the military were required to repress them.

Yu Kungchang, who took governor Le and other persons to Peking returned on the 27th ult. He reports that the governor had requested permission to ... twenty days in the temple Cang-e-mun previous to his going into ... "on account of ill health," has again petitioned ... the duties of public life.









THE

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FROM MAY, 1836 TO APRIL, 1837

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[NESE REPOSITORY.

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'eriodical literature: Chinese Almanacs; imperial Court r; the provincial Court Circular of Canton; the Peking with remarks on the condition of the press in China.

literature forms a prominent characteristic of the pre- Within the last few years it has multiplied many-fold, and ıcreasing. In its various forms of Annuals, Quarterlies, Reports of scientific and benevolent institutions, and other of a similar kind, men and means to a vast amount are mployed. Arts, sciences, politics, religion, and the like, ght within its sphere; and discoveries, occurrences, opin- ıat men do and say, being carefully recorded, are borne ıugh a thousand channels from one extremity of the earth

Difficulties also, which only a few years ago invariably ɔeal to arms, are settled by the batteries of the press. In ıth triumphs over error; reason, over brute force; know- ısed; and right principles, established. The conduct of he wants of the ruled, the will of the few and the wishes are made known simultaneously; freedom, liberty, duty, ɔn, are more clearly defined and better understood; and of contending parties, duly controlled, lead to results d salutary. For whatever is proved to be good, is com- ıotice; and evil, seen to be such, is rejected. Thus the es powerful, often irresistibly so. Before it, ignorance superstitions vanish; folly stands ashamed; and tyranny Through the medium of the press, when its freedom is guarantied, errors and abuses are disclosed; improve- eforms, suggested; and multitudes, stimulated to noble

And thus the condition of the press and the character ɔtions in any country, form a criterion by which we may ıtimate its rank in the scale of nations.

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The periodical literature of China and the neighboring nations, if it deserves such a name, is very meagre; and the European publications, on this side the Ganges, are as yet few and of recent origin. Our remarks in the present article will be confined to the periodical publications of the Chinese; on another occasion, those of Europeans will form a proper subject for consideration. For the present, it is not in our power to give any well-authenticated information respecting this kind of literature in the neighboring nations. We shall feel greatly obliged, however, to any of our correspondents, who may happen to be in Japan, Lewchew, Cochinchina, Siam, Burmah, Asám, Nepál, or elsewhere in the unexplored regions of the east, if they will furnish us with information on this subject,—or on any other, suitable to our pages. And for the trouble and expense which they may incur in so doing, they shall be fully entitled to the same compensation which we ourselves receive,—the satisfaction of acquiring and communicating useful knowledge.

Annual reports of public institutions—such as literary, scientific and benevolent societies, hospitals, asylums, and the like, are not known among the Chinese: at least, we have not been able to find any such. Indeed, so limited are the institutions of this kind among the people of this country that they are scarcely worthy to be reported. In order to guard the morals of their subjects, the officers of government send forth annual proclamations, admonishing all people to be good, and threatening transgressors with condign punishment. These periodicals relate to thefts, robberies, gambling, commerce, agriculture, fisheries, and the preservation of property from fires, inundations and the like. For many years it has been the usage of his excellency, the governor, to issue one of these state papers, in reference to foreigners, "in order to show compassion to the distant barbarians." Specimens of these have been translated and published, and need not be here introduced. There are also, we believe, some other works which come out annually, in the form of literary and moral essays; but these scarcely fall within the prescribed limits of this article.

Almanacs and calendars seem to be in universal use among the Chinese, though they are very poorly fitted for any useful purposes. The Friend of India, speaking of a native almanack in that country, justly remarks: "It is a common and not altogether unfounded complaint that Europeans know but little of the native character. This ignorance arises in some measure from the slender means we enjoy of acquiring a knowledge of those observances by which the national character has been moulded. To supply in some small measure this deficiency, we have thought that a review of the native almanac of the year would not be unacceptable to our readers. The various rules and observances enjoined in it, will serve to show more accurately than elaborate disquisition or learned research, the numerous links of superstition by which the votaries of Hindúism are bound. This almanac will afford abundant scope for ridicule to those who are disposed to laugh at the follies of mankind; and matter of deep and painful reflection to those who are anxious to secure the liberation

try from these degrading influences." (See volume i. These remarks apply in all their force to Chinese alma- f which it was our intention to review in this place, but nd the nature of the subject require us to postpone it for ticle.

irt Calendar, published quarterly at Peking, is a more ork. It resembles the national Calendars of western The title of the work will be found explained in our last ough not published under the direction of government, it luable collection of information, in six small volumes, two e occupied solely with the names and titles of the officers ite the imperial army. The other volumes, which the s are drawn from the best authorities in the empire often hly revised, relate to revenue, agriculture, granaries,

They are, however, by no means free from error, or i manner which does much credit to Chinese typography. ; punctually the changes which are made among the of- ernment, is one of the chief defects of the work,—it being hat the compiler always desires to have those who have ed, or transferred in the government from one part of the nother, give notice of the same by sending to him such are worthy of their rank and emoluments; and if they s, it usually happens that he also fails to make the proper ne Red Book.

icial Court Circular, as we have ventured to designate it, *n mun paou*, "a report from the gates" of the chief pro- ers. It consists of a small sheet, printed from waxen only on one side, and that very illegibly. A few extracts ur readers some idea of the contents of these papers, ublished daily and without the sanction of government. ning of each day, the publisher obtains the "matter" for om clerks, who are stationed at the gates of the governor , and whose duty it is to record the visits which their ex- y and receive. The Circular comes out early on the rning. The first extract which we give is from the first after the Chinese new-year; the other is an entire paper e.

kwang, 16th year, 1st moon, 20th day (March 7th, 1836). cy, governor Tăng, at eight o'clock A. M., under a salute ned the doors of his office, entered the great hall of d turning his face towards the palace of the emperor did e; he then "opened the seals" of his office, and all his ttendants came forward in their order, prostrated them- him, and offered their congratulations; the doors were and he received and issued official documents. All the aries and literary gentlemen of rank directed their subal- messengers to present their congratulations." * * *

kwang, 16th year, 3d moon, 12th day (April 27th, 1836) y, governor Tăng, went to the office of the fooyuen and

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joined him in the examination of a criminal case; afterwards he waited on Hăng, lieut.-general of the brigade stationed in the departments of Nanheung and Shaouchow; then he returned to his own office, and received and issued official papers. Hăng, the lieut.-general, sent a messenger to thank his excellency for his visit and to return his (the governor's) card. Choo, the acting magistrate of Kwangchow foo, reported to the governor, that on the 13th of the moon, under a salute of gongs and guns, he should go to the collegiate hall to attend the third examination of the literary undergraduates of Nanhae and Pwanyu, together with those of the eight banners. Lew, the acting magistrate of Nanhae, reported himself by card at the governor's office. Lew Keënkăng, candidate for the district magistracy, reported that the Kwangchow foo had directed him to attend the examination at the collegiate hall. Sun, late acting magistrate of the district Chehing, reported his arrival—having retired from the duties of his office, requested an audience, made a declaration respecting his genealogy, and stated that having heard of the death of his father he was withdrawing from public duties. Ting Ekuh, an aiddecamp of the governor, presented his thanks for having been appointed temporary superintendent over the salt works at Kanpih. Woo Yungtseäng, who has been permitted to fill the clerkship in the district of Hwa, reported that he had received orders to join the jailor of Kwangchow foo in guarding the degraded officer Loo Yingtseäng. Keäng Seuene undermagistrate of Keängtsun, in the district Shuntih, reported his arrival with five criminals, Keäng Hwuytae and others, for the autumnal assize, and took leave to return and bring more prisoners. Le Seihshow, candidate for the office of assistant district magistrate, reported that the period for which he had obtained leave of absence on account of ill health had expired, and that he was again ready to attend to the duties of his office. Chang Kingwan, sent by the Board of Office as a candidate for the secretaryship in the departmental magistracy, reported his arrival from Peking, and presented his compliments. Chang Seihshoo, the deputy appointed to oversee the cruisers about Canton; and Lin Weie, joint-deputy over the custom-houses on the east of the city, reported that they had examined the boats of Chang Chaou, who conveys to Peking the fifth dispatch of maritime revenues, and that he had no contraband salt on board. Wang, the ngancha sze; Choo, the acting Kwangchow foo; Lew, transferred temporarily to the magistracy of Nanhae; Seu, the magistrate of Pwanyu; Kwŏ, acting colonel of the regiment in Kwangchow foo; and Ying, the lt.-colonel of the fooyuen's right battalion,—together reported the execution of a criminal (Yĕ Ashun).

"His excellency Ke, the fooyuen, received and issued official documents. Ah, the pooching sze, and Wang, the ngancha sze, requested an audience, reported that they were waiting his excellency's pleasure to attend the trial of a criminal case; presented to him their thanks for his call on them, and returned to him the cards which he had left with them. Le, commissioner of salt, recently promoted to the office of ngancha sze in Shense; Ching, the commissioner of grain; and

of the circuit which includes the departments of Kaou-
inchow; these together presented thanks to the fooyuen,
cards which he had left with them, and informed him
iting his pleasure to attend the trial of a criminal. Choo,
wangchow foo; Shaou, an assistant departmental ma-
, an assistant magistrate in Kwangchow foo, stationed
near Macao; Choo, of Yaechow, ready to be an assis-
partmental magistracy; Ying, a departmental magistrate;
for the same appointment; Yŏ, candidate for the de-
agistracy; the chief magistrates of the two districts
wanyu; Le, the acting magistrate of the district Singan;
rily performing the duties of magistrate in the district
ang Lansin, waiting to fill a district magistracy; Heu
ting to be employed in the district magistracy; Leu
candidate for the same; Fuh, sub-colonel, having tem-
nand of the governor's troops; Kwŏ, sub-colonel of the
lepartment of Kwangchow foo,; and Ying, lt.-colonel of
right battalion; these, with all the subordinate civil
officers at present in the city, reported to his excel-
oyuen that they were waiting his pleasure to attend
criminal. Choo, the acting magistrate of Kwangchow
iessenger to report that on the 13th, under a salute of
uld go to the collegiate hall to attend the third examina-
ndergraduates of Nanhae and Pwanyu, together with
ght banners. Yae, the acting magistrate of the district
ermitted to perform the duties of the same office in the
uen, reported his arrival and presented his compliments.
ieën, a candidate for the departmental magistracy,
on public business to the district Yingtih, having
rted that he had completed the duties of his mission.
, undermagistrate of Keängtsun, in the district Shuntih,
arrival with five prisoners, Keäng Hwuytae and others,
d received from the district magistrate of Heäng-
autumnal assize, and having brought them to the city
absence. Le Chookwan, undermagistrate of Shinngan,
t Nanhae, reported his arrival with eleven prisoners,
d others, whom he had received from the magistrate of
ieping for the autumnal assize, and having brought them
took leave to return. Too Chin, an expectant of the
in the departmental magistracy, reported that he had
e duties assigned him in the examination of the streets,
his thanks for a temporary appointment to be an assistant
Singan district. His excellency, governor Tăng, arriv-
fooyuen) in examining a criminal; and at eight o'clock
salute of guns the doors of the great hall of audience
pen, and their excellencies (the governor and fooyuen)
s, supported by all the other functionaries assembled for
The police-officers of the ngancha sze were then di-
forward the prisoner Yé Ashun, a native of the district

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Tsingyuen; he was forthwith brought in, tried, and led out. The fooyuen then requested the imperial death-warrant, and sent a deputation of officers to conduct the criminal to the market-place (just without the gates of the city,) and there decapitate him. Soon after the officers returned, restored the death-warrant to its place, and reported that they had executed the criminal.

The Peking Gazette, or as called by the Chinese more properly, *King Chaou*, "transcripts from the Capital," is a much more valuable production. In the provinces, it always appears in manuscript, being transcribed from documents which are made public in the emperor's courts at Peking. This, however, if we are rightly informed, is not done by persons under the immediate direction of government, as we formerly stated (vol. i. p. 506), but by booksellers at their own expense. Only a very few copies of the Gazette reach Canton, some of which are brought by the imperial couriers, and others by private conveyance; and the latter usually arrive first. From the few copies, many more are transcribed. These transcripts are circulated in various forms, according to the wishes of those who seek for them. In their best style they form a daily manuscript in small octavo of about forty pages; but in an inferior style, they appear only once in two days, and then do not contain more than fifteen or twenty pages, and often not so many.

As a specimen of that form of the Gazette which appears in Canton once in two days, we will here introduce a translation of an entire number, the 175th for the 15th year of Taoukwang, purporting to be for the 13th and 14th days of the 12th moon (Jan. 30th and 31st 1836). It contains fifteen separate papers, which for convenience of reference we have numbered. The edicts are called *shang yu*, "supreme (or imperial) edicts;" and are prepared at the emperor's direction by the Inner Council or by members of the Imperial Academy. However, if written, as they sometimes are, in the imperial presence, at his majesty's dictation, they are then called *choo peih* "writings in vermilion," being executed with red ink. All edicts and replies received from the emperor, are closed by the words *kin tsze*, "respect this," which none except the one man may use.—The "imperial pleasure" is obtained in the following manner. Daily at an early hour in the morning, the General Council of state assembles in the hall of audience, where the emperor comes forth to meet his ministers. Memorials are then presented. Usually, these have been previously opened, and answers to them prepared, such as it is presumed will be approved; and sometimes two, three, or more answers are attached, when the subject admits of being answered in so many different ways. The answer which is approved by his majesty is marked in red ink, with a heavy stroke of the pencil. This is called *che*, "the imperial pleasure," and with the original document, (copies having been first taken,) is returned to the memorialist whether in Peking or in the provinces. In case no one of the previously prepared answers is approved of, another is written by the officer in waiting at the emperor's dictation: this is called *choo pe*, "reply written in vermilion,"

:turned to the memorialist. The appointment of officers, lly made in answer to either written or verbal representa- rise styled *che*, "the imperial pleasure." The answers to e usually brief, as "it is known," "let the appropriate rmed of it," "another decree (or expression of the imperial ıll be given." "It is known," is a reply given to a do- ere form, which requires no further notice. "Let the loard be informed of it," is applied to those state papers ınly to be placed in the archives of that Board. There rm in which replies are frequently given to memorials, h case they are called imperial edicts. This is when giving the substance of what has been represented al, issues an edict thereon. When this is done, the ict is first published; and hence, afterwards, when the ears in the Gazette it is stated *fungche e luh*, "the impe- hereon has been recorded." With these explanations we r readers the "Peking transcripts," No. 175.

ial edict. The censor Chang Kin has presented a report, at instructions be issued, prohibitory of excess and negli- appointment of deputed officers in the provinces, and of f forcing the services of private literary attendants on ıted magistrates. In all the provinces, the number of gistrates and of subordinate unemployed officers being ıere being much irregularity in regard to their various ık, there must unavoidably be both good and bad indi- g them. If they be indiscriminately and in excessive loyed on deputations, a rapid growth of offenses and rill be the result. With regard to those private literary e duty it is to assist in preparing the originals of ıents, it is essential that they should be confidential and ersons, tried and well-informed: then only can they be ıe task of affording assistance. On no account may ed to dictate to the higher officers, or, presuming on their e them to recommend their friends to newly arrived whereby detriment to public affairs may be occasioned.

g to this memorial it appears, that it has of late been n all the provinces, to appoint very numerous deputa- a variety of names, but chiefly under that of 'winter that, while yet unappointed, the sole aim of the sub- ers is to gain an appointment on such a deputation; ly, when an appointment has been obtained, all that end away a follower to collect the fees and presents, as that is effected, to report that the object of the ıas been accomplished; that, moreover, some even go to carrying goods with them, in order to evade the custom- ntrusting them afterwards to others to sell for them s. It appears, also, that when newly appointed magis- n the provinces, it is common for men of letters to repair : literary assistants of the higher officers, and to induce

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to urge the higher officers to recommend them to the newly
ed magistrates; that if these magistrates are men who pay much
d to public affairs, they usually engage other literary friends
selves, while those who have been recommended to them by the
r officers receive simply a salary, and hold sinecures. Such an
criminate and excessive appointment of deputations, and these
d recommendations of literary assistants, cannot but have a bad
nce on the civil administration of the country. It is indispensable
hese practices should be thoroughly reformed.

Let general orders be given to the governors and lieut.-governors
the provinces, that every deputed officer is to be carefully
ed, and not appointed indiscriminately. And whenever any
us offense is discovered, let his appointment be immediately can-
, and proceedings commenced against him. With regard to the
ry assistants of magistrates, let each magistrate have perfect
m of selection; and let no one rely on his situation to force
in making their selection. Thus may civil administration be
ned, and the grand rules of government be duly revered. Let
general commands be made known to all. Respect this."

"Imperial edict. The censor Fuhchang has reported, that
e department of Shunteën foo, there are still subordinate officers
nted to the acting charge of district magistracies; and he there-
equests, that our pleasure be declared, and an investigation com-
ed. Let the chief magistrate of Shunteën foo make investigation,
eport the facts. Respect this."

"Imperial edict. Ching Tsoolŏ, (governor of Fuhkeën and
eäng,) has forwarded a report respecting the seizure of certain
tti, and requests therefore the remission of faults marked, on
nt of former negligence, against the officers concerned in their
re. Tsăng Apaou and Chin Cheheaou, bandits on the rivers
kes of Fuhkeën, having plundered and held in terror the whole
tment of Yenping foo, Tseäng Se, the director of the circuit, took
res at his own cost which have resulted in the seizure of a
ed and seventy-three persons; he has also tried and convicted
nals in eleven hundred and sixty distinct cases. He has thus
enabled wholly to exterminate those who have for years been
as bandits. Let our favor be manifested to him, and the Board
il Office take the reward of his merits into consideration. All
ficers, who, having before been guilty of neglect, have in this
ce aided in the seizure of the criminals, may be remitted their
r demerits, as these are in a measure balanced by their pre-
merits. Choo Pingheuen, the magistrate of Keënyang, having
l thirteen criminals convicted of capital crimes, and having also
me little merit in the seizure of Tsăng Apaou and his followers,
e remitted the faults marked against him when formerly acting
oteën district. Respect this."

"Imperial edict. Oorkungĕ, (lieut.-governor of Chĕkeäng,) has
ted a memorial, requesting permission for a district magistrate
nge his line of official employment. Wăn Tingheën, waiting

nent to a district magistracy in Chĕkeäng, is a man of per-
ts and but very imperfect knowledge, and is unfit for the
duty of governing the people and having charge of a terri-
ct. That officer, however, formerly graduated as tsinsze,
ary talents are still vigorous; let him be permitted there-
an office of instruction corresponding to his present rank;
Board of Civil Office nominate him to an appointment
Respect this."

perial edict. Ching Tsoolŏ and his colleagues have re-
cting the seizure of a swindler, noted for several years past,
ered the result of their deliberations as to his punishment.
se of a Budhist priest, Shinlăng, of Shanghang district, in
ent of Tingchow foo, in Fuhkeën, who has been guilty of
ourse with married and unmarried women, of sharing in
of theft and plunder, of extorting ransoms for persons
s of depriving them of sight, and of involving and troubling
lsehood and lies, with numerous other transgressions of
The magistrate of the said department, having of his own
ehended and brought him to trial, let all demerits marked
on account of negligence be remitted. Respect this."

rial edict. Shootungah, (commissioner among the Mongols
) has reported the particulars of a calamity which has be-
of the foreign families, and requests to know our pleasure
asures to be adopted. On this occasion the Kerghi and
eleven in number, suffered from a falling in of the earth,
ich a heavy weight of snow was thrown upon them, where-
hose foreigners were killed and wounded. The circum-
uch as to awaken deep commiseration. Let our grace be
by the perpetual remission of the regular pecuniary tri-
pects those foreigners in whose families deaths have been
y the calamity; and by the remission of the same tribute
rs, as regards those who, while they have lost their herds
ave themselves escaped with all their families: after the
et these last resume payment. Thus shall our compassion
them. Let the said commissioner cause this edict to be
published everywhere, in accordance with our extreme
w commiseration for such as have suffered by great ca-
espect this."

erial edict. Let Tsăng Wangyen fill the office of vice-
he Sacrificial Court. Respect this."

imperial pleasure has been thus declared: Let Seu Sze-
fice of shootsze in the Hanlin Academy. Respect this."

imperial pleasure has been thus declared: Let Choo
e office of heŏsze of the Inner Council, and ex-officio
e Board of Rites. Respect this."

e imperial pleasure is thus declared: Let Linkwei be
ize in the Court of Representation. Respect this."

e imperial pleasure has been thus declared: In this case,
mbled people to gamble within the palace of the Chwang

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, Yeihshan, and continued to do so for more than a month, being discovered by the tsinwang. This is not a mere ordi- e of negligence; let the tsinwang be therefore subjected to f inquiry of the Tsungjin foo. Respect this."

'The imperial pleasure has been thus declared: In this case, the lieut.-general of the brigade stationed in the departments g, Shaouchow, and Leënchow, in the province of Kwangtung, time that he was raised to that station, has left all things to neglect and disorder, and has shown himself inadequate to assigned him. He has not, however, been guilty of scheming wn personal advantage. Let the punishment of Nărkingĕ, mmended him for appointment, be changed to a degradation steps in rank, but without removal from office.—Wan ieut.-general of the Kaouchow brigade, when before in com- the Keënchang brigade in Szechuen, combined with his son ce their own interests illegally; and he has thus shown most hat it was his deliberate purpose to deceive. Let the punish- Oshan, who recommended him for promotion, be changed to a tion of four steps in rank. Let neither of these degradations mable. In the case of Wan Tsunling (the son of Wan Yung) g his registry of birth, [so as to appear not to be the son of ung,] Oshan, inasmuch as he did not discover the deceit; rred only the punishment of an ordinary case of negligence; be for this degraded one step, as the Board of Civil Office , and let him be permitted to redeem it.

'Presentations. The Board of Civil Office introduced into rial presence Kwŏ, a censor capacitated to fill a departmental cy; Chin, a langchung; Hwang, a choosze whose period of g was accomplished; and Lin, an expectant of the office of ; when the imperial pleasure was thus declared: 'Let the f Kwŏ Mingkaou and Chin Yen be recorded for employment in departmental magistracies; let Hwang Seängche receive the promotion,—it is unnecessary that he should complete the f remaining in a subordinate office; let Lin Szetsin fill the choosze of the department for the investigation of merits in d of Office. Respect this.'"

same Board also introduced into the imperial presence Shin, gistrate of Keäting foo in Szechuen; Seu, district magis- Nanmang heën in Honan, Chow, removed from the district cy of Hwuy heën in Honan into Keängsoo, and Kwŏ, an ex- of a district undermagistracy; when the imperial pleasure was lared: Let Shin Yun and Seu Yun both return to their present let Chow Choohwa be retained in the office of district magis- d be sent to Keängsoo to wait for an appointment; let Kwo n be sent into Kirin for employment. Respect this."

"Supplementary memorial of Keshen, governor of Cheihle pro- In the case of Suhlaou a second time propagating false princi- he fraternity called the 'sect of great elevation,' the Board of ents having investigated the case, those officers, both civil

who had failed to discover what was doing were several-
as is on record. On the present occasion, since the
nt of the rise of Le Jooling, the officers have in no
l to investigate; and when that offender concealed him-
ljoining districts of Shantung, the local officers united
g his retreat. They also discovered the banished cri-
h, and immediately apprehended him. Their merits
e to balance their demerits. I therefore present a sup-
ıemorial, to solicit that I may supplicate the imperial
hown to them, in restoring them to rank and remitting
ıment in order that they may be excited to future efforts.
pleasure declared hereon has been recorded."

ımentary memorial of Ching Tsoolŏ, governor of Fuhkeën
ıg. Before, on the first arrival of Yungan, the newly
ıtrate of Kwangtsih heën, he being inexperienced in the
l administration, I and my colleagues reported that we
ily appointed him assistant to the departmental magis-
:how foo, to enable him to gain experience by practice.
his we received your majesty's reply—'he must be either
or incapacitated; let him not be intruded on a situation
is unfit. Respect this.' We find Yungan to be a
ıust and vigorous age, and not wanting in intelligence.
w past months he has acquired a considerable degree of
d experience in judicial cases. He is also disposed to
to investigate and examine closely. And the magistracy
heën is one of but ordinary importance; it is not a
When the said officer first arrived in the province, the
:ned to be laboring under a debt to the government
ed it such as a newly appointed magistrate could not
; therefore we feared to send him at once to his office.
is now cleared off, and Yungan by his detention at the
: province has acquired some months' experience, and
:apacitated for the post. It is right that we should forth-
ı to fill it, that he may feel the weight of responsibility.
him directions accordingly, we also, as the rules enact,
supplementary report. The imperial reply received is,
Respect this.'"

rs, with the remarks we have already made, will enable
o form an opinion of the periodical literature and the
ıe press in this country. It has been said, by high au-
ındon Quarterly Review (vol. iii, p. 291), that "the press
:e to every one;" and that "the printer and the vender
e careful not to offend the government, and they may
nity against decency and morality." The last part of
ın is most palpably true; but the first part needs to be
alified. It is correct, we believe, as stated in the Quar-
› previous license is demanded, no *imprimatur* is requir-
sport for a literary work;" but, on the other hand, can
ven? Do the laws afford any protection or security to

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ɔress? Not to mention politics and religion, we ask with refe-
ɜ to "all the other thousand fields of literary exertion,—all art, all
ıce, all criticism, all history, all philosophy, all political economy,
ıe 'high heaven' of imagination, all the compositions devoted to
ınstruction of youth, all that is instructive in morals, edifying in
, or elevating in devotion,"—is there even one subject on which
ıberty or freedom is guarantied to the press? If there is, we are
ɜant of it. Indeed, so far as we know, freedom and liberty, as
ɜstood by the people of Christendom, are ideas for which the lan-
e of this country has no appropriate terms. A writer in the Indo-
ɜse Gleaner, for April 1819, says; "China has always been
ɔct to an absolute monarchy; and the press has not been free."
he adds, "modern books in China, indicate no effort of the hu-
intellect to enlarge the sphere of knowledge; they are mostly
ɔilations, made in obedience to the command of the sovereign, or
ɔollections of industrious individuals; they are productions of the
, rather than of the mind." It is even so. The press, in any
ɜr sense of the word, is not free. It is *tolerated*, and that under
ɜveillance which paralizes the soul. Witness the Canton Court
ılar; no sentiment, no opinion, ever comes forth in it. So in the
ng Gazette; no thought, no word, except such as his majesty has
ɜ public, goes forth in that publication. No more life is seen
ıgh all "these thousand fields of literature," than appeared to
ɔrophet in the valley of vision: like those bones, the works here
indeed very many, "and, lo, they are very dry." And until
ɜ new spirit—some pure breath of life divine and of hallowed
lom—come over this land, these desolations will remain, and
ɜ death-like slumbers be perpetuated.

. II. *Remarks on the Hawaiian dialect of the Polynesian lan-*
ɜuage; prepared for the Repository, by the Rev. Lorrin Andrews,
ɔf the High School, Lahainaluna, February, 1836.

origin of the language of the Polynesians, divided as it is into
ral different dialects, is buried in deep obscurity. The people
ıselves know not whence they are, as the fabulous accounts of
· own origin sufficiently testify; and yet, on the slightest inspec-
and comparison of the different dialects, it cannot for a moment
loubted that they had one common origin. And a singular cir-
stance is, that the people at the extreme parts of Polynesia speak
ɔcts of the general language the most resembling each other.
as been said that the dialects of the New Zealanders and the
ɜaiians resemble each other more nearly than any of the other
ɔcts. (See Grammar of the Tahitian dialect, p. 4.) But *whence*
ɜ the inhabitants of Polynesia? *How* did they come, or get pos-

nany islands scattered over such a vast extent of ocean? ey come? And *why* did they come? are questions that e answered without much conjecture. Yet, no doubt d thorough examination of the several dialects, and a f one with the other with a view to ascertain the ground- general language, and a comparison with the languages oring continents, would not only be a subject of inquiry st, but would go far to indicate the probable origin of t is to be hoped that the moral and intellectual darkness brooded over the islands of the Great Pacific, will ere- e to-light, and that ample data for such an investigation

ng observations are not intended as a philosophical view eneral principles of the language, but merely as general se who would become acquainted with it. Much time to all foreigners who have attempted to acquire even of the language, to say nothing of the danger of mistakes xperience and practice only can rectify, for want of a principles relating to the idiom and grammatical struc- nguage.

and most important thing to be attended to in studying indeed, almost any foreign language, particularly if it is e written or spoken, is the *idiom*, or the manner of expres- to that language. The definition of words is a matter of nce. Hence it is well in the outset to divest ourselves it the language we are about to study can be constructed analyzed entirely on the principles of our vernacular that we have nothing to do but to acquire the definitions f words, and then be in the possession of a new language. remembered that different people have different modes nd speaking, according as the objects with which they versant, and about which they think and speak, are ence the idioms of no two languages can be expected n order to secure a competent knowledge of the idiom of would be well to commit to memory the various forms compound sentences, particularly the idiomatic expres- will serve as a nucleus around which the exceptions of the language may be made to adhere, when there is lisposition to secure them.

like men, may, as it regards their idiom, be divided classes, and these again may be subdivided into lesser of the languages of Europe, for instance, including the k and Roman, may constitute one great class. The of construction are similar. The ancient languages of rts of Asia, the Arabic, the Armenian, the Hebrew, &c., e another class. And so of other parts of the world. shall attempt to write, speak, or resolve, one of these principles of the other, will find himself involved in lifficulties. Take an example of two languages of the

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same general class. Suppose a tyro in Latin, having mastered the grammar of his own mother tongue, English, but not having yet learned that the different languages are to be resolved on different principles, comes to this phrase in Latin, *Est mihi liber*, which means, he may be told, *I have a book*. But in parsing it by his English syntax, he will be liable to two grand mistakes: for he would, as a matter of course, call *mihi* the nominative case, and *est* the first person of the verb, to say nothing of the wrong idea he would attach to the verb *est* as a verb of possession. Every philologist knows that there is something exceedingly stubborn and unyielding in the laws of languages; they will submit to be governed only by their own laws, they will yield willingly to no other. Hence those laws must be understood before one can yield obedience to them either in writing or speaking.

It would be easy to show that the grand principles of the Polynesian languages differ more, both in idiom and in syntax from the European, than the European do from the Asiatic. The facts, however, corroborative of this opinion cannot be introduced here, as it would extend these remarks beyond the limits prescribed. It should be remembered, however, that in comparing one language with another, particularly in comparing a barbarous language lately reduced to writing, and while but few of its words are in daily and common use, with a language with which we are well acquainted, and which it has been the object of able and learned men to improve for centuries, we are liable to be led to false conclusions. To compare the Hawaiian, for example, with the English, would be like comparing a new born infant with a giant of mature age. If we wish to do this, we should take the English as it was when the country was invaded by Julius Cæsar. Indeed it is questionable whether a vocabulary made out in the days of Alfred the Great, after the language had been enriched by a host of words from the Saxon, could boast of more words than could be collected were a full vocabulary made of all the words in good use in the Hawaiian. But the English has grown by culture into an extensive and rich language, and so may the Hawaiian, and still retain its own idiom in all its purity.

There is no probability, as there is no evidence, that the Hawaiian language has undergone any material changes for many generations. The *meles* and *kaaos* (songs and legends) of the ancients are understood and recited by the people of the present time. It is also well known that unwritten languages are less liable to changes than written ones, as there is no method of spreading innovations to any extent even if they were made. The cultivation of the language is not the first thing attended to, even when a nation is disposed to emerge from a state of barbarity to a state of civilization. But in the usages and arts of civilized life, the Hawaiians had made no progress when letters were introduced among them a few years ago.

There is not, indeed, a perfect uniformity in every particular in the use of the language from one extremity of the island to another, but still there are no such variations as would deserve the name of dialects. They may, perhaps, be termed provincialisms. These may

to two general heads; the variations that arise from the
of single sounds, or as they may now be termed, the
on of single letters; and the use of different words for
ing. As to different enunciation, the Hawaiian original-
until other sounds were introduced, had but two *mutes*
guage. One of these would answer to the English *b* and
to *k* and *t*. The *p* sound is the common one in distinc-
hat of *b*; indeed the Hawaiians themselves never give to
he strong sound of the English *b*, but when any letter is
d by foreigners, they cannot distinguish it from *p*. With
e other sound there is a great difference of usage. Some
t with the middle or root of the tongue, when it becomes
ith the end of the tongue, when it becomes *t*; nor can
perceive the slightest difference. For the remaining
e *d*, the Hawaiians have no equivalent, except in a few
n it is difficult for English ears to determine whether it
presented by *d*, *l*, or, *r*. Thus the proper name, *Hilo*
ritten by foreigners as they supposed they heard it, Hilo,
lido. As to the *k* and *t* sounds, before the conquests of
ia, the former was prevalent on *Hawaii*, and the latter on
ice that period there has been such an amalgamation of
nd so many removals, that the pronunciation is no longer
geographical divisions. It is not known exactly to what
ncialisms exist, which consist in the use of different words
thing; probably to a considerable extent, but still not so
he words, though not commonly used, are unintelligible

n supposed that the chiefs speak a different dialect from
people, or that they could do so when it was necessary.
istake. In all despotic governments, like the ancient
of these islands, there is kept up between the chiefs and
ple as broad a distinction as possible. Indeed it was sop-
lately, that the chiefs and people were distinct races of
ould not be wonderful, therefore, that the chiefs should use
and phrases that would not be entirely familiar to the com-
It is so in all countries where an aristocracy of any kind
in view of all that can be collected from those who have
le rank between chiefs and common people, and who have
irse with both, it does not appear that the difference is
i it is between the higher and lower classes in other
The Hawaiian language was first reduced to writing
part of the year 1821; and soon after, schools were es-
er the islands, and multitudes acquired the first principles
nguage. From the time the chiefs and people became
vith the art of writing, or marking characters representing
unds, they have generally used this method of conveying
h other. Many legal proceedings have been written,
irculated over the islands by means of letters written by
people.

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A grand point in reducing a barbarous language to writing should be simplicity. Two rules should be observed; 1st, the characters should be sufficient to express the simple sounds; and 2d, if possible, there should be no superfluous letters. The reduction of the Hawaiian language to writing was not a hasty procedure. The above rules appear to have been kept constantly in view, though it was difficult at first, in many cases, to distinguish between a simple and a compound sound. Two points, however, were readily ascertained; 1st, that vowel sounds predominated to a considerable extent above those of consonants; 2d, that, to an English ear, the language was very monotonous. Five vowels and seven consonants, were all the sounds that could be recognized. Reference is not had here to all those nice shades of distinction, which are found in every language, and which it would be impossible to find characters to express, for such abound in the Hawaiian; but reference is had to such sounds as are commonly expressed in the European languages by written characters. With all the possible combinations of so few letters, a language must be monotonous. The Hawaiian is restricted to less than half the number of the English letters; and it was found to be a fundamental rule, that *every syllable must end with a vowel.* It was very important, therefore, that the vowels, upon which so much depended, should be represented by such characters as would express them with the greatest simplicity and precision. It has always been considered a desideratum rather than an event to be realized, that in a written language the vowels should have but one uniform invariable sound. Though this point has not been completely gained in respect to the Hawaiian language, yet there is a near approach to it.

It has been objected to the orthography adopted in writing the Hawaiian language, that it gives to vowels different sounds from those of the English, and this has been considered of course a needless innovation. It has been called in an English Review, *an affectation of Italicising, &c.*, and the question has been asked, why the sounds of the vowels were changed from those of the English? But it should be remembered there is a previous question to be settled; Why did the English, in adopting the Roman alphabet in preference to the black letter, give their vowels the sounds they did, in opposition to almost all the other languages of Europe? It is well known that those who speak the English language, stand alone in the sounds they give to the characters representing the vowels. Almost all the nations of western Europe at the present day either use or can use the Roman characters in writing their languages, and pretty uniformly have given to all the vowels, except perhaps *o*, sounds different from those of the English. And it is well known too that the Italians, Spanish, French, and Germans, laugh at us for it. Now it may be asked, why is this innovation upon the long established customs of so many nations? To what shall it be attributed? When these questions shall be answered, those who reduced the Hawaiian language to writing may be ready with their answer. But they need not wait so long, for there are other obvious and sufficient reasons at hand.

rthography adopted fully answers the purpose of expressds of the language. Reference is had here only to the s. It was mentioned before as desirable if possible that d have but one sound, and that this had in a good degree l by the orthography adopted.

ounds given to the vowels in the English language would to express the Hawaiian vowel sounds without an utter implicity. Thus *i* in Hawaiian, sounds like *ee* in English. ss of words requiring the reduplication of *i* is numerous; ascend, in English dress, would need to be *peeee; hi*, to rms, would be *heeee; liili*, small, would be *leeeeleeee*, &c. Hawaiian, sounds like *oo* in *coo;* hence *ku*, to stand, would l *kuu*, to let go, would be written *koooo; uuku*, small, *ookoo;* and *uuu* to stammer, would be *oooooo!* And the ers. In using the English vowels, therefore, to write would be necessary to use the above orthography, or to series of points similar to the Masoretic if not quite as

denied that there are some formidable difficulties in the rough knowledge and investigation of the Hawaiian lanch are the following.

want of a full supply of documents written by natives as reference or authority in matters of etymology and ough the means in this respect are increasing, yet hither- e been too few to determine fully the *usus loquendi* of .

reat flexibility of the language itself in regard to forms of This has been, and is still, the cause of much dispute engaged in writing the Hawaiian language. One, for inens to hear a particular set or form of words used to lea, he remembers it and reduces it to practice both in l writing, and when he supposes himself fully master of fficient to express that idea, he finds that another, in he same idea, makes use of a set of words entirely dif- not different, he alters the position of them so much ence that it seems an entirely new form. But as the taking much pains, has not so learned it, he is ready to classic purity of the latter, and as authorities are scarce, as each one can summon from his own stock, to sustain rse, the dispute is likely to be protracted; whereas they the same time, be substantially correct.

ll more fruitful source of difficulties consists in the inaithfulness of those natives to whom application is made ome are so unaccustomed, though they may be masters language, to the business of correcting others, that they let ass which they themselves understand, however awkward hen compared with the real purity of their language.

disposition of the Hawaiians to accommodate themselves ance of those who consult them, is a difficulty in the way

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of getting pure expressions. When consulted respecting any word or phrase, their object seems to be to find out how much the person consulting them knows respecting the point himself. And if he appears to know *anything* they will tell him he knows *everything*. Or in giving a definition, they will give such as the person understands as synonymous, without much regard to precision or definiteness in the case; and it is only by a long series of questions that the desired information can be obtained. They are exceedingly fond of introducing and using foreign words and foreign expressions, even to the exclusion of their own words and idiom.

The sources of good authority for the use of Hawaiian words may be classed thus. 1. The letters, or other documents, which one chief writes to another. It is well known that a person is more careful of his words, when he sits down to write, than when he speaks. And one chief writing freely to another would be under no temptation to accommodate his language to the capacities of those whom he might suppose would not understand. 2. The *meles*, *kauikaus*, *kaaos* and *mooolelos* of ancient time written down by natives themselves. The only mistakes to which these would be liable would be in the omission of words and the orthography of some words. 3. The language of chiefs as written or spoken in their laws, charges, or commands to the common people. 4. That of the common people in their addresses, letters, or writing of any kind, designed for the ears of the chiefs. They may be expected, in such cases to use their best language. 5. The language which the common people use in corresponding by letters with one another. Such letters exist in great abundance, and on almost every subject, and exhibit a great variety of style and forms of expression. 6. The letters or other documents of chiefs written for the perusal of foreigners. Perhaps these ought to be placed higher in the catalogue of authorities. The reader will judge for himself. 7 The letters, &c., of the common people addressed to foreigners. 8. Lastly, the writings of foreigners reviewed or corrected by natives. This species of writing is liable to two errors; a failure of the best selection of words to express the idea, and a liability to Anglicisms or idiomatic expressions of other languages in distinction from the pure Hawaiian.

The poetry of the Hawaiian language has been but little examined by foreigners. The form in which it is generally exhibited—the scenes of the *hula*, the monotonous unmusical character of the music with which it is connected, and its being entirely unintelligible to foreigners, give it a forbidding aspect. But if we may reason from those qualities deemed essential or generally connected with the existence of good poetry, viz. strong passions, a flexible language, a congenial climate, the existence of wars and military exploits, the intrigues of love, &c., we might expect a language adapted to poetry. And so we find it. It will be sufficient here to introduce two or three short specimens of Hawaiian poetry to show what the language actually contains and of course is capable of expressing. It should be premised, however, that genuine Hawaiian poetry knows nothing of what

rhyme in English poetry, nor does it consist in any definite syllables in a line, but in a certain terseness of expression, in changing from thought to thought, conciseness, genesioned and highly figurative.

lowing is a specimen of the simplest kind of *kauikau* or h a literal translation. It was first taken down by Mr. Ellis.

ua make kuu alii	Alas! alas! dead is my chief,
ke kuu haku a kuu hoa.	Dead is my lord and my friend,
oa i ka wa o ka wi,	My friend in the season of famine,
oa i paa ka aina,	My friend in the drought of the land,
oa i kuu ilihune,	My friend in my poverty,
oa i ka ua o ka makaui,	My friend in the rain and the wind,
oa i ka wela o ka la,	My friend in the heat of the sun,
oa i ka anu o ka mauna.	My friend in the cold of the mountain,
oa i ka ino	My friend in the storm,
oa i ka malie,	My friend in the calm,
oa i mau kai ewalu,	My friend in the eight seas:
, ua hala kuu hoa,	Alas! alas! gone is my friend,
hoi hou mai.	And will return no more again.

ving is a couple of distichs of an Elegy on love.

hi no inoa, o ke Aloha la,	One only name he had, and that was love,
ha wale no kona alelo,	And love only was all his talk:
uakua he mae i hanau mai,	From sleep, his parent, was he born,
kaina ke kuko, he mihi ka	Lust was his brother, and grief his
a nao.	thought.

ring is a scrap of a mele or Song on the creation of Hawaii.

ka moku	Born was the island, [and expanded;
lau, a loa, a ao, a muo,	It budded, leaped, increased, flourish'd,
moku iluna o Hawaii	It blossomed on the top, 'twas Hawaii,
nei no ka moku,	This Hawaii was an island.
: ka aina, he nuka Hawaii,	Unstable was the land, tremulous Hawaii,
le ana no i ka lani, lewa honua,	Waving in the air; waved the earth,
ia ua pahonoia.	From Akea 'twas fasten'd together.
aa o ka moku me ka honua,	Quiet by the roots the island and the land
i lewa ealani i ka lima akau o	It was fast in the air by the right hand of
aii ta, a laa, [*Akea,*	Fast was Hawaii—decreed.— [Akea,
i ikea he moku.	Hawaii appeared an island.

t known that there are any long meles in the language siminer or Virgil; but of shorter pieces, specimens might be colabundance that would not suffer by comparison with pieces e class from the poets of antiquity. Nor would the system ogy, or the rites and ceremonies of their ancient religion, they are in point of morality and decency, fall short of the systems of the *learned* nations of Egypt, Greece or Rome.

fference between the poetry and the prose of the Hawaiian consists; 1. In a different selection of such words, as are only used. In poetry, too, may be found most of the dyssys, or the simplest forms of words in the language, though, sound requires it, they do not hesitate to reduplicate or or more of the syllables several times. 2. In conciseness.

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The Hawaiians are profuse in the use of words in conversation, and in writing they appear to be much more so; but when they sit down to fit their words into poetry, it seems to be an object to employ as few as will possibly answer the purpose. Hence the poetic license is carried to a great extent. Many lines together, though the principal words are familiar, yet for want of their common adjuncts and common collocation, are unintelligible in poetry. 3. Abrupt and sudden changes in the figures. The language admits of a figurative style to a very great extent, but the figures of poetry come unexpectedly to the reader, as for example in the song on the creation of Hawaii. The first line represents Hawaii as being born, the next as growing and flourishing like a plant and increasing to a tree, and in a line or two more it is a tremulous unstable mass.

There has not been discovered the least vestige or sign of a written language having existed among the Hawaiians, anterior to the commencement of our mission. In this respect they were far behind the ancient Mexicans and even many tribes of Indians on the American continent, who though they did not know the use of letters, yet did actually convey ideas by visible representations, such as strings with knots, belts of wampum, &c.

It will be seen by reference to the Vocabulary and to the books that have been printed in the Hawaiian dialect, that several more letters have been introduced than were absolutely necessary to represent sounds purely Hawaiian. This was necessary, to some extent at least, since the language of the Hawaiians was utterly destitute of all words for representing many ideas respecting the Christian religion, morals, social duties, terms of science, &c. It has been necessary, therefore, to introduce new words. All languages do this to some extent, even the German, though it is avoided there if possible. The English have no scruple on this head, but have received with open arms every new word or term that offered itself from any language. They have even borrowed from the Hawaiian; and this too when synonyms of the same already existed. With these words, too, the English have borrowed several letters such as *x*, *z*, the hard *ch*, the French *ch*, and the Greek *ph*. Thus the number of sounds are increased in the language, and thus the words are readily recognized by the eye as taken from a foreign language. So it has been necessary to do in the Hawaiian, for without it more confusion would be made than benefit gained. Thus the foreign word *mare*, to marry, in pure Hawaiian orthography would be *male*, to expectorate. *Rama*, rum, would be *lama* a torch. But the confusion would be more particularly manifest in proper names; thus *Ruta*, Ruth, in Hawaiian orthography would be *Luka* Luke; *Sara*, would be *Kala*, name of a man, &c. Though these foreign letters are necessary, yet it is not necessary to introduce *every* letter, nor even every syllable, of a word that may be brought into the language; only a sufficiency to show that the word is of foreign extraction is all that is requisite.

With regard to new words in a language just reduced to writing and where improvements, or what is the same thing, where new ideas

ıt in, there are two methods of proceeding. One is to intro-
words from other languages to express new ideas; the other
new definitions to words already in use. Both of these
ave been pursued in the Hawaiian. New words have been
l as noticed above. Caution however will be necessary lest
uld be unnecessarily introduced, or such as are no more
than some that are already in the language. The number
ds to which new ideas have been attached is not yet large,
robably be greatly increased when moral, religious, and
tudies shall be more extensively and systematically pursued.
heart, *uhane* the soul, and *Akua* God, and several other
e ideas attached to them now in the minds of the more in-
atives that they had not a few years ago. The language
waiians, though very flexible, that is, capable of a great va-
ms in its expression, is nevertheless very regular in its con-
particularly in its syntax. The general rules are, perhaps,
violated than in most other languages, and when violated
kly detected.

lent from the foregoing remarks that the language ought to
y cultivated. And it is hoped that it will be a point aimed
ho become residents, patiently to study the ancient customs,
ws, political maxims, and literature of the Hawaiians, that
know where and how to apply the helping hand. Com-
circumstances of this people and of enlightened nations
ıt very much, that is deficient and erroneous; much to be
nd deplored in a moral, social, political, and religious view.
d still, and look coldly on and censure, is not the best way
reform. It is a truth, and an affecting one too, that the
nation, and of the people individually, calls loudly for the
f the benevolent, the prayers of the good, and the ener-
of the philanthropic. The question will probably in a few
be settled, whether the nation shall continue to exist
the people shall become extinct. And this question, under
be determined mostly by foreigners now resident at the
et it not be thought that this has no connection with the
f the nation; it has much, and before much can be done
ough improvement of the people in arts, in laws, in morals,
ne regulations, those who would do them good must become
ughly acquainted with them and with all that appertains
sent and future welfare. It remains to be seen, whether
men from Christian countries shall be stretched out to aid
of these islands; or whether the hard hand of extortion and
of violence and passion, shall continue to be laid upon
all that constitutes a nation shall be gone, and future his-
l say the nation has perished,—the inhabitants have gone,
who might have saved them, to the awards of eternity!

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ART. III. *System of Orthography for Chinese words:—that of Morrison's dictionary imperfect; unsuitableness of English, and suitableness of Italian vowels, for an accurate orthographical system; application of the Roman alphabet, as used in Italy, with some modifications, to the Chinese language.*

ON a former occasion, when treating of the Chinese written language, we gave our readers some explanation of the sounds most generally attached to the characters of which this language is composed, that is, of the sounds existing in the court dialect, or general language of the empire. In so doing, we employed the system of orthography which had been adopted by Dr. Morrison in his dictionary, except in one or two minor cases where it seemed inconsistent with itself. This we did, not because we regarded that system as in all respects the best which could be employed, but because we judged it inexpedient, until a well tried one could be adopted — one which had stood thet est of experience — to deviate from that which had been employed in a work of such great value to every Chinese student, and which had in consequence already been brought into common use.

But in the system of orthography adopted by Dr. Morrison, there are other inconsistencies besides those to which we have already alluded, inconsistencies which it must be inexpedient to amend unless the whole system be revised and altered. There are also a few cases in which that system is little adapted, if not wholly unsuited, to represent the sounds of some of the provincial dialects of the Chinese language; and on this account it was in a measure altered and modified by Dr. Morrison himself in his Vocabulary of the Canton dialect. Unfortunately, however, these alterations having been made without a revisal of the whole system, they have given rise to still greater irregularities. These considerations have rendered it highly desirable, if possible, to adopt an orthographical system better fitted to be employed uniformly in all the dialects of the Chinese language. In the following pages we hope to show that to attain this is not impossible, that on the contrary it is to be attained with ease and with a great degree of simplicity. In taking up the subject at the present time, we have been in a great degree influenced by the efforts now making in India to render general, throughout the eastern territories of Great Britain and in the adjoining countries, the adoption of one uniform system of orthography, suited to represent clearly and definitely the sounds of words in the Sanskrit, Persian, Arabic, and their cognate languages.

It is a common error in adopting an orthographical system, to endeavor to employ such modes of representing sounds as will be 'at first sight' intelligible to a reader, a method which would undoubtedly be good were it not in several respects impracticable. But as in this method no provision is made for new sounds, foreign to the language

raphy is employed, such sounds can be but very imper-
nted by it. And no regard having been paid to the ele-
ıds, or of spoken language, each orthoëpist will probably
ent mode of representing them. It is plainly impractica-
esent them, as that no explanation will be required. This
ularly the case with the English vowels, with respect to
es are set completely at defiance, so that there is not per-
vowel sound in English which cannot be expressed in
ent ways. Sir William Jones gives an instance of this
ce, "a mother bird flutters over her young," where the
s represented in six different ways; namely by *a*, *e*, *i*,
to which may be added the sound of *ea*, in heard! This
ıe case, but it would be easy were it necessary to show
wel sound may be expressed in English orthography in
different ways.

ɔe impracticable to adopt a system of orthography which
exhibit to the eye of the uninstructed all the true sounds
language, and if it be in a more especial manner impos-
ıe a simple and definite system of orthography, in accor-
the sounds most usually attached to the letters in the
uage, why should we not have recourse to the less em-
d better understood systems in use on the continent of
ıer than restrict ourselves to an orthography which is
d to be the worst that can possibly be found? For the
ɔgraphy is characterized in a peculiar degree by the two
ɔcts of a written language, *the application of the same*
ɔral different sounds, and of different letters to the same
that precision in regard to the vowels, which we in vain
English, we find in the Italian; and the consonants with
ions, are nearly the same among most European nations.
language, excluding the peculiar sounds of some of its
has therefore been made the foundation of several of the
ed systems adopted in various parts of the world,—by sir
ıes and many other literary men in India, and by the
in the South Sea islands, among the American Indians,
r places. The orthography of these several systems dif-
y any respects; in its vowels it is fundamentally the same
sh and Portuguese, and varies but little from the ortho-
ermany and Holland: it is therefore well understood in
f the continent of Europe. By the literary gentlemen of
been shown to be well adapted to exhibit in a clear and
ɔr most of the sounds of the Sanskrit, Persian, and
ıages; and entire works have been published in the Ro-
er, conformably to this orthography, in several of the lan-
dia. Is then this system (the system, as it has commonly
in the east, of sir William Jones,) adapted to represent
readers the sounds of Chinese words? For if it is, a
age will be gained in point of simplicity, by assimilating
phy of China to that of India, and of the Indochinese

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nations. After a careful examination, we are of opinion that it is so adapted, and that it is the best which can be employed to indicate the sounds of Chinese words. We will proceed, therefore, to represent the manner of applying it, and the invariable sounds given to each vowel, diphthong, and consonant, not taking into account those very slight variations which are common in every language, and which it would be vain to attempt to distinguish.

As, however, the number of vowels in the Roman alphabet is less than the number of vowel sounds, we are obliged occasionally to have recourse to *diacritical marks;* and it will be well in the first place to point out in what manner these are used by us. As a general rule, a short vowel is left without any mark over it, while a fuller enunciation of the same or nearly the same vowel is distinguished by the acute accent (´) over it; thus *a* is short as in quota, and *á* long as in calm.

' Perpendicular mark. Both the long and short vowels are often pronounced with an abrupt termination of them, either by simply ceasing at once to utter any sound, or by suddenly stopping the voice form passing out, and thus producing one of the three mutes, *k*, *p*, or *t*. To mark this variation, we use a small perpendicular mark ('), either on or after the vowel or diphthong so enunciated.

´ ` Acute and grave accents. The same letter has sometimes to be used for two different long sounds, in which case we use the acute accent (´) over one, and the grave accent (`) over the other; thus we have two long sounds of *e*, marked *é* and *è*, the first as *ei* in neigh, and the second nearly as *e'e* in ne'er.

¨ Diæresis. To distinguish that sound of the vowel *u* which is commonly known as the "French u," we use the diæresis; thus, *lün* is pronounced like *l'une* in French.

' Apostrophe. To mark some peculiar sounds which appear to arise from attempted enunciations of consonants without the intervention of vowels, we use the apostrophe (') or mark of omission. The syllables in which this occurs are three; namely, *'m*, *'ng*, and *sz'*. The sound of *'m* is produced by simply closing the lips, and causing the voice to pass into the nose, and thus producing the nasal *m*, without having previously uttered any vowel: the sound of *'ng*, is also produced by the passage of the voice into the nose, but with the tongue raised towards the back of the palate; it is nearly the same as the sound uttered by a sulky child when whining: the sound of *sz'* is produced by endeavoring to change the hissing sound of *s* into that of *z*, by endeavoring to slide from the hissing sound of *s* to the more vocal sound of *z*. The apostrophe is also used as the mark of omission before vowels, to show the dropping either of the nasal *ng*, or of *w* or *y*. The nasal may be dropped before most vowels, the *w* only before *u* and *ú*, and *y* only before *i*, *í*, and *ü*.

' The spiritus asper of the Greeks is employed to mark the intervention of an aspirate between a consonant and a vowel, or between a consonant and a half-vowel: it is not used before any word, but only after the consonants, *ch*, *k*, *p*, *t*, and *ts*. The aspirate before a word is represented by *h*.

lialect of Fuhkeen, a strong nasal enunciation of the vow-
on, not quite amounting to the prefix or suffix of a nasal,
l as if by the utterance of the vowel sound through the
t the escape of voice through the mouth. To represent
Mr. Medhurst has used a raised n before, or ng after the
as a diacritical mark will be both more convenient in
awkward in appearance, we have adopted a mark (˚)
he *ang* or *anus-wára* of the Indian languages, although
ang appears to represent a more distinct nasal utterance.

's of the Chinese language now demand our notice. In
ions of these, we shall not attempt to point out the minute
ference, often observable in the pronunciation of some of
vill give what, after a careful examination of the arrange-
n in Chinese rhyming dictionaries, and a close attention
nce of them by the living voice, appear to be their most
ds. The different sounds to be represented may be shown,
in English words, in the following manner, long and
ations of the same sound being regarded as but one vowel.

– .. men .. – .. habit .. – .. – .. put .. – .. –
calm .. ne'er .. neigh .. police .. lord .. cold .. rude .. l'une .. allure.

ngement be correct, there are in Chinese ten vowels,
ll proceed to explain or define more minutely.
nts a sound very frequent in English, in which language
ied in seven or eight different ways, but most usually
s in but. When represented by *a* in English, it is never
n Chinese on the contrary it often is. On this account
e many objections to our use of *a* to represent this vowel.
ons have occurred to ourselves; but we have been una-
ny other letter which can so well represent it in every
we were to adopt *u* in place of *a*, we have already three
hed to that letter, which can be represented by no other
nor would *u*, as in shun, give always the true pronuncia-
any one may convince himself by a careful examination
enunciated in pronouncing the last syllable of the word
ith a heavy stress on it. This vowel is sometimes pro-
rly as if it were a rapid enunciation of the *a* in calm.
n acute accent, is invariably long, as in balm, calm,
oaching sometimes to the *a* in want.
ly the same as in whet, yet, men, and is a sound which
n occur in Chinese.
grave accent, is like the *e'e* in ne'er, or as *a* in share:
rotracted till it assumes almost the sound of *a* in ant,
sound it is sometimes altogether changed. It has been
hat, when thus protracted, there may be a short *e*, as in
ing it; but we are doubtful if this suggestion be correct.
i acute accent, is invariably *ei* as in neigh, or *ay* in lay.
riably as in pin, pit, and never as in pine.

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í, with an acute accent, is the same sound prolonged, as in machine, police, or as *ee* in feel.

o, is pronounced as in lord, or as *a* in ball, or *aw* in awful; *o*, short, as in lock, lot, does not occur in any dialect of the Chinese with which we are at present acquainted.

ó, with an acute accent, is pronounced as in note, sometimes a little more protracted as in roll, cold, or even as if followed by the *oo* in foot.

u is pronounced as in pull, push, never as in pure, nor as in flush.

ú, with an acute accent, is pronounced as in rude, rule, or as *oo* in rood, fool.

ù, with a grave accent, is pronounced as in illumine, allure, a sound intermediate between *u* in rule, and the French *u*.

ü, is pronounced as in French, in the words *l'une*, *user*, &c.

The following *diphthongs*, formed by the combination of the above vowels, are found in Chinese.

ai, is pronounced as in aisle, or as the English *i* in white, line.

ái, is pronounced exactly as the word aye.

au, is pronounced nearly as *ow*, in how, or *ou* in our, but is somewhat more slender.

áu, is a similar sound, but broader, being compounded of the *á* in calm and *u* in put, or *ú* in rule: it is broader than any similar sound in English, but comes nearest to the *ow* in howl.

ei, is pronounced nearly as *ey* in bey, dey, and is produced by a combination of the short vowel *e* and the short *i*, nearly the same as it would be in the word weight, were that word to be pronounced with a greater degree of stress on the *ei* than is usual. It is often confounded with the long *í* of machine.

éu represents a peculiar Chinese sound, produced by a distinct enunciation of the sounds of *é* long or *ay*, and of *u* short as in put, or sometimes perhaps of *a* short, in quota, the stress being laid on the long *é*. This is a sound which it is difficult to acquire correctly.

íu is a sound not differing much from the English *ew* in the words few, pew; but in Chinese more stress is usually laid on the *í* than on the *u*, and the latter vowel is nearly the same as in allure.

oi is pronounced nearly the same as in the French word gôitre, the *o* as in note or as in lord, and *i* as in pin, being both preserved distinct.

óu is a very lengthened sound of the *o* in roll, which seems to be followed by the sound of short *u* in put; the distinction between this and the sound of a protracted *o* is considered doubtful.

ui is a combination of the sound of the short *u* in put, or of the French *u*, with short *i*, nearly as in fluid, or as in the French word *pluie*.

úi, is a similar sound, the short *u* being changed for the long *ú*, or *oo* in fool.

ue, is composed of the short *u* in put, before the short *e* in men, making a sound which seems to resemble a protracted sound of the short *a* in quota.

osed of the short *u* in put, before the short *a* in quota,
ıder sound than the preceding; the two, however, are
ıles very much confounded.

some other combinations of vowels which it will be
numerate, the sounds of them being apparent from the
:h they are composed; viz. a short *i* as in pin, before
or diphthong. These are *ia, iái, iáu, ie, iè, io, iu,*

able to represent with clearness and precision the sounds
els and diphthongs in the Chinese language, we proceed
sonants, taking first those which can be represented by
of the Roman alphabet.

n, bard, is a sound unknown in most parts of China, but
an initial in the dialect of Fuhkeën, the nasal *m* being
le with it. In the north of that province, however, the
ged either into *p* or *m*.

fast, is a frequent sound in Chinese: in the dialects it
ed into an aspirate or vice versâ.

s in give, get, never occurs except in some of the
ıenever this letter is found in European dictionaries of
ıguage as an initial, the nasal *ng* should supply its place,
phe marking the omission of that nasal. The same re-
or the most part to the dialect of Canton.

spirate, is very frequent in Chinese; it is generally a
ate than in English: in the dialects of the south it is of-
nto *f*, in the north into *s*, or *sh*. To mark an aspirate
ant, we use the Greek spiritus asper in preference to *h*.

t, or as *g* in gentle, is a sound which does not occur,
ı in some of the dialects. Correctly speaking, it is not
ınant, but is composed of *d* and the French *j*, or *zh*.

French *jamais*, or as *s* in pleasure, occurs in Chinese,
endency to change, as in German and Dutch, into the
of *y*, and into *ny*. We affix a mark to this letter to
from the *j* in *jest*; the mark should rather have been
e latter *j*, which represents a compound sound, had this
ıdy so generally adopted without a mark, in the Indian
ıese languages. The use of the two letters *zh* to express
und, when so easily to be avoided, appears particularly

te, or as *c* in card, is a very frequent sound in Chinese,
initial, but also in the dialects, as a final: as an ini-
ı confounded with the strong aspirate *h*. It sometimes
spiration after it, being then pronounced as *k'h* in the
rd, pack-house. When thus strongly aspirated, it is then
, in the northern pronunciation, into *ch*.

ne, is a frequent sound; it is often confounded with *n*.

im, is also of frequent occurrence as an initial, but as a
alects only: in these it often takes the place of the final

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n, as also of the initial *w*. In the dialects of Fuhkeën and Canton, this sound sometimes occurs as a word by itself, unaccompanied by any distinct vowel sound.

n, exactly as in nun, occurs frequently in Chinese both as initial and final.

p, as in pippin, is also a sound of frequent occurrence in Chinese. In some syllables it is often confounded with *f*. It sometimes receives an aspiration after it, when it is pronounced as *p'h* in the compound word, hap-hazard. It is then represented by a Greek aspirate after it, as in p'an; for want of which we are obliged to use the inverted comma.

r, as a vibratory sound, is foreign to Chinese: it occurs, however, without any vibratory motion accompanying it, being then preceded by an indistinct vowel, or by the *a* in quota. This sound has been written *urh* and *eulh;* the latter is plainly incorrect, the sound which it is intended to represent being enunciated, as we have said, by framing the mouth to express the sound of *r*, but without a vibratory motion of the tongue. We have never heard this sound changed at all into *l;* but in the dialects it is altogether transmuted, being pronounced the same as *i* long in machine.

s, as in sit, occurs as an initial only: it is often confounded with *sh*, a sound which the people in some districts cannot pronounce at all. This sound never changes, as in English, into that of *z*, but it is combined sometimes with *z*, unaccompanied with any distinct vowel, forming a peculiar sound which can be caught only from the living voice.

t, as in title, occurs often as an initial, and in the dialects is frequently a final also. It sometimes receives an aspiration after it, when it is pronounced as the *t'h* in ant-hill, and written with a Greek aspirate following it, as in *t'an*.

v, as in revive, is a sound which does not exist in the general language of China, but it supplies the place of *w* in some of the dialects.

w, as in want, is a frequent sound: it is pronounced precisely as in the English word wen, and if preceded by an *h*, precisely as in when.

y, as in yet, is also a frequent sound: it is pronounced precisely as in yet, yard, and similar English words.

z, as in zone, is a sound never used but in connection with *s*. See under *s*, and below under *sz*.

The only *combinations of consonants* occurring in Chinese are, *ch*, *hw*, *ng*, *ny*, *sh*, *sz*, *ts*, and *tsz:* of these, *ng* and *sh*, although represented by two letters of the Roman alphabet, are indivisible sounds.

ch is an initial, pronounced precisely as in the word church, or as *tch* in French. This sound sometimes receives an aspiration after it, and is then pronounced as *ch'h* in the combined words church-hill: to avoid the repetition of the *h*, we write this with a Greek aspirate following the *ch*, as in ch'an. The aspirated *k*, is often turned into *ch*, particularly in the northern pronunciation.

hw, is precisely the same as *wh* in English, in the word, when.

inging, occurs in Chinese both as an initial and final; as
s often difficult for a European to pronounce it correctly;
readily be acquired by raising the root of the tongue to-
ılate, and at the same time causing the voice to pass into
'his initial is often altogether dropped, and an apostrophe
ıhelation is then used by us to supply its place.
: Spanish liquid n, occurs in Chinese, but is the correct
n only of two or three words. It is often used in place
h *j*, but incorrectly.
:isely as in the English word ship, and occurs only as an
often used interchangeably with *s*, and sometimes with
letter is followed by *i* or *i*.
culiar sound, consisting in a sudden change from the
of the hissing sound of *s*, to the more vocal sound of *z*;
y in one syllable, which, being usually pronounced with-
nct vowel sound, we write *sz'*.
ounced as in the words wit's end, supposing the *ts* remov-
end of the first, to the beginning of the second word. It
eceives an aspiration after it, and is then pronounced as
s Scott's house, removing the *ts* of the first word to the
'the word house.
preceding sound placed before *z*, in the same manner as
ılained with regard to *sz* above.
'hich we have made in this system of diacritical marks
: change necessary in the mode of designating the *tones*,
s of voice, of the different syllables. We have formerly
e nature of these tones, as applied by the Chinese to dis-
'ds which are otherwise pronounced alike; and on that
ıformed to the mode of noting them previously adopted
ılic missionaries, and after them by Dr. Morrison. Per-
ne marks may be used as formerly, with the difference
ıg them after the words, rather then over the vowels. It
ıe to revert to this subject at another time.
been particular in defining the sounds which it has been
represent, in order that we might prevent the possibility
taken. And our purpose in publishing the above scheme
nt time, is to invite all our friends and correspondents
with their opinions thereon, that with the different views
ssist us, we may be enabled before the close of the year
he subject more maturely, preparatory to introducing an
tem of orthography in our next volume.

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The following statement will show at one view the letters and marks which we have adopted, and the sounds they are intended to represent.

Diacritical marks.

ˈ Mark of abrupt termination; as in chà.
´ ` Marks to distinguish different long sounds; yé, yèn.
¨ Mark to distinguish French ü.
° Mark of nasal enunciation; as in chw°a.†

Vowels.

a, as in quota; examples, tang, ta.
á, as in calm; yáng.
e, as in men; chek.*
è, as *e'e* in ne'er; shèn, shè.
é, as *ei* in neigh; ché, shé.
i, as in pin; ping, pi.
í, as in machine; pé.
o, as in lord; po, pong.*
ó, as in note; pó.
u, as in put; pu.
ú, as in rude; pú, pung.
ù, as in allure; lún.
ü, as in l'une in French; lü.

Diphthongs.

ai, as in aisle; example, hai.*
ái, the same as aye; hái.
au, as *ou* in our; hau.
áu, as *ow*, in howl; háu.
ei, as *ey* in bey; mei, wei.
éu, as *ay* in lay, and *u* in put; chéung.*
íu, as *ew* in pew; chíu, síu.
oi, as in gôitre; loi.
óu, lengthened sound of *o*.
ui, as in fluid; lui.
úi, the same lengthened; shúi.
ue, as *u* in put, and *e* in men; yuen.
ua, as *u* in put, and *a* in quota; muan.

Consonants.

b, as in bard; ba, bé.†
f, as in fan; fán, fung.
g, as in give; gái, gak.†
h, as in have; hang, hung.
j, as in jest; uncertain if the sound exist in Chinese.
ǰ, as in jamais in French; jáng.
k, as in kite; kung, kú.
l, as in lame; lang, ling.
m, as in maim; man, mung.
n, as in nun; nun, nung.
p, as in pippin; pan, pung.
r, as in after; ar.
s, as in sit; sin, sing.
t, as in title; ting, ti.
v, as in revive; provincial for *w*.
w, as in want; wan, wán.
y, as in yet; ying, yèn.
z, as in zone; does not occur.

Combined consonants.

ch, as in church; ching.
hw, as *wh* in when; hwang.
ng, as in singing; ngáng.
ny, as *ni* in onion; nyáng.
sh, as in ship; shin, shing.
sz, a peculiar sound; *sz'*.
ts, as in wits' end; tsin, tsing.
tsz, a peculiar sound; *tsz'*.

* Sounds occurring in the Canton dialect, not in the general language.
† Sounds occurring in the dialect of Fuhkeën.

ART. IV. *Li*
Scotland in

[THIS little eulo
give our readers
introduce. "The
peared in print, a
worthy of a place
the Great Unknow
praises would so
gentle readers no
their bearing on t
a pleasing interl
'nasals,' on the
other. We leave
the merits of the
to request our fr

Lines "written on seeing sir Walter Scott embark for in a melancholy state of debility."

ulogy was put into our hands with a note, which, as it will ers all we know of the production of our "Friend," we here The accompanying lines being original, and never having ap- t, are sent for insertion in the Chinese Repository,—if thought lace there:—By a Friend. Canton, May 17th, 1836." Surely known, in all his musings, never could have dreamed that his so soon be published in the celestial empire. Should any of our s not think the "lines" the best ever written, nor perceive on the objects of our Journal, yet doubtless, they will find them terlude between descriptions of 'accents,' 'aspirates,' and he one side, and of 'albugos,' 'entropia,' and the like, on the eave it with critics, without apology or prologue, to determine the lines, only "presuming," as the Chinese say, "respectfully r friends to bestow a glance upon them."]

What car is that the cautious sailors seek,
So silently to hoist upon the deck?
What feeble form therein extended laid,
By every eye so cautiously surveyed?
Pressed by a throng—all eager, yet not rude,
Anxious to scan, yet fearing to intrude—
Well may they pause and gaze intently. Here
No vulgar cause excites the unbidden tear:
At this sad scene may sorrow well break forth.
Behold the mighty Minstrel of the north!
Those pallid lips, which now so feebly move,
Sang Marmion's valor and de Wilton's love;
Sounded Clan Alpine's gathering cry to arms,
And sweetly whispered gentle Ellen's charms.
That fading eye in dying dimness quelled,
What brilliant visions hath it once beheld!
The court, the camp, the cottage, and the bower,
Alike were pervious to its searching power—
As oft, enraptured, it read nature o'er,
From Scotland's crags to Syria's burning shore.
Whilst by the Bard I now admiring stand,
And sadly mark that scarcely living hand,
The creatures of its skill appear to me,
Glittering in every bright variety.
The fiery chieftain, his devoted clan,
The gallant Graham, the stern Puritan,
The virtuous Jennie, and frail Effie's grief,
The gipsy Sybil, wise beyond belief,
The princely Richard of the lion heart,
The rival Soldan, graced by every art,
The stately Templar, and the Prior vain.
The Norman noble, and the Saxon Thane,
The bold freebooters of the olden time,
And Judah's maiden, simple yet sublime;
All these, and more, now rapidly flit by,

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Reflected in the glass of memory.—
Ne'er shall the Poet number you again,
The wizzard sinks altho' his spells remain;
To sooth him now how little they avail,
Less than to Rhoderick the old Harper's tale.
And so exhausted will he brave the sea,
Still Caledonia, still he turns to thee,
Drags his faint footsteps from a foreign strand,
And dying seeks his own, his native land,
Sighs for those scenes his genius first made known,
And there, content, will draw his parting groan.
What tho' we grieve at thy approaching tomb,
Can Fancy's self portray a brighter doom,
A course more glorious than 'twas thine to run,
Delighting nations, yet offending none?
Ne'er swayed by envy, eager to commend,
Thy only rival proud to be thy friend;
Unchanged by all the flattery of Fame,
The both applauding worlds extol thy name;
With satire's venom, ever unimbued,
So simply great, so eminently good,
Childhood was charmed, and sober age approved,
Admired by all, by all admiring loved.

——, 1833. J. D

ART V. *Ophthalmic Hospital at Canton: second Quarterly Report, from the 4th of February to the 4th of May* 1836; by the Rev. Peter Parker, M. D.

[Some repairs of the hospital, which were much needed at the end of the second term, made it necessary to close the door for a few days,—during which, Dr. Parker is enjoying a visit at Macao. His Report, which he prepared before leaving Canton, goes to press during his absence; and in a few instances we have abridged the MS., it exceeding considerably the space alloted for it The expenses of the term were $441,92. The repairs are now nearly completed, and the doors will soon be reöpened. The silk weaver, brought to the hospital on the 12th instant, continues to improve, and has a fair prospect of a speedy recovery. May 24.]

THE whole number of patients on the records of the hospital is now 1283. There were admitted during the term 358, of whom 282 were males, and 76 females. In this number, those who remained on the list at the end of the last term, with those who, having been cured and discharged, have had a relapse or a new attack of disease, though numerous, are not included. Had the object been to swell the catalogue of patients received, and were the strength of an individual sufficient for the task of an adequate attendance, the aggregate might have been thousands. The difficulty has been in avoiding applications, rather than in obtaining patients. For nearly a month, the

nominally closed against new applicants, and at least one
iew patients have gained admittance by importunity and
l influence of their friends, when there were already as
hospital as could be faithfully attended. The young man
born at Malacca and educated at the Anglochinese col-
endered me essential assistance during the first quarter,
ied to Singapore, and a European subsequently employed
having returned to England, the double task of prescrib-
pounding medicines and administering the same devolved
cept as I have availed myself of the assistance of untaught
hus the labors have been more arduous than during the
ough the number of new patients admitted to the hospital
s. It would add very much to the efficiency of the in-
he constant services of a few well-educated native youth,
become masters of the healing art, and prepared to go
iorough course of instruction, could be secured; and the
ich would accrue to such young men, would by no
considerable.

ess, too, of the second term calls equally with that of the
tute of heart to Him who has given it, and equally in-
ourage to enter upon the future. The following details
it the institution has attracted more and more the atten-
who might be expected to be most unfriendly to it. Offi-
nment have in several instances personally countenanced
ion for medical care, and in their grateful acknowledg-
efits received have exhibited no less warmth than their
in the humble walks of life, whom they have met in large
n the same floor. Ten officers of government with more
ie number of their attendants (private secretaries, clerks
offices, &c.,) have visited the hospital as patients. On
I recollect as many as five of these official gentlemen
d me at one time, with seventy-five or a hundred other
ed about the room. An elderly man, who has filled
f provincial judge, in one of the northern provinces,
which is indicated by a blue button,) has condescended
l among the patients of the hospital. Another gentleman
a time his office as district magistrate, for the same pur-
ie magistrate of Nanhae heën, or the western district of
in his card with a request that I would treat an afflicted
elative.

igement adopted in the first report will be followed in
presenting a tabular view of the diseases, and then in the
, giving in detail a few of the more important cases
been under my care. The table showing the ages of the
nitted. The diseases of the ear have been so numerous,
ed desirable to class them together, as has been done.
patients have been afflicted with more than one disease,
es each is numbered in the tabular form. The cases
igh few, must serve as specimens of the whole.

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Diseases presented during the quarter; 1st, of the eye, 2dly, of the ear, and 3dly, miscellaneous.

1st:	Amaurosis	12		Nervous affections of the ears	2
	Acute ophthalmia	34		Malformation of the meatus auditorius	1
	Chronic ophthalmia	11		Enlargement of meatus	1
	Purulent ophthalmia	15		Deafness with enlargement of the bones of the ear	2
	Rheumatic ophthalmia	2		Deafness	4
	Ophthalmitis	2	3d:	Abscess of Parotid gland	1
	Ophthalmia variola	1		Psoas abscess	1
	Conjunctivitis	2		Anasarca	3
	Hordeolum	6		Cancer of the breast	1
	Cataract	24		Disease of the lower jaw with great tumefaction	1
	Entropia	14		Ranulæ	2
	Trichiasis	6		Benign polypi of the nose	3
	Pterygium	11		Fistulæ in ano	1
	Opacity and vascularity of the cornea	36		Amenorhœa	2
	Ulceration of the cornea	7		Chronic cystitis	1
	Nebulæ	9		Abdominal tumors	3
	Albugo	23		Sarcomatous tumors	5
	Leücoma	4		Encysted tumor	1
	Staphyloma	16		Tinea capitis	2
	Staphyloma sclerotica	2		Scrofula	3
	Onyx	2		Indolent ulcer of the foot with elephantiasis	1
	Iritis	3		Asthma	2
	Lippitudo	8		Bronchitis	1
	Synechia anterior	13		Bronchial flux	1
	Synechia posterior	3		Pneumonia	4
	Myosis	2		Ichthyosis	2
	Closed pupil with deposition of lymph	3		Herpes	4
	Procidentia iridis	2		Impetigo	1
	Glaucoma	1		Psoriasis	1
	Exophthalmia	2		Disease of the antrum maxillare	1
	Atrophy	13		Bronchocele	2
	Hypertrophy	2		Croup	1
	Complete loss of the eyes	16		Opium mania*	9
	Total loss of one eye	6		Inguinal Hernia	3
	Injuries of the eye	2		Paraplegia	1
	Obstruction of nasal duct	1		Paralysis of the arm	1
	Weak eyes	7		Hydrocephalus	1
2d:	Abscess of the ear	2			
	Otorrhœa	12			
	Deficiency of cerumen	3			
	Deposition of cerumen	5			

No. 844. February 1st. Ascites with anasarca of the lower extremities. Oon Heong, aged thirteen. This little girl came to the hospital a few times last term, and was then absent till March. When

*Applied to such as have become slaves to the use of "the drug."

he hospital, she appeared more like a monster than a girl
Her abdomen was greatly distended, her legs three or
eir natural size, and her face very much bloated; pulse
130, respiration difficult; severe and protracted cough at
ver. The disease was making rapid progress, insomuch
a fatal result, and told her friends they must either take
be satisfied, if, after the best I could do, she should die in
They were urgent she should remain, promising to make
Calomel, jalap, and cremor tartar were first administered
s. Blisters were applied to the legs with manifest advan-
ards a pill of calomel, gamboge, and pulvis scillæ (*R.* cal.
gamb. gr. j. pulvis scillæ, gr. ij.) was taken every night.
r and spts. nitr. ether, each two drachms, and of tinct.
nty drops daily. This treatment was continued till the
when absorption commenced and advanced most rapidly.
of fluid was evacuated daily; the abdomen and lower
oon returned to their natural size; the fulness of the
peared: pulse 90, and the child, cheerful and light,
bout the hospital. The same treatment was still conti-
e seemed to have nearly recovered her usual health.
change of air might be serviceable, she was permitted to go
eek, receiving strict charge as to the diet and medical
the mean time. The day after her return, she came
ospital dressed in fine clothes and painted like a doll, and
ox of tea and other presents were sent from her master.
ure was far from being unmingled. I had reason to think
child, instead of being recovered from a premature grave
and respectable in life and happy beyond the tomb, was
a source of gain to her master when of a suitable age to
a concubine. And to add to this, in consequence of not
ictly to the directions given at her leaving, she returned
days with a partial relapse, and has been put upon the
ent again.

Gunshot wound. February 17th. Acheen, aged twenty-
young man unfortunately burst a matchlock in his hand.
the factory came to me in great agitation saying that
hot, and that he would request me to see him. I ordered
e carried to the hospital, where I would dress his wound.
him and his friends who came with him in great alarm
ld should prove fatal; but I soon found their alarm to
ss, and they were pacified when assured of the patient's
thumb was blown off from about the middle of the first
rtion that remained dislocated, the fractured end turned
wrist, and kept in that position by tendon and skin, with
forming the ball of the thumb torn up to the wrist. Pre-
putting the wound in a proper state was commenced by
th the knife the dislocated piece of bone, the shreds of
ne cartilage of the metacarpal bone, then cleansing the
edges of which were supported by adhesive straps, and

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over these, large poultices were applied: in a few days, healthy granulations came on, and at the end of three weeks, the wound was quite healed. The patient was able to make considerable use of the preserved portion of the thumb.

No. 930. Encysted tumor. February 24th. Pang she, a young widow, aged 30, from Tungpo, had had for many years an encysted tumor upon the head, situated posteriorly and superiorly to the mastoid process, of an oval form, a little flattened; its length about three inches, and transverse diameter two and a half inches. It was successfully removed. Its contents, after evacuating a wine glass of fluid, were of the consistency of thick dough, and of a brownish color. In about twenty days the incision was entirely healed, and the pacharged.

No. 931. February 26th. Asthma and opium mania. Asay, aged 44, father of Akwei, the lad with imperforate meatus auditorius mentioned in the last report. This man had been afflicted with asthma from youth and had long addicted himself to the excessive use of opium. On account of his father's illness and expected death, the lad was unwilling to remain in the hospital, and after being permitted to return home became very irregular in his attendance. The father was brought in a boat opposite to the factories, where I was requested to see him. The alarm of friends was well grounded respecting him. He was very languid, breathed with great difficulty, and had general œdema throughout the system. Being unwilling to prescribe for him without seeing him daily, and being desirous also that his son should remain longer under my care, the father was received into the hospital, his health began in a few days to improve, and strong hopes were entertained of his recovery. When sent for one morning to see him, as he was thought to be worse, I went directly, but found, to my surprise that he had been some time dead. Probably there was an effusion into the thorax. The other patients were immediately removed from the room and the door closed. Patients were received during the day, the friends were apprised of the event, and requested to come in the evening and remove the corpse.

The occurrence was regarded and treated as an event in Providence, and there was no disposition on our part to conceal the event. The corpse was removed and no difficulty ensued. A few days after, I was informed that Akwei must attend to the funeral ceremonies and could not come any more for the present. I explained to him the necessity of the case and objected to his leaving. He absented himself, however, and I heard no more of him till some weeks subsequently, when being in the part of the city where he resided, I was recognized by the grandfather and invited to the residence of the deceased. The ear had been neglected and the orifice nearly healed up, having a depression in the situation of the foramen.

No. 962. March 5th. Disease of the Antrum maxillare. Ashun, of Ko tong, aged 34, a carpenter. The disease commenced a little more than a year ago. Formerly it communicated both with the mouth and nose, and discharged yellowish fluid. On a former occasion,

inted with the use of tools, he performed an operation
f. With the aid of his knife and a looking-glass he eva-
ntents; but the disease returned, and, having heard of the
e preferred a three days' journey to the performance of
ıration by his own hand. When he came, the face was
n, and painful, and in the mouth was the appearance of a
he gum. It was evident that there was a deposition of
nced it in the mouth and evacuated two fluid ounces re-
l. I afterwards passed a probe into the antrum, three or
n several directions, without pain to the patient. There
slightly defective opposite to it, which appeared to be an
than a cause. I encouraged the patient to expect only
elief. He returned the same night with a promise to
in three days, his business not allowing him to remain
reatment. As I have not since heard from him, I pre-
e fluid has not again collected.

March 7th. Hypertrophy of the right eye with deep opa-
ornea. Sze koo, aged 22, of the province of Nganhwuy,
Chaou Keu, a district undermagistrate in this province,
t his card, a few days previously, with a representation of
which a translation by Mr. Morrison is subjoined.

h present a statement respecting the affection of the eye under
ffers, requesting instruction. My young daughter is upwards
old. In her right eye a covering (cataract) has grown up,
upil, which arose from a diseased state of the bowels, when she
five and six years old. A covering of skin has grown over the
e cannot see anything with it, and although she has been under
nent, the sight has not been improved, but she can still perceive
ight day). Probably the pupil is not injured, but only covered
ataract (literally, white screen). I have heard of Dr. Parker,
ato, and desire to solicit that he will look at the eye and take
care. I request him to couch the cataract, and though she should
see, I shall be satisfied. I particularly entreat him to adopt a
y method of cure. If he can indeed cure her, she shall go on the
to solicit his care of her, and I beg that he will either give her
adopt some other good mode of treating her, permitting her to
me day. If it be necessary to remain from home, it will be in-
I trust he will inform me whether this be right or not. And I
ressibly grateful."

ted puncturing of the affected eye and evacuating the
nor, it has been reduced to nearly its natural size, so that
er it, which is all that she or her friends were encouraged
hen I "took her under my care," and with which they
sfied. Of the affection to which the father attributed the
ye, she has also been relieved. Naturally amiable and good
atly dressed, with less rouge and artificial flowers than
countrywomen employ to improve their beauty, she seem-
need intellectual and moral culture to fit her to be an
ember of any good society. Her father, two brothers, and
, an interesting family, have all been my patients during

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No. 1017. March 12th. Sarcomatous tumor. Atsoy, aged 14, of Paksha. This tumor commenced two years since, situated beneath the right eyebrow. One part extended up upon the forehead two inches, the other downwards so as to conceal the eye. The lad, unusually sprightly and pleasant, consented readily to have it extirpated. This was done on the 17th, when I found it to originate much deeper in the orbit of the eye than I had before supposed. I found it attached at its base near the orbital foramen by a kind of peduncle, into which passed an artery, that was furnishing it with full nutriment. Two arteries required a ligature. The eyebrow was not much disfigured by being divided. The parts were united by a suture, the power of the lid was preserved, and the eye, before nearly useless, was again equally valuable as the other. Judging from the size it had attained in two years, and the supply of blood it was receiving from the artery, it must have become a great evil. The wound healed kindly by granulations, and in three weeks the patient was discharged.

No. 1077. March 28th. Sarcomatous tumors. Asoo, aged 21. This young woman had a tumor from the pendulous portion of each ear, both about three fourths of an inch in diameter. March 31st, I removed the tumors by a double incision, in the form of the letter V inverted, and with sutures brought the lips together. Her first inquiry after the operation was if she ever again could wear ear-rings. The wounds healed by the first intention, and in a little more than a week the patient was quite well, and the natural shape of the ear perfectly preserved.—One other patient with a similar affection of one ear has since presented. Probably these tumors were originated by wearing rings of great weight and of improper composition.

No. 1114. Nervous affection of the ear with malformation of the meatus. Le Kingko aged 67, of Fuhshan, the provincial judge or nganchăsze before alluded to, came to the hospital on the 8th of April, desiring treatment for an affection of his ears. He complained of deafness and a noise in his ears. I found the meatus auditorius very irregular, preternaturally enlarged both internally and externally though too small centrally. Externally, the orifice was nearly triangular. Pulse 84, foul tongue, and costive. He was informed that the malformation was irremediable, that his general health might be improved, when probably the noise he complained of would subside, and his hearing might be also benefited though not completely restored. Treatment: Syringed the ears and introduced cotton, and gave of calomel and rhubarb each eight grs. at night, and an ounce of sulphate of magnesia in the morning. Applied blisters behind each ear. April 9th. Left ear better, the noise nearly subsided. Gave of comp. ext. of colocynth twenty grains, ten to be taken at night and the remainder in twenty-four hours. Syringed the ear, dressed the blisters with basilicon, and directed him to come again in two days. April 12th, evident improvement in his hearing and general health, and the old gentleman expressed himself much pleased with the benefit received. I introduced a little terebinth cerate diluted, and the same treatment was continued.

April 20th. Nasal polypi. Tingqua, aged 65, a native and partner of one of the senior hong merchants, had l for five years with nasal polypi in both nostrils. The ted was completely removed in half an hour, and with lood. The old gentleman proposed that I should remove), which was effected in fifteen minutes. This polypus ntire, bringing with it a piece of thin bone, one third ng and one eighth wide. The patient endured the ope- nsensible to pain. I have repeatedly seen him since. stril he can breathe as freely as ever, the other will her operation. Previously to operating upon Tingqua, I lled to his house to visit his wife, who has long been af- chronic iritis in both eyes. Her sight is now sensibly : as she is still under treatment, I defer the particulars I have had other patients from the same family.

e several cases of nasal polypi presented, I may here her. This patient had also a polypus in each nostril, first saw them I judged them to be of a malignant cha- ey were inflamed and bleeding, and the least violence hemorrhage. I immediately pronounced them of a kind rfered with, and the patient went away. But his unfor- ion was still revolving in my mind. I sent for him in at I might again examine his case. I then abraded a n of one polypus and waited to see if it healed. There norrhage. In a little time it healed kindly, and inferring what might be true of the whole, I proposed to remove adhered firmly around nearly the whole circumference or nares, but how far back they extended I could not With a small scalpel, as the forceps were inapplicable, I both. Fortunately they were limited within the anterior e was rather more than usual hemorrhage, but I have se in which the result was more satisfactory.

quarter, a larger proportion of cataracts have been n in the first term. Upon a child five years old, who rtially blind from cataract in both eyes for three years, eration has been performed. The difficulty of confining ent so as to couch it in the ordinary way rendered it introduce the needle in front, through the cornea and lens. The next day I could not perceive where the been made. The wound healed and the absorption have since operated upon the other eye, but before the ll be complete, expect to introduce the needle again.

last fortnight I have operated upon five children (the years old,) for staphyloma. In two of these, the eye ar as to render it impossible to cover it with the lids. In removal of the protruding portion was attended with no nsequences. In one case the excision left the lens so le or a new deposite over it presented the appearance of the patient still insensible to light, but much improved

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in appearance, and relieved of a source of perpetual inconvenience and pain.

No. 1279. May 3d. Injury by fall. Yeäng she, aged 24. A silkweaver. On the approach of a very severe thunder storm that occurred on the 2d instant, this woman went to take in some clothes from an upper loft, and in her haste to return fell from a ladder, a distance of twelve feet, upon a perpendicular piece of bamboo one inch in diameter and three feet high. It entered deep in the centre of the right arm-pit, came out above the shoulder beneath the clavicle which it fractured, reëntered the side of the neck, and passed apparently through the pharynx and œsophagus, rent the soft palate of the mouth from the fauces to the nose, and was arrested only by the base of the cranium. About eighteen hours had elapsed from the time of the accident, when I first saw her. The wounds had been covered over with some Chinese plaster. The patient had a high fever, hot and dry skin, pulse 125, and local inflammation about the wounds. Fluids taken into the mouth came out at the side of the neck, and the air also passed on respiration. Treatment: Dressed the wounds, applied poultices to the sore and inflamed parts, abstracted nearly fourteen ounces of blood, and gave her a calomel and rhubarb cathartic, half a drachm of Dover's powders to be taken in five grain doses hourly, and in the evening applied one dozen leeches about the clavicle along the course of the wound. May 4th. Patient as comfortable as could be expected from the nature of the case. Pulse 108. Free alvine evacuations, indicating that a large quantity of blood must have been swallowed. Fever of the system much abated as well as the local inflamation., She had expectorated about half a pint of thick lumpy sputum (she had previously a catarrh,) during the night. The poultices and Dover's powders were continued, with the addition of fifteen grains of carbonate of ammonia taken during the day.

May 5th. Symptoms of the patient as favorable as on the preceding day. I found the external jugular had been just avoided at the place where the bamboo reëntered. Slight fetor from the wounds, though the edges of them appeared well. Patient could swallow more easily, some appetite and less thirst than before. Dressed the wounds, injecting them with a solution of nitrate of silver, ten grains to the ounce of water, and continued the treatment with addition of an ounce of sulphate of magnesia, which was rejected. May 6th. No material change. Same treatment continued, and all the wounds were cleansed with a solution of chloride of lime. *R.* tinct. rhubarb drachmæ iij. May 7th, pulse 100; orifices of the wounds appeared healthy; the patient could swallow more easily than on any preceding day, but complained more than ever of debility. Considerable coma, with stertorous breathing. Perceiving some discharge from the fractured end of the clavicle, I examined it more particularly, and traced with my probe and directory the passage of the bamboo from the shoulder to the entrance of the axilla. I dressed the wounds as usual, and as there had been no evacuations, gave four grains of calomel to be followed by half an ounce of tinct. rhubarb, and thirty drops of laudanum to be taken at night.

patient to lie as much as possible on the affected side, to
ion of pus into the thorax. The discharge from the
similar to that externally, it appeared probable that there
nication with the lungs. I had but little expectation of
May 8th, pulse 106. Expectorated dark coagula of blood,
d some also from the wound in the side of the neck. In
spirits, she had little pain, less comatose, no evacuation,
h slightly sore. Dressed the wounds, gave a gargle of
ıe drachm to four ounces of water. Ordered to be taken
ery hour, rectified spirits of ether, and spirits of ammo-
ı of the former and twenty drops of the latter. Also to
ne and apply spirits of ether to the temples. May 9th,
Pulse 90, more natural. Bowels free: appetite not
nance much better: wound is healing: and the patient
easily and less than before. Swelling and emphysema
.ctured bones subsided. Bandaged about the chest, and
ı together, placed cushions under the arms, adhesive plas-
ıe orifices, and poultices over them. Carbonate of ammo-
May 10th, much better; pulse 90, rather feeble. Less
ɐr, slept quietly. Wounds still appear healthy, granula-
ıced. Treatment, essentially the same. The patient at
as allowed to eat broth and a little fresh fish. May 11th,
all her symptoms favorable. Proposed that the patient
ı the hospital to-morrow. May 12th, she was able to be
e hospital, and all the wounds apparently healthy. Not
d. Same general treatment continued.

f *Păng, hoppo of Canton,* claims a remark or two in this
time in the month of March, one of the linguists came
me that the hoppo "had something the matter" with
as the "great man" did not like to come to the hos-
uist wished to know if I would meet him at the Compa-
As I had no right there, I preferred he should come to
ence, the next day or at any time he chose, or if he pre-
d go to his house. With this, the linguist was pleased,
ʏould bring a reply the next day. He did so, informing
oppo had looked in his book, and found that the 12th
ʍas an auspicious day, and that he would then come.
ed, however, I was informed, that as he had some extra
ould not be convenient, but he would see me before he
eking. This, however, he has not done. As he was soon
ıself at the imperial court, it might not have been unim-
ıuld have been instrumental in affording him an obvious
from all I could learn of the nature of his disease, there
nce of rendering much assistance by merely seeing him

lose this report without adverting to the encouragement
ıe generous donations of friends and the kind sentiments
formly accompanied them. The amount of donations re-
exceeds $1400, of which a particular acknowledgement

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will be given at the expiration of the year. In the mean time, I desire to express sincere thanks in behalf of the hundreds, recipients of their munificence. It is an encouragement, a generosity, the more sensibly appreciated as it has been unexpected. I wish also to acknowledge the unremitted kindness of Dr Cox, who has continued to assist me weekly upon the day for operations.

In this hasty report it is impossible to convey to the mind of a stranger an adequate idea of the interesting scenes of the past three months. To do this he need imagine an assembly averaging from seventy-five to a hundred of the unfortunate in every rank. He need see the man or child lately groping in darkness now rejoicing to behold the light; here the fond mother, her countenance overcast with gloom at the apprehension that a darling child must soon die, presently wanting terms to express her joy as she sees that child prattling around her, insensible to the danger from which it has been rescued; and again he should witness the gratitude of those whose protracted afflictions they had supposed would terminate only with life, in a few days restored to health; and as he beholds considerable numbers who never again can see the light, think of a still larger company, who but for the timely relief afforded would have become alike unfortunate. Were it 'all of life to live,' were there no hereafter, the condition of man being as it is, there would exist no higher privilege than to be a physician, rendering advice and assistance and dispensing medicines gratuitously. But the reflection perpetually recurs, it is *not* all of life to live. Beyond the limits of man's earthly being, the soul's existence is eternal, and as the duration of the latter exceeds that of the former, so is its welfare more important and desirable; and the perfection of earthly felicity would be to labor *directly*, to labor long and successfully for it, and especially among those whose immortal happiness has so long been neglected. But since this is in a measure impracticable, and by the Chinese as a nation unappreciated, it is just occasion of thankfulness to God that those means can now be employed, which, in themselves most desirable, are chiefly important as preparatory to their reception of his most valuable gift to man, the Gospel, which is destined ultimately to bring into the fold of the Redeemer an innumerable multitude from the inhabitants of this unique and populous empire.

ART. VI. *Religious intelligence: Sandwich and Hervey Islands; Batavia; Singapore; Malacca; Penang; Siam; Burmah; and Bombay.*

WITHIN a few days, letters have come into our hands from the several places specified above. Among the communications from the Sandwich Islands, was the second article in our present number, with various specimens of new works which have appeared in the Hawaiian

r these favors we feel much obliged to those friends
ferred them, and hope our obligations may yet be still
"Vocabulary" shall soon be noticed.

om the Hervey Islands, dated Rarotgna, December 8th,
ırs. Pitman and Buzacott, it appears that wars, pesti-
hurricanes, have been experienced in that place. The
extracts are from the letter before us.

he 'tender mercies of our God' we have been spared
s part of his vineyard for rather more than seven years
ıring which period we have experienced a diversity of
ɔ native teachers from the Society Islands preceded us,
rs idolatry had been abolished and their temples des-
conduct of one of them, however, was so very incon-
were compelled to deprive him of his office, which has
red. As we acquired the language, we found the peo-
vretched state of ignorance, but willing, and *apparently*
truction. At Avarua a very large chapel was erected,
feet long, where the people formerly worshiped. But
arrival they had removed to another part of the island,
ere we erected a building for the worship of God, one
ty-four feet by fifty-six, which was well attended. We
expediency of the people being divided and of residing
ıdaries of their respective leading chiefs. Three set-
consequently formed, in each of which was erected a
ɔol-house. * * *

ınd patience were yet to be put to the test. A few
away when we were reminded of the instability of all
, by the visitation of a most destructive hurricane, the
time over-stepping its usual boundaries. In accom-
ɔinted work no time was lost. All our chapels, school-
rly every dwelling house in the island, in a few hours,
› the ground; trees of many years growth were torn
; hundreds of our valuable bread-fruit and other trees
.ct, scarcely any food was left for our poor afflicted peo-
l months afterwards they lived upon the roots of the *si*
ɛes. As soon as practicable we reërected our chapels
ɔuses, which was a work of great labor.

ɔur settlements those who voluntarily attach themselves
ed into classes; and as the people forsook their evil
ıgreed to the rules of our society, they were admitted.
we become more thoroughly acquainted with their
ıs public character. Our chiefs, though constant in
e on divine worship, and always ready to assist us in
ıdertaking, did not, for the most part, unite with us;
ıably, that their private conduct did not correspond
of our society. A very great change, however, has
ɛ, and we scarcely know a chief on the islands but
attached himself to the cause of truth. Our chapels
ery Lord's day; and two evenings in the week our

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congregations are very large. Our schools also are well attended, and the children take great pleasure in learning: we have about 2500 under a course of daily instruction. A very great spirit of inquiry at present prevails, and many profess to be seriously impressed with the word of God. Several have applied for baptism and admission to the Lord's table. Churches have been founded at each settlement; members in the whole about forty-eight; we have also several candidates."

Note. For want of room we are obliged to postpone the intelligence from Batavia, Singapore, Malacca, Penang, Burmah, and Bombay.

ART. VII. *Journal of Occurrences. Peking Gazette; Peking; Shanse; Hoonan; Tibet; imperial commissioners; Canton Court Circular.*

THE extracts which we have made from the Gazette and Court Circular, will indicate the state of public affairs both at Peking and Canton. The "autumnal assizes," mentioned in the Court Circular, are so called because, though adjudged now in the provinces, the criminals, or representations of their cases, are in *autumn* to come under the consideration of his majesty, who will then pronounce the irrevocable sentence. During the month, a malignant disease has been prevalent among the Chinese, in and about the provincial city; and deaths have been frequent and sudden. The fall of rain has been abundant; and in several instances, it has been accompanied with heavy gales, thunder, and lightning, sometimes terrific. The prospects for good crops of rice, silk, &c., are fair. Within a few days, arrivals (of foreign vessels) have been numerous. Among them are two of the U. S. navy: the sloop Peacock, C. K. Stribling, esquire, commander; and the schooner Enterprise; from Batavia, Siam, and Cochinchina. The Peacock, we understand, bears the broad pendant of commodore Kennedy.

The Peking Gazettes. The press of other matter has made us rather behindhand in our extracts from these documents, the principal source of general information respecting China which we possess. An account of the manner in which the Gazettes are compiled and published has been given on the sixth page of the Repository for the present month, accompanied by a translation of a whole number as a specimen,—a specimen, however, rather more favorable than is usually to be met with, the chief contents often consisting of long documents respecting arrears of duty, neglects of form at literary or military examinations, details of some trifling criminal case at Peking, or recommendations of officers for some not very important district magistracy. Through much uninteresting matter of this nature must we wade, in order to avoid missing objects of a more interesting character which we often find. Hence it must frequently happen that, for want of leisure sufficient to translate many documents, we are compelled to limit ourselves to a summary of their contents. Such a summary, however, at the least, we hope that we shall be able to give our readers regularly from month to month, being convinced that we shall thereby furnish them with more valuable information on many points than we can possibly do by any labored articles. Our present file reaches back to the beginning of November last, and extends to the end of February: but we have extracts respecting changes of appointments, degradations, and so forth, as well as of the more interesting documents, of a month's later date. We will arrange our summary with reference to the order of the different provinces, placing every thing of a more general nature under the head of Peking.

Peking. Several imperial edicts have lately appeared which are addressed to the whole empire. We published, last month, one on the subject of negligence

ointments; and on a preceding page of our present number is a other against the practices of the 'literary assistants,' or private igh officers in the government. We observe, besides these, two literary chancellors. The first is prohibitory of their employing friends from the same province or district, lest the intimate these individuals should divert them from that impartiality and ch ought to characterize the assistants of officers whose duty it is literary merits of numerous candidates. The other edict in re- ry officers, is prohibitory of their receiving any kind of fees or

ral edict is in reference to the negligence with which the reviews n all the provinces are for the most part conducted; this is occa- port given by Shin Kehecn, the newly appointed lieut.-governor the state in which he finds the military in that province. In this jesty is the more indignant, inasmuch as high military officers had asions been sent into that province to review the troops. After ese, his majesty concludes in the following terms: "Hereafter let s and lieut.-governors act with real zeal for the proper discipline d for the maintenance of correct principles in it; and let those o are specially appointed by us to review the forces, lay aside all r others, and distinguish with a perfect regard to justice the sev- demerits of those submitted to their inspection, even as if we sent to review them. By thus acting, they will not fail of fulfill- nt duties intrusted to them."

character with this is another general edict, occasioned by the in which Wanfoo, one of the first ministers, performed the duties which he was sent to a Mongol tribe. The object of the mission te the conduct of the head of the tribe. It appears that in his bject, Wanfoo absurdly represented the prince as having, on one know nothing beyond what is here stated,) gone to a hunting a sedan; on which his majesty indignantly remarks: "What sible for him to have there! and who ever heard of going to a a chair! How could Wanfoo insert in a memorial statements so ?" Excited by this and other faults in the memorial, his majesty on to the whole empire, and exclaims: "A thousand parts of the demand our care, and if our thoughts wander from them in the cess or defect in one quarter or another is inevitable. Have all e recipients of multiplied favors, never heard that rule which a ave ratified, that

'Their merits, to their prince they owe.
'Their faults themselves must bear?'

is rule, they all screen one another; and to free themselves tation of error they make their sole object. In what way can emselves 'the constant toil—the ill-report' which is spoken of? n, let them make it their anxious endeavor to rouse themselves and indolence, and rid themselves of every bad habit.—Let this n as an edict addressed to all. Respect this."

late disturbances in Shanse formed one of the most prominent zettes at the close of the last year, having by their nearness to more particularly his majesty's attention. This insurrection com- il 1835, and was not entirely suppressed until after three months We have given all the information which the Peking gazette af- o its commencement in our number for June last year, and this is it until some time after, in a gazette of the latter end of July, of but lately obtained a copy. It contains a report from Oshunan, , of the disturbance having been entirely suppressed. On this ajesty, pleased to hear of the entire dispersion of insurgents, ap- t Oshunan had done, and waived the inquiry into his conduct ordinarily render necessary. A nephew, yet under age, of the offi- ll his household had been massacred by the insurgents, was declar- title which had been granted to the deceased officer, and it was

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directed that on attaining his majority he should be presented for investiture. Various officers who had been active in the contest received promotion, and the people who had suffered, and those who had subscribed toward the expenses of the contest, were in various ways made the recipients of imperial favors.

But a member of the censorate had meantime been making inquiries, and discovered that the false doctrines which the instigator of the disturbances had disseminated had their origin as far back as 1822. This he immediately represented to the emperor, accompanying his representation with a request that the officers who had failed to discover this fact, from that period onwards, should be subjected to inquiry. His majesty now discovered that Oshunan had allowed half a year to elapse since the suppression of the disturbance, without having sent in any statement in regard to those officers who had neglected their duty, that on the contrary he had stated the case of some of these in the most favorable light, and that his recommendations of others, had been chiefly confined to the *civil* branch of the service. His majesty now found that since his appointment to the government of Shanse, Oshunan had shown himself inefficient; he was therefore degraded, and sent in a subordinate capacity into Mantchou Tartary. After this, a long list appeared of the officers who had since 1822 occupied the principal stations in the province, all of whom have been punished by degradation of rank in their various stations. Finally, another allegation having been brought against Oshunan, he was again condemned and degraded, and sent as assistant resident into Tibet, to reside at Chashi-lounbou.

Hoonan. We mentioned last month a vague report of disturbances in Hoonan; this report has been fully confirmed; the disturbances are not, however, among the mountaineers as then stated, but among the people of the plains, who assembled in the mountains until they were sufficiently prepared for an attack. We have before us a dispatch to the emperor, from Woo Yungkwang, the fooyuen or lieut.-governor of the province, when on the point of proceeding in person to the scene of action, the substance of which we subjoin. The first information which the lieutenant-governor received of the affair was a dispatch from the chief officers, civil and military, in the frontier department of Paouking foo, adjoining Kwangse on the one side, and Kweichow on the other. This was on the 27th of March. Their dispatch was to the effect that on the 12th of the same month they had apprehended an individual on whose person they discovered a *yellow* flag and papers of a traitorous nature; that this individual divulged the fact that a party of insurgents was assembled in a mountainous recess in the district of Sinning heën, and that they were planning an insurrection; that another person was also apprehended, having about him traitorous documents, and that he confessed that the head of the insurrection, named Lan Chingtsun, had fixed the following day (March 22d) for an attack on the city of Wookang; and that in consequence of these circumstances, the chief magistrate of Paouking foo had collected the military, and was proceeding at their head to the relief of that city. The lieut.-governor was still engaged in attention to these dispatches, when a further dispatch of the 23d March reached him, representing that the insurgents had made an attack on 'Wookang, and requesting immediate reinforcement. 'During the perusal of this dispatch," says the zealous lieut.-governor, "my hair became erect from the force of my indignation and rage, that the rebel Lan Chingtsun should have the extreme audacity to break forth into open insurrection in the broad light of day, and should with an assembled multitude have attacked a walled city. A crime so great, an offense so flagrant, demands the speediest and most severe punishment."

The lieut.-governor, being under sentence of degradation, proceeds to point out the impossibility of waiting the arrival of his successor, and to represent what it was his immediate intention to do. Expecting that the governor was already on the way from Hoopih, the northern portion of the government, as he had previously notified his intention to visit the south at that period, it was his intention to expedite that officer's movements, and also to write to the newly appointed fooyuen and poochingsze, urging both of them to hasten to their new appointments. He was at the same time sending to Wookang, an immediate reinforcement of 800 men, whom he would soon follow; and the chief civil and military officers of Paouking, having left that city for Wookang, he would send 300

for the defense of the former station. Before concluding his
ceived further information, that the insurgents, who were from two
ınd strong, had been repulsed in their attack on Wookang; and that
slain in the onset, they had lost many in their retreat, in conse-
g driven across a river. This satisfactorily proved to the lieut.-
they were yet but a hasty assemblage, as it were a flight of crows,
ompanying his military manœuvres with a proclamation promising
those who would at once submit, he should be able to suppress the
mmediately. If the latest rumors be correct, he has been dis-
his expectation.

the resident and assistant resident in this colony have been lately
ınwei, the late resident, has been recalled to Peking, and Kingluh
in his place, and Oshunan has been appointed assistant resident,
'hashi-lounbou.

commissioners who have lately arrived from Peking are, Anming,
the Board of Rites, and Chaou Shingkwei, a vice-president of the
shments. They are attended by four subordinate officers, one from
d three from the latter, Board. The immediate object of their com-
se of mutual accusation and of appeal to Peking on the part of two
legraded; one a chief magistrate in this province, and the other
one of the Boards in Peking. The appeal by the mother of the
the commissioners who were here in 1834, (see vol. iii, pp. 192,
hom one only, Saeshangah, now survives. We defer the particu-
ır until the investigations are at an end.

Court Circular contains the following items of intelligence, since
ıo; a translation of the Circular for that day will be found on page
ımber.

13*th of the* 3*d moon.* Their excellencies the governor and fooyuen
ɛived official papers; paid and received visits of ceremony. N. B.
ırming as they do a part of the routine of every day, with little va-
ıot, ordinarily, be noticed.—Fung Yaoutsoo reported that he had
s to distribute clothing to the children at the foundling hospital.

Le, commissioner of salt, recently promoted to the office of
the province of Shense, reported to the governor that he should
e seals of his office on the morrow.—In consequence of this change,
ɛctor of the commissariat, will retire from the duties of that office,
mporarily those of the salt department; and he will be succeed-
e being by Hung, who is waiting for a directorship. Six crimi-
ght to the city for the autumnal assizes.

Their excellencies went early in the morning to the temple of the
ıd offered incense; and then repaired to the "hall of ten thousand
crated to the worship of the emperor), and there attended to the
Sacred Edict. Seven criminals were brought in for the assizes.

he governor paid Le a parting visit, as that officer leaves the
ɔ proceed to Shense, of which province he has been appointed a
commissioner.

ıe governor went out of the north gate of the city to review troops
ıd on returning, went and congratulated Ching, acting commis-
—it being his birth-day. Five criminals arrived.

ıoo, the acting chefoo, reported that he should go on the morrow,
ɔ of gongs and guns, to the collegiate hall, and attend the fourth
f the undergraduates. Wang Chinkaou, major of the left batta-
lion of Heängshan, reported that he had captured a smuggler with
s of camlets, and had brought the same to Canton.

he officers who had been sent to accompany Le, the late commis-
ɔeyond the boundaries of Kwangchow foo, on his way to Shense,
return. Five criminals arrived.

th of the 3*d moon.* Wang, the nganchäsze of the province, came
quest the governor to attend the assizes; and (according to cus-
econd and third deputation to repeat the request. At 8 A. M.,
he fooyuen's great hall were thrown open; the governor and all

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the other high officers took their seats; one hundred and fifty-five criminals for the autumnal assizes were brought in, judged, and led out; the fooyuen directed the usual presents of cash, fans, and cakes, to be given to the criminals, and then ordered them to be remanded to prison. The hong merchants reported that they were going to meet the new hoppo.

May 6th. Prisoners were sent back from the city to the country. Officers were sent to meet the commissioners from Peking. Chingtsih reported the capture of two smugglers loaded with salt.

May 9th. Ho Pangyen reported that he had been directed by the poochingsze and nganchäsze to conduct the prisoner Ma Tihtsin to Peking.

May 11th. The governor went early in the morning and offered incense in *Yingyuen kung*, one of the principal temples of the city; and then attended the review of the regiment on this station. The chefoo reported that to-morrow he would attend the fifth examination at the collegiate hall.

The 12th. His excellency, the governor, went to the great landing-place and received the new hoppo, Wän, and inquired of him after the repose of his sacred majesty, the emperor. Two Tartar prisoners, formerly employed as officers, were put into the custody of the district magistrate.

May 15th, 1st day of the 4th moon. Their excellencies the governor and fooyuen, went to the temple of the god of literature, and offered incense; they afterwards repaired to the great landing-place, took leave of Päng, the late hoppo; and sent by him their wishes for the repose of his sacred majesty. Choo, the chefoo, reported that to-morrow he would attend the sixth examination of the under-graduates, at the chancellor's hall.

The 17th. Their excellencies, the governor and fooyuen, went out of the city, beyond the great western gate and offered sacrifices to the gods of the hills and the rivers; they then repaired to the great landing-place, received the two imperial commissioners, and inquired after the repose of his sacred majesty. The sub-magistrate of Haefung brought to the city a female criminal, Ching Lin she, and delivered her over to the custody of the nganchäsze. The magistrate of Nanhae reported that at 2 o'clock this morning, a fire broke out in the western suburbs of the city, in a money-changer's shop, which was consumed, and two other buildings were torn away, to extinguish the fire.

The 18th. The two senior hong merchants, *pin kow tc e pin*, 'prostrated themselves (before the governor) and presented a petition of the barbarians.'

The 19th. The governor arrived at the office of the fooyuen, and the doors of his great hall were thrown open under a salute of guns. These officers and the other chief functionaries of the province arranged themselves for the trial; the two robbers, Chaou Heungwän and Chin Checheˊ, were brought in, judged, and led out; the fooyuen requested the death-warrant; and sent a deputation to conduct the criminals to the market-place, without the southern gate, and there to execute them. It was done accordingly, and the death-warrant returned to its place.

The 20th. The magistrate of Nanhae reported that yesterday at 3 o'clock P.M., a fire broke out in the western suburbs; one house was destroyed, and one torn down.

The 22d. Loo Kekwang (Mowqua junior) reported his return from the country. Tsuy Kwöche, one of the assistant magistrates in the district of Pwanyu, reported that a fire broke out at 2 o'clock this morning in the suburbs on the southeast of the city; twenty-three buildings were burnt, and six were torn down. Fourteen murderers were brought to the city from the district of Tungkwan. An incendiary was taken and handed over to the proper authorities for trial.

The 24th. Keäng Seuene, sub-magistrate of Shuntih, brought eleven criminals to the city. Fung Yungfuh reported the seizure of a thief. An execution took place during the day with the usual formalities.

The 25th. Wang Yuking reported that he had been directed to go with the magistrate of Nanhae, and distribute the governmental gratuity among the blind people at *taefuh sze*, one of the temples of the city.

The 26th. The chefoo sent a messenger to report that to-day he will attend the examination of the undergraduates from all the (fourteen) districts of Kwangchow foo

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lescription of A'sám: extent and boundaries of its three divisions; with notices of the states and tribes bordering th and south.

a description of A'sám, we feel a little embarrassment inform our readers on a subject with which we are aware must be much better acquainted than ourselves. But mportance of the country, as connecting the dominions tain, Burmah, and China, and the recently discovered tea shrub is growing indigenous in it, will excuse our tend the interest we feel in this bordering state. Much dge respecting it is derived from a series of excellent riend of India, and the Calcutta Christian Observer; le periodicals we confidently look for further authentic th respecting this and other parts of southeastern resent article we shall confine ourselves chiefly to a he country and its adjoining tribes, leaving an account ent, productions, and prospects to a future number. history, it will be sufficient for the pres nt to observe nexed to the British territories in 1825, as a conse- Burman war. Since then successively the kingdoms ynteah, and Káchár, have been added; and Manipúr British influence. Thus the British government ir immediate dominion or influence, an extent of eastern border of Bengal, more than three hunderd and two hundred in breadth. So far us we understand lations of the government, lieutenant Charlton is the liya; major White, as political agent, usually resides ; but the authority of captain Jenkins, the governor issioner, is paramount throughout the whole country. parently pursuing a liberal and enlightened course of he natives under their control.

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A'sám is separated from Tibet on the north by wild hill tribes and by the lofty Himalaya mountains; on the east a narrow strip only of the Burman terriory divides it from the Chinese province of Yunnan; on the south, it borders on the Burman empire; and westward is Bengal. From the point where the united waters of the Ganges and Bramhapútra pour into the bay of Bengal, if we ascend the latter river in a direction varying from northwest to northeast, till we reach the latitude of 26° 10′ N., and the longitude of 90° 30′ E., we find the town of Goalpara. This town situated on the left bank of the river is reckoned the western extremity of A'sám. From Goalpara it stretches with the river in a northeast direction, occupying the whole valley of the Bramhapútra to Sadiya, in latitude 27° 50′ and long. 95° 45′. This valley is closed in on the north by various ridges connected with the Himalaya mountains, and the Gáro, Khásiya, and Jynteah ridges on the south. These limits include a territory full three hundred miles in length, and though its breadth is not quite uniform or entirely defined, it may be set down at a rough average of seventy miles. Within these bounds, thus generally stated, lies that country of great fertility, and as it would seem, of almost unparalleled advantages in situation, which we now briefly describe.

The whole territory is divided into three portions, Lower A'sám Upper A'sám, and the country of Sadiya. Lower A'sám extends on both banks of the Bramhaputra from Goalpara northeastward to the junction of the Dhunsirí with the great river, above the town of Bishwanáth. In a straight line this is a distance of about one hundred and seventy-five miles; and the whole extent is strictly under British rule. Through its whole length, Lower A'sám is divided nearly in the centre by the Bramhapútra. The chief tributaries received in its passage through this division are the Manas or Bonash which comes down from the north, and joins it near Goalpara; and the Kullung, if it be not more properly a part of the river itself, which leaving the Bramhapútra near Bishwanáth and rejoining it near Gowahátí, forms no inconsiderable island. On the north bank of the river, the principal divisions noticeable on the map are, Kámrup, and Durung. Gowahati, the usual residence of the commissioner, stands on the left bank, seventy miles in a straight line east from Goalpara. This latter town is described as fast rising in importance, and as a mart for exchanging the produce of the whole surrounding country. Gowaháti, the capital, is well laid out, and has become a populous town.

Upper A'sám extends in the line of the river, on its south bank, from Bishwanáth to the junction of the Dikho with the Bramhapútra; and on the north bank somewhat higher. In a direct line the length may be eighty or ninety miles. For the chief part of its course through this portion, the Bramhapútra is divided into two main branches or channels, the northern of which is called the Búri Lohit, and the southern which has the largest volume of water, the Dihing. These branches inclose the large island of Majulí, about sixty miles in length, and from ten to fifteen in breadth. This fine island, which runs almost the whole length of Upper A'sám, was once well inhabited

but is now mostly a wilderness. About twenty miles
r extremity of this island, the Dikho falls into the south-
:he great river, after running a short course from the
ıtheast. Its banks are marked with the sites of several
ew miles above, the Disung after a longer course from
he Bramhapútra. The tract lying between these two
ıgh bearing numerous traces of former inhabitants, is
verrun with grass and forest jungle. The next branch
rable river Búrí Dihing; rising among the mountains
adiya, it flows westward, throwing off a branch to the
ins the Bramhapútra opposite Sadiya, while the rest of
on and intercept the great river seventy or eighty miles
de 27° 15′ and about twenty miles above the Dikho.
branches, it will be seen, include an extensive plain,
untry of Sadiya, and bounded on the west by the Bram-
plain is almost entirely covered with grass and forest
parsely inhabited by the people called Mútaks, or
Moáris, of whom we may speak hereafter. Their
nd the residence of their chief is Runga Gora, on
h Dibúrú, along which is the chief part of the po-
far upon the southern bank of the river.

the same manner on the north side, beginning at the
y of Upper A'sám, we find first the district of Sísí,
f great desolation from the ravages of wars before it
ish rule. The next are the Meris, a rude tribe total-
n the A'sámese, and thinly inhabiting the northern
Dihong. The largest of their villages is Motgong,
or *gaum* resides; he has renewed allegiance to A'sám
tection for himself and for some of the Abors who
on the north of them. The river Dihong is an ob-
because of the large volume of water it conveys, and
that still hangs over its origin. Coming down from
ıe mountainous district where the British and Tibetan
nterminous, it falls into the Bramhapútra about the
° and the longitude of 95° 25. Insuperable difficulties
and on the banks have hitherto prevented its survey
Europeans. According to measurement by captain
, the Dihong discharges 58,269 cubic feet per second;
ı near Sadiya, 19,058; and the Dibong, 13,000. Be-
of these three rivers, the estimate was 120,176 feet
ıce then the volume of water in the Dihong is nearly
the Bramhapútra at Sadiya, it cannot be supposed to
rse; and it may be believed with captain W
he greater part of its waters from the Yárú tsanpú of
also brings the waters of the true Bramhakúnd. The
e mountains in the northeast falls into the Dihong
the low triangular tract between these rivers is a
ıs without inhabitants, but the highlands to the north
ccupied by tribes of Abors.

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The country of Sadiya proper, which forms the third portion in the general division given above is a vast plain, having the Dihong for its western boundary, the Bramhapútra for its southern, and on the north and east is closed in by the same mountain ranges which terminate the valley of the Bramhapútra. "The town of Sadiya itself stands on a small stream called the Kúndíl nulla, about six miles from its junction with the great river. About twenty miles eastward of Sadiya, on the Bramhapútra, stands Sonapúr, formerly a strong frontier post of the A'sámese goverment; beyond which the river is navigable only for the canoes of the country. The Sadiya district has a rich alluvial soil, low and well watered, exceedingly well adapted to the growth of rice and other crops, of which it produces two harvests annually." But only a small part of it is under cultivation at present, though it is expected that the continuance of peace, and of the present enlightened policy which the British authorities are here pursuing, will soon work a favorable change. The district of Sadiya was formerly subject to A'sám and peopled from thence, but its present inhabitants are chiefly refugee Khamptís and Múlaks, who were driven from their own abodes to the southeast, by the Singphos, about fifteen years ago; but during the civil wars, these refugees passed over and took possession of Sadiya, and when the Burmans invaded the country took part with them. They are subject to a Khamptí chief, who assumes the old A'sámese title of the Sadiya Kháva Gohain. He has fully submitted to the British authority.

Our survey will be completed by noticing the plains on the south bank of the Bramhpútra, opposite the district of Sadiya. These plains are terminated by mountainous ranges on the south and east; are intersected by two rivers, the Noa Dihing, and the Theinga páni; and chief of the population is found on the banks of the latter river. A'sámese subjects once possessed these plains; then the Singphos and Kákús, who were frequently ravaging A'sám with fire and sword, not only plundering property, but carrying off the people for servitude. Many of these wretched captives were restored to freedom when the British troops expelled the Burmans from the country.

In order to present a connected view of the georaphical position and advantages of this country, we omit for the present other interesting topics, and proceed to notice the adjoining states and territories. The long and narrow kingdom of Nipál, which skirts the south side of the Himalaya mountains for several hundred miles, does not reach to A'sám, but appears to be bounded on the east by the independent kingdom of Bhután This latter country running the same direction and in shape resembling Nipál, by an undefined boundary, is conterminous with the northwest part of Lower A'sám. Next on the east in the same line is the territory of the Deb rája, the relations of which with Britain we are not well informed of. Occupying the mountainous ridges immediately to the north and west of Sadiya are various tribes of wild Abors. This name is given to a number of tribes of the same origin, language, and customs; it signifies independent, and is well applied to these unsubdued and almost unknown mountaineers.

ulars relative to them we shall mention in another place.
towards the northeast, among the higher ranges of the
re the Bor Abors, or Great Abors, who are both more
l more civilized than the other tribes of the same name.
s are intermingled among these, but appear to be of an
and in a subordinate condition. It is an important fact
ya Kháva Gohain possesses over them all sufficient influ-
ıle to give a safe passport to pilgrims journeying by the
a to the Láma country. The journey from Sadiya to
said to occupy twenty days, eight of which the traveler
ntry of the Mishmís and Abors, and on the sixteenth
Sahlow, the frontier post of the Láma country. "Rohe-
important town in that country, is reported to be a very
th brick houses three stories high, having judges, collec-
paratus of a civilized government."

ow to the south of A'sám, and beginning in the same
re, from the west, we shall mention in order the chief
ntiguous states. These are the Gáros, Khásiyas, Ká-
e kingdom of Manipúr. Southward of Upper A'sám,
are the Nága hills, occupied with various Nága tribes,
acknowledge more or less allegiance to the British or
ments, though, if we are rightly informed, chiefly
latter. These several states lie along in a single tract
ch includes the whole space between A'sám on the
et and Burmah on the south. The river Súrma rises
ut the latitude of 25° north, and the longitude of 94°
ing a general westerly course through three degrees,
Silhet turns to the southwest, and empties into the
lat. 24°. Between this river and the almost parallel
on the north is the tract in question, of a breadth from
ne hundred and twenty miles, and in length extending
or four degrees of longitude. The Gáros occupy the
part of this interjacent tract, that part formed by the
the Bramhapútra to the south, after passing through
are now confined to the hilly island district, and either
ere famous for their ferocious conduct and manners.
ir reputation in this respect is already much improved.
Gáros eastward and southward, are the mountains of
various Khásiya tribes. According to the Friend of
ich we have derived most of the preceding facts, the
abit these mountains, of which the Khásiyas are the
, bold, robust race, fairer than their Bengálí neighbors,
r superiors in personal strength. They live in com-
we term villages, but which have no resemblance to a
ain. Each has a chief over it, who has counselors to
administration. Of these Khásiya communities there
le number scattered among the mountains, and the
ot fall short of a hundred thousand inhabitants in all.
creasing, while under the oppressions of the Burmans,

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they must now increase in the quiet secured by the British rule over them. The most noted mountain is that called Cherra, or Cherra púmjí, which is, however, only five thousand feet high, while the highest rise seven thousand feet. This has been well known as a sanatarium, and grateful retreat for invalids from the burning heat of Bengal; but we cannot be supposed to enter into this disputed subject with all the zeal that characterizes our Indian friends. Jynteah, which appears to be either a part of Khásiya, or another name for it, has very recently come wholly under British control.

The little kingdom of Káchár, or Hirumbha, lies next westward of Khásiya, with A'sám on the north, Silhet on the south, and Manipúr on the east. Extending from 24° to 27° north latitude, and from 92° to 94° east longitude, it is just within the temperate zone, and produces every thing necessary for the comfort of life. Within the last three or four years, this country has been taken wholly under British government. Its aged rája, whom the British had reinstated in his dominions by driving out the Burmans, was murdered, and as it was supposed by the instigation of the rája of Manipúr. On this event, and to prevent the latter reaping the reward of his wickedness, Káchár was immediately placed under the British jurisdiction. An account of Hirumbha, published some years ago, estimated the families it contained to be 80,000, which would probably give a population of near half a million.

We have now gone over the territories which are wholly and professedly under British rule, and last we come to the important state or kingdom of Manipúr, which is little less than under the British protection. Many most interesting particulars relative to the government, language, and religion of the Manipúrís are detailed by the English officers, major Grant, and captain Gordon, in the Calcutta Christian Observer; some of which we may present our readers hereafter. According to the former gentleman, the whole length of the Manipúr valley is about sixty miles, lying between 24° and 25° of north latitude, at an elevation of about three thousand feet above the sea. The climate is considered as highly salubrious; and the natives of Manipúr more healthy and robust than he had seen in any other part of India. Superior rice is raised in the valley; cotton and camphor on the hills, the former to a considerable extent. A great variety of fruits grow in Manipúr, but few of them, with the cultivation which the Manipúrís will bestow on them, come to any degree of perfection Hinduism became the established faith only a little more than half a century since, at the command of the rája; and it seems to have but a slight hold on the minds of the people. "The Manipúrís are eminently distinguished above the natives of western India, by a liveliness of disposition, a quickness of perception, an aptitude in receiving knowledge, and a spirit of inquiring curiosity, which in the European character are hailed as proofs of a fertile soil, requiring only the hand of careful and judicious culture." It is an important fact, that the present infant rája is beginning a course of English education, designed to be completed in the best manner that India allows.

, the present resident at Manipúr, well aware of the his step, is encouraging others of the better class of gage in the same study; and appears well disposed l in every proper means of elevating the people. No r as we know, has yet entered that field.

ge of the Friend of India, after reviewing the whole, thus a portion of territory full three hundred miles arly as much in breadth, has fallen under the care f the British government without any preconcerted and almost without the knowledge of the inhabitants ietropolis. On the south, nothing separates us from little state of Manipúr, recovered and preserved by on the east, thirty leagues of Burman territory may en us and the Chinese province of Yunnan; but if through territory wholly our own we come directly is completely under the Chinese government.'

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se History: distinction of sacred and common eras; l notices from A. D. 1351 *to* 1451, *the eighth century e era.* From a Correspondent.

ements drawn from personal inquiry and journals rvations during a limited residence in Siam, have ublished. Hitherto the accounts which the Siamese f themselves have been inaccessible to foreigners. with which they have always looked upon foreigners, studiously to conceal their national history; and after numerous protracted and unsuccessful efforts ate enough to get possession of the first ten volumes en on the black books in common use in the coun- ards and forwards somewhat like a fan. The whole be comprised in about twenty-five volumes.

have a sacred and a common era. The former the death, or, as they say, the annihilation of God- at the present time (1836) 2378 years. This is gious writings and sacred edicts. The latter, dates a man of distinction at Kutabong, (now called Ba- ce in Kamboja, respecting whose exploits the Kam- y marvelous stories. Of this era, the present year his is used in their history, and in the transaction siness. Wherever, therefore, the Siamese common have only to add 639, and it gives us the Christian ver, is not perfectly accurate, inasmuch as the Siam-

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ese year commences the last of March, or in the month of April, instead of January. It is my purpose in a succession of papers to present you the substance of the history above mentioned, without at all restricting myself to a rigid translation.

When these historical facts are placed before you, I propose to add some such speculations as I may be able, regarding the literature and religion of the country. It will be necessary as I proceed to add occasional notes for the elucidation of some facts which will be stated. It will be perceived that the history gives no account of the origin of the Siamese; but commences in the year 712 of their era, A. D. 1351. Their pride forbids that they should dwell much on that subject. It may be necessary therefore to remark, what is quite evident from various authentic sources, that the Siamese did not exist as an independent people long before that period. Kamboja was a large and powerful kingdom, and included south Laos (now called Wiang Chan,) and Siam as tributaries. The total dissimilarity of the Siamese common language from that of Kamboja militates against the idea of the Siamese having sprung from a Kambojan source. On the other hand, the agreement of the Siamese and Laos, or Wiang Chan, languages, in all their most important terms, forms a strong presumptive evidence in favor of their having originated from the Laos. There is abundant evidence from the Siamese writings that the Laos were formerly called Thai Yai, or the Great Siamese, which would be a very natural appellation if they were their progenitors. This name has now gone into desuetude, since the Siamese have become so great as to be unwilling to speak of others as great compared with them. Perhaps this subject may be alluded to again hereafter.

As various names must necessarily occur in these papers, to which the public are not accustomed, it may be here remarked that I adopt the following system of sounds to express them. The consonants are generally as in English.

a	as		in America.	o	as	in	note.
á	as		in father.	ó	as	in	long.
e	as		in they.	u	as	in	ruminate.
é	as	ay	in mayor.	ú	same lengthened.		
i	as		in pin.	au like the English *ow* in how.			
í	as		in marine.				

The first century, from 712 to 812 of the Siamese era, is more barren of interesting incidents than those which succeed it.

Siamese era, 712. On Friday, the 6th day of the waxing moon, 5th month, at 3 o'clock and 50 minutes, the magnificent and sacred city *Sia Yutiyá** was founded. This had previously been declared propitious by Brahmans. There palaces were erected on the occasion, and his lordship *Utáng* was crowned as king, to whom the Burmans

* This is the city commonly called Yuthia, Yoodia, and by the Burmans, Yudará or Yudaya. It was the capital of the country till destroyed by the Burmans about half a century since.

" mighty, supreme king Rámá the Búdha, who go-
ificent country Sia Yutiyá, which abounds in all the
arth." At that time, the king sent his son Rámme-
n the province of Lopburi. And then, also, the
following countries were considered as tributaries,
Java, Tenasserim, Sidammarát,* Tavoy, Martaban,
gklá (Singora), Chantapurí, Pitsanulok, Sukkhoty,
chit, Kampéngpet, and Sawanpurí. This year, the
my of 5,000 men to attack Kamboja. They were
being reinforced, were victorious and brought back
many Kambojan prisoners.†
n Thursday, the 1st of the waxing moon, 4th month, at
forty minutes, the king laid the foundation of a tem-
d the wat of the heavenly Budha of Siam. A mare
one head, two bodies, and eight legs. A hen hatch-
h one body and two heads!
he king's two sons died of the small-pox; and he
d over their remains, called the " Crystal Forest."
ing Rámá died,§ after a reign of twenty years, and
awan returned from his provincial government and
her.
he prince Rájátirát came down from Supanpuri;
signed the sovereignty to him, and returned to govern

Rájátirát marched and subdued all the northern

his year is signalized by the subjugation of Panklá

he king made an attack upon Chakangrau.¶ The
iu and Komhéng came forth to the contest; the
and the latter with his forces returned home. The
returned to Sia Yutiyá.
he king, out of reverence to the duties of religion,
called Mahadhatu, nineteen fathoms,** with a spire
h.

ell what or where this country is. The situation of Malacca, Tavoy, Songklá, and Chantapurí, are well known; the others Bangkok. Most of the names have specific meanings, given doubt, from some production or quality in which each place antapurí signifies " the country of nutmegs;" Sawannalók ld;" Kampengpet, " the wall of precious stones," and Sa-enly country."
stly made slaves, of course.
a temple, of rather collection of temples and priests' houses, ardens, &c., and rather resembles a monastery than a temple; ain it in these papers.
rd here rendered, " died," means " turned aside to heaven." a great want of loyalty to suppose, much more to say, that Priests are said to " return;" common people " die."
' the three places, Pangklá, Séngsiau, and Chákangrau is at

om is 4 cubits of 19½ English inches each.

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Year 737. The king captured Pitsanulok and its governor Sámkéu, together with a multitude as prisoners of war.

Year 738. The king went and took Chákangrau and the governor Kamhéng; pursued prince Pákong and his army, took him and his officers and returned.

Year 742. He marched to Chiangmai,* but being unable to enter and plunder the city Lámpáng, the king sent a message requiring the govenor to come and pay his respects, and returned.

Year 744. Rájátirát deceased after a reign of thirteen years, and his son Utónglan, then a little child, ascended the throne and reigned seven days, when Rámmesawan came down from Lopburi, entered the palace, seized Utónglan, and had him killed at the wat Kokphya.

Year 746. Rámmesawan equipped his army, marched to Chiangmai, built a royal fortress near the moat of the city, at the distance of 140 *sen*,† and caused his officers to build forts round about him, and get every thing in readiness for plundering the city. The front ranks fired their cannon and broke down the city walls five fathoms in length. The king of Chiangmai then ascended the ramparts, holding a large fan, and caused a soldier to fasten a letter to an arrow and shoot it down into the Siamese camp. The purport of the letter was this; 'We beg you to refrain about seven days, and we will bring forth presents to confirm our mutual friendship.'

The Siamese king asked his nobles, what it was best to do? They replied, it was probable that the Laos king was adopting a stratagem to gain time; they therefore begged him vigorously to prosecute his design of plundering the city. The king replied, that such a procedure, under existing circumstances, would not comport with royal dignity, but that if the Laos king did not regard his engagement, there was no possibility of his escaping the power of the Siamese army. The Laos in the mean time exerted themselves to rebuild their shattered wall, and when the seven days were past; did not appear with their presents. The Siamese officers began to complain; rice was ten *slungs* for a cocoanut shell full, and they had no means to buy it.‡ They therefore implored the king to proceed vigorously and plunder the city. The king accordingly in his compassion gave orders to proceed and plunder in earnest, and on Monday, the 4th of the waxing moon, 4th month, at 8 o'clock and 20 minutes P. M., just as the moon was setting, the persons designated, fired their cannon, took scaling ladders and ascended the walls; the Laos king could not resist them, but fled with his family, and at 5 o'clock in the morning, the Siamese soldiery entered the city, and apprehended Nakséng, the son of the king, whom they presented as a trophy of victory to his Siamese majesty. He told Nakséng, that had his father

* This is the country generally known as north Laos. The inhabitants differ from those of Wiang Chan, or South Laos, in their language, several customs, and a district government.

† A sen is 20 fathoms or 120 feet.

‡ A slung is 15 cents, or ¼ of a baht or tical, which is generally valued at 60 cents of a Spanish dollar.

ledge, it had been his intention to confirm him in his
He then made Naksáng take the oath of allegiance to
g as many of the people as he thought proper, took
otives and made Naksáng escort him down as far as
rom thence he was sent back to govern Chiangmai.
liam proceeded to Pitsanulok, where he spent seven
ous festival, making offerings to Budha. The Laos
stributed, some to Patalung, some to Songklá, some
some to Chantaburi.* As the king was returning
about 4 o'clock one morning, he cast his eyes to
eceived a relic of Budha, calling on him to change
He turned aside and set up a temporary monument
where the relic had appeared, and afterwards founded
laha Dhatu, or the "Might Relic," subsequently to
a festival of joy throughout his dominions.

king of Kamboja marched into Chonhùri and Chan-
ied captive men and women to the number of more
His Siamese majesty, on being informed of it, sent
attack the Kambojans, who were defeated in the first
e Siamese spent three days in building stockades, and
e contest, and drove the Kambojans into their own
while the Kambojan prince saved himself by flight, but
on prisoner, and the Siamese general Chainerong was
nen to keep the country in subjection. The king of
home. After a while, the Cochinchinese came to
; while they were few, the Kambojans could resist
they came in large bands, raising great tumults,
t letters to Siam, whose king ordered him to sweep
bitants and bring them to Siam. On their arrival, he
tival throughout the country, and rewarded his prin-
icers.

The wat Phukhautóng (or the golden mountain)
As the king was riding his elephant, prince Mola,
long dead, made his appearance in the middle of the
, for a short time, and then disappeared. Rámme-
after a reign of six years, and his son succeeded and
years.

ing Rám was angry with one of his nobles and order-
prehended. He fled and gained an asylum at Patak-
whence he sent an invitation requesting an interview
the governor of Supanburi. Assisted by him, the
and plundered Siam, and then invited Indra rájá
ernment, and sent the ex-king to govern Patákhú-
gave the nobleman a royal wife, a golden betel

d that the termination of these words is sometimes written
s with *b*. It is the same in its origin and use, as pore, pur,
an words: as Chitpore, &c., but the Siamese use *b*.
he Siamese expression, and a very apt one it is for their
g a country, as was proved recently in the case of Wiang

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case, two gilded salvers, a gold goglet, a royal sword, and some other presents.

Year 765. News of the death of the governor of Pitsanulok arrived, and that all the northern provinces were in a state of anarchy. The king immediately marched to Prabáng to settle affairs. The governor treated him so respectfully that he soon returned and sent his eldest son to govern Supanburi, and his second to govern Preksi, and his third to govern Chainát.

Year 780. Indra rájá died after a reign of fourteen years. His two eldest sons returned to Sia Yutiyá and fought for the throne; they encountered with spears, cut each other's throats, and both died together. The nobles then repaired to the third son and told him all the particulars. He assumed the government under the title Rájátirát. He had the bodies of his two brothers burned at the wat of the Mighty Relic, where he erected to their memory two sacred spires, and changed the name to 'Royal Fortune.'

Year 783. Rájátirát came down from Chainát and took possession of the royal city Sia Yutiyá, where he appointed his son Pranakhón Indra king. Rájátirát brought with him images of cows and various other animals and deposited some in the wat Mighty Relic, and some in the wat Sanpet.

Year 786. Wat Mayeng was founded by Rájátirát. His son Ráminesawan went to Pitsanulok. At that time, the tears fell from the eyes of the image of Budha and appeared to be blood.

Year 788. The royal residence was destroyed by fire. Year 789. the three cornered throne was burnt. Year 890, Rájátirát sent an expedition against Chiangmai. He was unable to enter and plunder it, and being taken sick, returned. In the year 792, he started another expedition to Chiangmai, and took 120,000 captives and returned.

Year 796. The Rájá died after a reign of sixteen years, and his son Rámmesawan succeeded him, assumed the title Boromatrylokanát, (the dependence of heaven, earth, and hell,) turned his palace into a wat called Sisanpet, and went and lived beside the river. He then built two palaces, made a total overturning of officers and offices, founded cities and wats, and changed the names of old ones.

Year 802. The ravages of the small-pox swept away multitudes. In the year 803, an expedition was fitted out against Malacca.* And in 804, an expedition was started against Sisopturn, and the army being reinforced pitched at a place called Don.

Year 805. Paddy was a *tuang*† for a cocoanut shell full, and a *kian*‡ was 250 ticals. In the year 806, great pains were taken to advance the Budhist religion, and 550 images of Budha were cast. In 808, a memorable festival in honor of priests was kept. At this time,

* Crawfurd's Indian Archipelago says, that in A. D. 1340 (one century earlier than this date), the king of Malacca engaged in war with Siam, whose king was killed in a subsequent battle.

† The tuang is ¼ of a tical.

‡ This is a measure in Siam consisting of eighty baskets of twenty-five cocoanut shells full.

tted treason and withdrew many people from the

haliang made an assault upon Pitsanulok, but did undering it to any great extent. He then proceeded and continued his siege seven days without success. t and Indra rájá marched to the aid of Kampéng, n season to save it. Indra rájá routed Phyá Kían, the forehead by a gun-shot, and the Laos retreated Boromatrylokanát built the wat Chulamani. And in a priest for eight months.

mpiling the first article in our present number, and in correct- e present one, we have found much difficulty in the orthogra- of places, &c. To those who are familiar with the affairs of d numerous discrepancies which now exist may not cause any will always confuse and disgust those who are not intimately history and present state of that country. If any arguments influence in this case, we would recommend strongly that a ıry gentlemen, from the various parts of the British empire in ely convened, to adopt a system, which should serve as a ystem" of our Correspondent is very incomplete; and in pri- ım, we find an orthography which is still worse, with diacritical without any key or explanation to them, making a complete list of vowels and diphthongs is very imperfect; and the "generally as in English," are most surely not always so. g proper names too, is cabable of being improved. *Rájátirát*, *tirát*, we suppose to be intended for the *rájá Tirát*, being the ı individual. And so of *Indra rájá*. For prince William, we *william*. We deem it sufficient simply to turn the attention ınt to these points, assured he is able to put the whole matter lis second communication has reached us, and shall appear in Instead of writing Lopburi and Loppuri, it would be well, we ormly *puri* or *púr*, the Siamese *b* notwithstanding.]

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of teaching the Chinese language; defects of the ; desirableness of a new one, with suggestions troduction.

r of the Repository (vol. iv., page 167), we offered the desirableness of having an alphabetic language Chinese instead of that now in use among them. e importance and practicability of this is strength- r's additional reflection on the subject. We hope . Yet as we cannot expect that it will come into e years, it is desirable, in the mean time, to make an of the cumbrous medium of communication, character affords. We intimated in the article re- lieve the language might be acquired in much less

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time than is now occupied by Chinese boys in learning to read. We have thought on the subject since, and will now give a brief outline of the plan of education to which our reflections have led us. It is far from being completed, but there may be advantages in giving it early publication, that others may think on the subject, and devise something better adapted to accomplish the end in view.

The two great defects of the present mode of teaching in Chinese schools, are, 1st, that it is mechanical, and does not aim at, nor effect the education of the mind; and 2d, that it requires too long time to enable a scholar to read. The new system of instruction should aim at the correction of these two evils. The first would be corrected by causing the pupil to understand the meaning of every character, and every phrase and sentence, he reads. The second would be remedied, in some degree, by the same means, and still farther by leaving the practice of committing to memory so much as they do, and directing the scholar to aim at the knowledge of the characters, instead of seeking to be able merely to repeat the sentences, and, when he has made some progress, by teaching him to exercise his mind and to use a dictionary instead of following implicitly and inactively in the steps of his tutor.

Were we to undertake the teaching of Chinese children, we would have broad sheets prepared with pictures of objects, and the characters used to denote them placed in juxtaposition, in the following manner; except that we substitute the meaning of objects instead of their pictures, and the sounds of the characters instead of characters themselves. Thus;

man	*jin.*	sum	*jeih.*	hand	*show.*
woman	*neu.*	moon	*yuĕ.*	knife	*taou.*
child	*tsze.*	tree	*muh.*	cow	*new.*

When the pupil has learned a few of the most simple characters, representing objects with which he is every day familiar, we would teach him characters that are simple in their form, and denote common relations, thus:

father	*foo.*	mother	*moo.*	husband	*foo.*
son	*tsze.*	daughter	*neu.*	wife	*tse.*

The picture of a man and a boy near each other would naturally suggest to every mind the idea of father and son; and so of other relations. We would then proceed to verbs in the same manner. Here the pictures would need to be a little more complicated, as the idea designed to be conveyed is so; yet it is evidently perfectly easy to convey the meaning of all characters to the mind of a child by means of representations of the objects which they designate. This mode of teaching might be continued till the pupil has learned the meaning and form of several hundred characters belonging to all the parts of speech; exclamations, interrogations, and some other particles, perhaps, excepted. We have taken a little pains to collect single characters, and names of things and verbs composed of more than a single

ıeaning of which we could contrive to convey by
ıve already a list of more than 700. This number
increased.
ıpil has advanced as far as might be thought expedi-
ıcticable, in this way, we would have him learn those
would not be included in the characters learned by
would then put into his hands the best native dictiona-
cording to the radicals, and some book prepared for
l adapted to the capacity of chidren, and to the abili-
ıning to read; or, if such could not be obtained, the
read that we could find. We would have him study
ently as possible; but he would of course need much
his teacher. When he could read the book, and tell
its contents, we would have him pass on to another
ore difficult, and study in the same manner. He
gradually from the easier to the more difficult, till
ble to read any book on common subjects with ease.
ould be able to repeat a single line from the Chinese
m, we would not care; but we would have him read
h such attention to the thoughts is contained, that he
give a tolerable account of the facts, or doctrines, of
treat.

far spoken of what the Chinese boy should learn. It
o say a few words about the *mode* in which he should
would begin to teach him much as the English boy is
abet. We would point to the first character in our
nd ask him in his "mother tongue," what it is, and
o direct his attention to the picture at its side to give
nated by the character. When he could answer
cover the picture, and ask him the name of the
and proceed thus with all the characters illustrated
book should be in his hands to study by himself
between his readings with his teacher. As a pleas-
fitable, change in the boy's studies, we would teach
characters as fast as he learned them, at first with
m, and then memoriter, without it.
earned the radicals, we would add another exercise.
him to pay particular attention to the composition
l require him to tell of what radicals they consist.
what resemble spelling in alphabetic languages,
alyzing would not give a clue to the sound. The
, for instance the word *shoo*, book; and the scholar
ıponent parts, *peih*, a pencil, and *guĕ*, to speak:
a trunk, and the scholar would name the radicals or
ı it is composed, namely, *chuh*, bamboo, *muh*, a tree,

The advantages of this mode of analyzing the
be very great. It would give the scholar a more
of the meaning of the word, as its constituent parts
gest its primary signification, which is always the

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proper key to the secondary meanings attached to it. It would make him also more familiar with its form, as it is easier to remember that *seäng* is composed of *chuh*, *muh*, and *muh*, than it would be to remember its fifteen distinct marks separately and without any such reference to the three parts of which it is composed. It would be of further advantage in enabling him to turn readily to words in his dictionary.

If a course of instruction like this be adopted, we confidently believe, one half of the time now occupied in learning to read might be saved. Children may also commence study at a much earlier period, than is now customary, and perhaps necessary in consequence of the wearisome mode of instruction. Their minds will also be excited to action by the greater variety of mental operations to be gone through with in the new than in the old course, and by the various knowledge that would be gained while learning to read. As in English schools, a variety of studies should alternately occupy the attention of the child; and the acquisition of useful knowledge, as of geography, astronomy, history, &c., be attended to at the same time that the scholar is learning to read. But as our present object is not to mark out a course of education, but only to offer hints on the first branch of it, we shall not dwell upon the subject.

If the advantages of this mode of instruction appear as manifest and important to our readers as they do to ourselves, the question will naturally arise in their minds; How can it be introduced into general use? No one acquainted with the Chinese mind will doubt the difficulty of teaching any thing *new*. This difficulty is probably greater in the literati, than it is in the common people. Perhaps there is little or no hope of teaching an old man or even one who has advanced to the age of twenty-five years, and has been employed, as the literati are, in committing to memory their ancient classics, to understand the superior merits of a new method of instruction, and enter into the spirit of it. Our hope must, therefore, be in young men. If a few of them could be made to see the advantages of an intellectual and more speedy education, and to commence schools among the Chinese on the above plan, or some better one, we believe their success would soon lead to the more general adoption of it, and finally to its introduction into general use. For the attainment of this object, we think a school ought to be commenced as soon as possible by some English teacher, who should first acquire a knowledge of the language, and employ a Chinese assistant with the express purpose of training up Chinese schoolmasters. If he could not succeed in collecting a school in Canton, or other places in China, he might do it in some of those settlements occupied by Chinese out of the empire, to which the people emigrate. Youth of twelve or fifteen years of age are frequently seen among the emigrants, and might be collected into schools with perfect ease.

The scholars should be thoroughly trained to an intellectual method of study, and perhaps to the Lancasterian plan of instruction, or to some modification of it, that would make it better adapted to the

Chinese. They should be made acquainted also with f general science, and be qualified like teachers in the n their pupils to thought, and to an acquaintance with inhabit, and the relations we sustain. To avoid the hich prejudice against every thing foreign would throw the pictures should be made in the Chinese style, and have a Chinese dress and character, so far as possible. ıecessary also that the teachers should go to some from those visited by foreigners, and introduce the new ruction without reference to the place where they learn- rsons who taught them. When duly prepared, let them he school imbued with the spirit of improvement, and ıey can do something for the benefit of 360,000,000 of ds that use the language: and may we not expect that ast as important as those of Lancaster and Bell in En- n, will be effected in China? May we not hope that ental inactivity will draw to a close, and that an era of ledge and a purer religion will the more speedily dawn n?

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marks and suggestions respecting the 'system of or- for Chinese words,' published in the Repository for

From a Correspondent.

v offer any criticism on the remarks of our Correspondent, nptly, carefully, and obligingly canvassed the merits of the of orthography. It is our particular request that others, and who are conversant with the Chinese language, will, in like heir views on this subject. On page 69, our Correspondent work about to appear?" if he received this idea from ed in our last number, we correct the mistake: so far as there is no work about to appear on the subject in question. owever, that a plan has been talked of, and is, we believe, deration, for forming a new dictionary of the Chinese lan- his plan be adopted, it will be desirable to secure for it the sinologues, as well as that of all those who are now in r to render it as complete as possible in all the various arts, sciences, laws, government, philosophy, religion, &c. great desideratum, and its completion will require much time the plan will, we hope, receive due consideration.]

cle in the last number of the Repository, on the ex- sting subject of Chinese orthography, concludes with its readers to offer their opinions on it, with a view to ı of as accurate a system as may be attainable. And the same necessity of a reform in the orthography of dictionary is experienced, which has been felt in all Indian languages, and which arises indeed inevitably ary symbols of articulate sounds in one language are

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for the first time applied to another. The opportunity which seems now contemplated of applying with greater care to the Chinese language those symbols familiar to European eyes is so important, and the task of correcting the imperfect application already made is one which it is really so desirable to see executed correctly, and on general principles, once and for ever, that I doubt not it will be undertaken with the greatest caution.

It will not therefore be uninteresting to your readers to know that this very subject, in its most extensive point of view, is now engaging the particular attention of some of the most able men of the age at home; and that the difficulties in the way of the application of a general set of signs to all articulate sounds are undergoing, at this moment, with a view to practical usefulness, that investigation which is far more necessary in order to render them *infallible* than superficial observers would imagine. How far the labors of these men may prove serviceable to the Chinese philologist, I cannot pretend to say; but it seems reasonable at least to point attention to a quarter whence new and important light may be looked for, before the improved system of orthography be finally fixed. Professor Wheatstone of London is following up the investigations of the Russian philosopher Krutzenstein with remarkable success; and the views, rather hinted than divulged in the concluding section of sir John Herschel's Tratise on Sound in the Encyclopædia Metroplitana, which point to a *universal language addressed to the eye* as something not absolutely hopeless of attainment, are, I believe, maturing, so far at least as to make their usefulness on an occasion like the present extremely probable.

Whether the Italian orthography may be fitly adopted, because it is confessedly less variable and imperfect than others, depends on the further inquiry, whether a still more perfect system may not be at once formed, as easily as an old one borrowed and altered to suit our purpose? The progress, however, that seems already made in the construction of a system founded on the Italian as a basis renders it perhaps supererogatory to make this inquiry now. If the entire system as now reconstructed from the Italian, with the modifications and addition of diacritical marks specified, possess the two great desiderata, 1st, of being absolutely invariable in its application in all cases whatever, and 2dly, of being sufficiently comprehensive and flexible in its plan, to include all varieties of sound in the language; if these two great objects be secured by remodelling an old system of orthography instead of constructing a new, the inconvenience attending the use of symbols that have a different interpretation elsewhere may not be much felt. I should say, however, that the necessity of a most rigid adherence in all cases whatever, to every part of the plan thus formed, is in this case more imperious than if a new system were formed, where mistakes from confusion with significations elsewhere could not well occur. And this remark is offered because in the article alluded to, I rather miss that emphasis upon the necessity of *invariableness*, which the occasion I am strongly persuaded requires. Such a thing as an exception to the symbolical signification once appointed,

e admitted from end to end of the work. If a sound
the scheme of symbols is not already comprehensive
icate accurately and certainly, the scheme must be added
v symbol devised for the occasion, but on no account an
ed even for a single instance, still less should it be
nade to fit, (as it were,) into a place not precisely its
ıtion. There is, probably, a greater accuracy of ear re-
ect slight variations of sound in familiar language, par-
n acquaintance with it as is almost a universal event in
on of ideas suggests to the mind the orthography, than
most difficult of musical instruments. And the sentence
om sir William Jones, is, I think, a good example of the
ch is found in detecting these nice varieties in vowel
mother bird flutters over her young," is given as an il-
the same vowel sound represented in six different ways,
, *i*, *o*, *u*, and *ou*, "to which may be added the sound of
" I should have supposed the vowel *a* in that sentence
ir W. Jones in mistake, or perhaps the mistake is in the
me, or perhaps *I* am in the mistake; but it does ap-
hat the sound of this vowel is widely different from that
n sound which pervades the subsequent syllables. Yet
there is, I think, a difference very observable on close
decided a difference to be overlooked by a critical
his task, though it may be slighted by an indolent ear:
n the *duration* of sound in the vowels *e* and *i*, and in the
which is much greater than in the vowels *o* and *u*; and
duration be on further inquiry found a general charac-
ose vowels, it is clear that they will require a different
the shorter vowels. Besides the duration, there seems
at least three distinct sounds, reckoning from the sound
o in *mother*, to the sound which belongs to *u* in *flutter*.
ollowing extract from the Treatise on Sound, above
connected with these minute distinctions of sound, in
ınguage in particular, may be interesting.
ix letters which we call vowels, each of which, however,
ariety of sounds quite distinct from each other, and
croaches on the functions of the rest, a great many good
are represented by binary or even ternary combinations.
and, some single vowel letters represent true diphthongs,
ound of *i* in *alike*, and that of *u* in *rebuke*,) consisting
simple vowels pronounced in rapid succession, while,
f what we call diphthong are simple vowels, as *bleak*,
c. This will render an enumeration of our English
ınds, as they really exist in our language, not irrelevant.
efore assembled in the following synoptic table suffi-
of each to rendent evident their nature, accompanied
ıl instances of the corresponding sounds in other lan-
ords of two or more syllables, those containing the
d to be instanced are printed in italics.

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VOWELS.

1. ¯ Rood; *Jul*ius; Rude; Poor; Womb; Wound; *Ou*vrir (Fr.).
   ˘ Good; *Cush*ion; *Cuck*oo; Rund (Ger.); *Gus*to (Ital.).
2. Spurt; *Assert*; Dirt; *Vir*tue; Dove; *Do*uble; Blood.
3. Hole; Toad.
4. ¯ All; Caught; *Or*gan; Sought; Broth; Broad.
   ˘ Hot; *Com*ical; *Kom*men (Ger.).
5. Hard; *Br*aten (Ger.); *Char*latan (Fr.).
6. Laugh; Task.
7. Lamb; Fan; That.
8. Hang; Bang; Twang.
9. Hare; Hair; Heir; Were; Bear; Hier (Fr.); *Leh*ren (Ger.).
10. Lame; Tame; Crane: Faint; *Lay*man; Même (Fr.).
11. *L*emon; Dead; Said; *A*ny; *E*very; Friend; *E*loigner (Fr.).
12. *Liv*er; Diminish; Pers*e*vere; Believe.
13. Peep; *Leave*; Bel*ieve*; Sieben (Ger.); Coq*ui*lle (Fr.).
14. s; *s*ibilus; *c*ipher: the last vowel and the first consonant.

TRUE DIPHTHONGS.

1. Life. The sounds No. 5 and No. 13, slurred as rapidly as possible, produce our English *i*, which is a real diphthong.
2. Brow; Plough; *Lau*fen (German). The vowel sound No. 5 quickly followed by No. 1.
3. Oil; *Käu*en (German). No. 4 succeeded by No. 13.
4. R*ebuke*; Yew; You. No. 13. succeeded by No. 1.
5. Yoke. No. 13 succeeded by No. 3.
6. *Young*; *Yearn*; *Hear*; *Here*. No. 13 succeeded by No. 2 more or less rapidly.

"The consonants present equal confusion. They may be generally arranged in three classes: sharp sounds, flat ones, and indifferent or neutral. The former two have a constant relationship or parallelism to each other, thus:

SHARP CONSONANTS.

S. *sell, cell*; σ. (as we will here denote it,) *shame, sure schirm* (Ger.); θ. *thing*; F. *fright, enough, phantom*; K. *king, coin, quiver*; T. *talk*; P. *papa*.

FLAT CONSONANTS.

Z. *zenith; casement*; ζ. plea*sure*, *jar*din (French); ⋹. the *th* in the words *the, that, thou*; V. *vile*; G. *good*; D. *duke*; B. *babe*.

NEUTRAL CONSONANTS.

L. *lily*; M. *mamma*; N. *nanny*; ν. *hang*; to which we may add the nasal N in *gnu*, *Ætna*, *Duie*per, which, however, is not properly an English sound. R. *rattle*; H. *hard*.

COMPOUND CONSONANTS.

C. or Tσ. *church*, *cicer*one (Italian), and its corresponding flat sound J. or D ζ. *jest*, *gen*der; X. *ex*treme, Xer*xes*; ξ. *ex*asperate, *exalt*, *Xer*xes; &c. &c.

here a scale of 13 simple vowels and 21 simple conso-
ll, which are the fewest letters with which it is possible
ıh. But on the other hand, with the addition of two or
wels, and as many consonants, making about 40 cha-
every known language might probably be effectually
iting, so as to preserve an exact correspondence be-
iting and pronunciation; which would be one of the
acquisitions not only to philologists but to mankind,
e intercourse between nations, and laying the founda-
t step towards a universal language, one of the great
vhich mankind ought to aim by common consent."
vations, coming from such a quarter, may be of value.
ions arise from a comparison of this synoptical table
age 30 in the Repository, which I may be forgiven the
f offering; though it is evident that the subject has al-
carefully considered by the writer of the article, as to
ry independent of foreign aid in completing his design.
e, however, to note briefly what has occurred to myself

iggestion would be, the formal enunciation of the new
ery distinct manner at the commencement of the work
ear. The general principles of the system may be
ngth; and then the result exhibited in a tabular form.
ge of something like a separate pulication, and in a
rm, of the new orthographical scheme, is evident. For
ess will not be confined to its application to this single
intend to be durable, and to guide the orthography
logists or general writers on Chinese topics, it will be of
consequence that the scheme laid down be one of easy
reference.

te this reference the more, I would suggest further that
articulate sounds in the Chinese language, have each
red. Herschel's specimen-table numbers vowels, diph-
consonants, each in a separate series. But for the pre-
one sequence of numbers, from the first elementary sound
ge to the last, appears decidely preferable.

at page 30 of the Repository appears to me capable of
ments; nor need I press further apology for suggesting
ak that the diacritical marks ought not to form any
able itself. They are mere cogents or influences, not
unds. Let them therefore be explained (if they are to
me other place; but let the "table of articulate sounds in
nguage" be kept strictly apart from all collateral mat-
he pure result of all foregone explanations. This will
petition in the table, of—for instance—the diacritical
applied perhaps to two or three consonants, which will
to be numbered separately as so many different sounds;
complained of, if there be actually such different sounds
ge. A distinctive symbol for every sound in the language,

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is the very end to be aimed at. To abridge the *apparent* number of symbols, by hesitating to give one for each individual, sound, and to affix a number to it for better reference, is not lessening the labor of the student in the least, but only complicating the system which is his guide.

The two first sounds in the table at page 30 of the Repository appear to me—as far as I can judge by the exemplar sounds given of each, viz., *quota* for the first, and *calm* for the second—the same, only differing in length. The Latin *a* in *penna* is, I suppose, the identical sound in the word *quota*; and this, as far my ear can distinguish, is precisely the same sound as that of *a* in *calm* except that it is enounced more quickly. In this case, I should think the use of the common prosodial signs (¯ and ˘), the most natural; and not the acute and grave accents applied in the present scheme.

The same remark seems applicable to the two first sounds distinguished by the letter *u* in the table, where the example of the first sound is the word *put*, and of the second the word *rude*. If the latter word, as I conceive, be exactly of the same vowel sound as exists in the word *good*, I cannot see that it all differs from the sound of *u* in *put*, except in that it is more lengthened, and therefore if it claim a separate place, or number in the table at all, I would again recommend the familiar mark (¯) as the fit symbol of this distinction, and not the acute accent by which it is now distinguished.

The next vowel sound in the new table, illustrated by the word *allure*, appears to me a very decided diphthong. As such it will be found in Herschel's table of diphthongs above, numbered 4, and is resolved by him into the two vowel sounds of his preceding table, Nos. 13 and 1.

The last suggestion I would take the liberty of offering, is that the *exemplar words* to be given in the new table, when finally prepared, be very abundant, and from as many languages as may be. The unconscious variations of sounds to which even educated men, natives of the same country, are liable in the use of *particular* words, are such, that the real sound meant to be indicated cannot always be known with certainty unless by presenting a number of instances, and of as many different modes of spelling as possible.

P. S. Since writing the above, I have been led into further consideration of the table of the new diphthongs, but will only encroach on your time and space, so far as to express my doubts regarding the propriety of including the combination of *ui* in this list. The word *fluid*, given as the example, is a decided dissyllable, and has no diphthong in it. I am inclined to form the same opinion also of both the other combinations *ue* and *ua*.

roposal for forming a Comparative Vocabulary of o-Chinese languages," together with a plan of the

ago we received a document containing the plan in ot long afterwards the same, except the catalogue of rt list of sentences, appeared in the Calcutta Christian iv, NO. X, 1835,) under the title which we have placed this article. "The plan" we shall quote entire, as it ntial aid in forming a system of orthography for Chid some of the remarks in the Observer, viewed in the first and second articles of our present number, rthy of being quoted. After speaking of the affinities nt languages, and of their great practical importance lation and extension of knowledge, the writer in the roceeds:

well known province on the eastern frontier of Bengal; r to us as a country on the shores of China sea, and have seen scattered notices of certain "Shán tribes," interior of the Burmese empire; but till very lately it lly understood that these coutries had any connecther. Recent inquiries, however, have demonstrated and Siamese are essentially the same people, while in A'sám are an offset from the same root; that with only certain variations of dialect, is spoken from m to the southern extremity of Siam, and that even he three countries can be traced, by an easy inters to a common origin. The Burmese call the whole ese remarks refer Syán, which the Portuguese turned gave that name to the independent kingdom so called, nly part of the kingdom inhabited by the Syáns with re acquainted. On the other side, when these same o Bengal, the Indians, according to their usual custom , prefixed a vowel to the two consonants, and called hich had been colonized by the Syáns, Asyán, or we have turned into A'sám. In the mean time, the tion, who continued to inhabit the country between n, long remained unknown to us; and when they ought to light by the advancement of our frontier to equence of event of the Burmese war, we called yán); but till very lately we remained in a state orance of there being any connection between them se and Siamese. They are, however, the parent and although at present subject to foreign rule, are a people, who not only compose the bulk of the popula. northern provinces of the Burmese empire, but also Yunnan, the westernmost province of China. Their

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ancient capital was Mogaum, but their independence fell before the rising fortunes of the Burmese.

"It is not easy at present to estimate the full importance of this discovery, but thus much is certain; that, as it has been ascertained that only one language prevails in the countries between A'sám and Siam, the same books, with only some slight modifications to suit the variations of dialect, will answer throughout the whole of this tract. * * * It is also deserving of remark, that the countries inhabited by the Shán race, form a belt extending across the Indo-Chinese peninsula, and separating Burmah proper from China; and, while the Burmese dominions are in a manner insulated by it, the missionary station about to be formed at Sadiya will by the same means be brought into connection with those on the shores of the China sea. There will soon be a missionary establishment at each end of the belt, viz., at Sadiya on one side, and Bankok on the other; and if a third establishment were to be formed at Mogaum or some other central point in the Burmese Shán provinces, the chain of connection between the Bramhapútra and China sea would be complete. This line of action opens to our prospect an avenue into the heart of eastern Asia, and if we can secure our position upon it, we shall be able to enter into communication with the inhabitants of the Chinese and Burman empires, from an exactly opposite quarter from that in which we have hitherto had access to them. Burmah will be placed between the new stations in the Shán country and the British provinces of Tenasserin and A'rákán; and Yunnan, the great western province of China, will be placed between those stations and Canton: and we may hereafter make advances to the points even beyond this, whence the Chinese empire will be more completely laid open to our influence. Although at present they appear distant, these prospects lie fully before us, and if proper means are adopted to gain the good will of the Burmese government, we may expect ere long to see a missionary station fixed in the Shán country, which will at once form a central point of communication between all the Indo-Chinese missions, and furnish a new and important opening for the evangelization of the great Chinese empire.—We have been unconsciously led, by the interest with which we regard the subject, to wander from the particular purpose with which we took up our pen. As an important advantage has been already gained by a slight attention to the connection between the languages of that quarter, we consider it our duty to prosecute the inquiry, until we succeed in obtaining the means of making an accurate comparison of all the different languages and dialects which are spoken in the Indo-Chinese peninsula, or in other words, in the countries situated between India and China."

The resolve to prosecute this inquiry is worthy of all commendation; and if we can afford any aid to those who are engaged in the work, we shall esteem it a pleasure, as well as our duty so to do. The following paragraphs contain the "Plan of the Vocabulary."

"At the request of various friends to native education, the following table has been prepared, containing about 500 of the most

common
Indo-Chin
dialects.
the langua
tracing th
contains t
Burmese;
Sháns), o
according
capital of
derived fr
be found n
inhabiting
"The s
Shán, and
and succes
identical w
(Memoirs
the Indian
extensively
also the sa
Sandwich a
with their c
been found
to meet the
Sháns. Th
á, so
á, as
e, as
é, as
i, as
í, as
o, as
ó, as
u, as
ú, as
"*Additiona*
of the short *e*,
we may use
è, with
ì, is li

* An ancient
by captain Pem
the ancient king
of its final subju
Alaung-phurá (o
gaung, situated o
† From an ex
language, it appe
are precisely the

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sh words, with the corresponding terms in two of the anguages, and blank columns to be filled up with other object is to obtain a Comparative Vocabulary of all poken between India and China, for the purpose of rigin and affinities. The first column in the table English words; the second, the corresponding terms in third, those in the language of the Syáms (Syáns or they call themselves, *Tai*.* The Shán words are given he dialect spoken in the neighborhood of Zenmè, the ern Laos. This language is supposed to be originally he same stock as the Siamese,† and it will probably identical with that spoken by the various Shán tribes erritories east and north of Ava.

n adopted in this table, for expressing the Tai, or mese sounds, is the one which is now so extensively used in Romanizing the languages of India, and is the plan proposed by the honorable John Pickering, mer. Acad., vol. iv.,) for writing the languages of all es of North America in a uniform character, and now pted by the missionaries among those tribes. It is system as that introduced by the missionaries at the Society Islands. The vowels are used in accordance cal pronunciation on the continent of Europe. It has essary to introduce several diacritical marks, in order ts of the complex vowel systems of the Burmese and ndamental vowel sounds are as follows:

d as in America, agreeable; or short *u* in but.
far.
men.
they; or *a* in name.
pin.
pique, police.
not, nor, or *aw* in law.
note.
put, pull.
rule, or *oo* in moon.

ounds. The Burmese and Sháns have a broad sound embling that of *e* in there, or *ay* in mayor, for which

grave accent.
wise used to denote a peculiar sound of the *i* in the

n manuscript, of great value, has recently been discovered ton, late Commissioner at Manipúr containing a history of n of Tai, from the 80th year of the Christian era, to the time ion and dismemberment by the Burmese, during the reign of Alompra), A. D. 1752. The capital of this kingdom was Mó- branch of the Eráwadi, several hundred miles north of Ava. ination of captain Low's grammar of the Tai, or Siamese that more than half the words contained in his Vocabulary me as are used among the Sháns.

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Burmese language, not differing essentially from the sound of *e* in me.

ò, denotes the broad sound of short *o*, in groat, or *a* in hall. It is necessary to use this character only in those languages which contain two modifications of this sound; as the English, which has short *o* in not, and broad ò in nought.

ü, denotes the French *u*, or the German *ü*.

ü', is the same sound, but longer.

"*Diphthongs.* In the expression of diphthongs, it is necessary to combine the vowels in such a manner that they shall express the same sounds when united, as they do when separate.

ai, is the long English *i* in pine; a combination of the short *u* [*a*] with the sound of *i* in pin.

ái, as heard in the word *ay*.

au, a combination of short *a* with the *u* in pur; forming the English *ou* or *ow*, as in loud, cow.

áu, *a* in far, and *u* in put; producing a flat sound of the *ou*, such as is sometimes heard in the vulgar pronunciation of round, sound, bound, &c.

oi, short *o* and short *i*, as in oil, boil.

eu, is used to denote a peculiar sound of the Sháns, resembling the French *eu* in *peür*, *douleur*.

"The combinations ia, iau, iu, eau, óa or úa, ue, ui, and üi, need no further explanation, as each of the vowels is used to express its own invariable sound.

"*Intonations.* The grand peculiarity of all languages connected with the Chinese family, appears to be the complexity and niceness of their system of intonation. The first diversity of tone which strikes us, is the use of the *rising and falling inflexions*, or the upward and downward slide of the voice in pronouncing a syllable. In English, we use inflections not for the purpose of changing the significations of words, but to give them a more striking emphasis, or often perhaps merely for the sake of ornament and variety.

Where did you *go?*
Did you *go*?

"The word *go*, in the first sentence, has the falling tone; in the second, the rising. But in the Indo-Chinese languages, this modification of the tone produces distinct words, of an entirely different sence. To express this modification in the Roman character, it is proposed to draw a straight line *under the initial letter of every syllable which has the downward tone;* leaving the rising tone in its natural state, without any mark. The Burmese represent the falling tone by writing their *shépauk* at the *end* of the syllable; while in the Laos and Siamese systems, this distinction is denoted in writing by a difference in the *initial consonant*. The latter mode is preferred; for although a diacritical mark attached to a final letter might be quite practicable in Romanizing the Burmese, it could not well be adopted in the Shán and Siamese, on account of its interference with other important tones. We may illustrate the proposed plan of using the line

the words *no* and *not*, as heard in the following sen-
'o former of which we have the rising tone; in the
g.

Did you say no?
Will you not?
I said no.
I will not.

l peculiarity of intonation, is the abrupt termination
if it were broken off in the midst of its enunciation.
he volume of voice is full at the end; contrary to the
ions, where the sound is drawn out in such a manner,
of voice gradually decreases from the commencement
To distinguish this peculiarity, it is proposed to place
e final vowel or consonant, after the manner of the
it. The Sháns apply the abrupt termination to words
ıg and falling inflection, thus making four varieties to
while the Burmese have only three, the natural or
g, and the abrupt.
motone forms the only remaining peculiarity of the
For the expression of this, a straight line is drawn
intermediate or final *vowel*. The five varieties of
hen be expressed as follows:

› natural rising tone.
same, with abrupt termination.
ow monotone.
› downward tone.
› same, with abrupt termination.
B, *ch*, *d*, *f*, *g*, hard, *h*, *j*, *k*, *l*, *m*, *n*, *p*, *r*, *s*, *t*, *v*, *w*, *y*,
in English. *H*, used after another consonat, shows
ɔd; thus, *kh*, is sounded as in pa*ck-h*orse; *th*, as in pot-
think; *ph*, as in up-*h*ill, not as in *philosophy*; *sh*, as
not as in *ship*. To express the sounds of *sh* in ship,
, the letters are united by a line drawn through them,
ŋ is sounded as in *singing*.
'onsonants. It is to be noted, that in all Burmese ver-
ıd noun affixes, reduplications of monosyllabic roots,
the added syllables of compound words, commencing
he sharp consonants *k*, *t*, *p*, or *s*, these letters are
ıunciation, to the corresponding flat or soft conso-
d *z*; unless when preceded by a sharp final conso-
ıse the original sound is preserved.
ırly requested, that in filling up the blank columns of
ɔr dialects, the spelling may agree, as far as practica-
ı here laid down. In case new varieties of *intonation*
guage, it is very desirable that they should be denoted
:he letters, and not over them. There will then be
ne for diacritical marks, to express all possible vari-
ound in every language; while the *intonations* will

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be uniformly denoted by appropriate marks underneath. In introducing native terms into English writing and printing, all marks below the line, as they would convey no idea to an English reader, may be disregarded, and only the accents above the vowels be preserved.

"It is also requested, that information may be furnished on the following points. 1. Within what geographical limits each language or dialect which may be added to this Vocabulary is spoken. 2. The timated number of the people who speak it. 3. The account they give of their own origin with any circumstances, which in the opinion of the writer tend to elucidate their origin and to establish an ancient connection between them and other races."

Here ends the "Plan of the Vocabulary," to which the writer in the Observer adds the following remarks:

"There can be little doubt that the Roman character may be applied with the greatest ease and advantage to the language of China, and it is quite certain that their present complex hieroglyphical mode of writing must, sooner or later, give way to some regular alphabetic system. The number of the Chinese *intonations* being, according to Dr. Marshman, not more than four or five, will be even less difficult of expression than those of the Shâns; and it is confidently believed, that several, if not most of their intonations will prove to be identical with those which have already been found common to both the Burmese and Shâns."

This subject of tones, so far as it regards correct speaking in the Chinese language, is very difficult, and very important. Though many of the Chinese know nothing of the subject theoretically, yet practically their intonations are surprisingly accurate. In his Clavis Sinica, (page 172,) Dr. Marshman says: "The tones, or intonations, by which the Chinese have varied their words are four. The first of these, the Catholic fathers divide into two; and indeed it includes two sounds, the one high and clear the other thick and low." These five they indicated by the same number of marks, thus pō̂, pō̄, pó, pò, pŏ. See Prémare's Notitia Linguæ Sinicæ. In the introduction to Morrison's dictionary, part first, the same subject is briefly noticed and reference made to native works, in which it is treated of *in extenso*. We cannot now pursue the topic, and have thus adverted to it, merely for the sake of bringing it more distinctly to the notice of our readers, some of whom, we hope, will give it a thorough investigation, and favor us with the result of their labors.

P. S. For indicating the eight tones, which are clearly distinguished in some of the dialects of China, we have thought of using the four marks which were defined in our third volume, page 27, with only this difference, that each of the four there specified be divided into two, a high and a low, and be placed after the syllables to which they belong, in the following manner:

sien¯ sien´ sien` sie˘
sien_ sein, sien, sie

Vocabulary of words in the Hawaiian language, pp.
by the Rev. Lorrin Andrews, of the High School,
a. **February 23d, 1836.**

years 1821, when the language of Hawaii was first
ting, and 1834, twenty-seven different publications
it dialect, which, with several complete books of the
Testament, gave a total of 36,640,920 printed pages.
productions of the Hawaiian press in June 1834; since
een kept in constant and vigorous operation. There
s us at this moment, no less than twelve different pub-
which came from the press during the year 1835;
re Primary Lessons for children, Colburn's Intellectual
entire New Testament, and a Vocabulary of the Ha-
e. This last, though confessedly very imperfect, looks
nning. We notice the work thus early, in order to
iian system of orthography before our readers in close
h that proposed for Chinese words. For, it is only
mparison of different languages and of the various
g them, that philologists can ever expect to construct
haracters, signs, or symbols, which shall be of univer-
itted even for a limited application. Possibly an exa-
Hawaiian inconnection with the Chinese, may throw
e origin of the former. In the preface to the Voca-
nner in which it has been "got up" and completed,
ollows:

Sandwich Islands's mission owes an apology to the
r having reduced to writing a language of such vari-
s the Hawaiian, and published so many books in it
given any account either of the genius, structure, or
he language. Many reasons, however, exist why so lit-
e in this respect. The want of leisure in any member
r sitting down to labors purely literary, is one reason.
roper materials heretofore for authority, is another.
that has had the greatest influence is, the fact that
first on the ground and acquired the language by the
ing with the natives, soon became independent of
neither a vocabulary or a grammar of the language:
ame later, and most needed such holps, felt that they
dified for the task of making them. But, however
e mission may feel with regard to an apology in their
ler of the following Vocabulary feels that on explana-
n him respecting the manner in which the work has

g of the mission convened in June 1834, it was
Ir. Andrews prepare a Vocabulary of the Hawaiian
he same time a wish was earnestly expressed and

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often repeated since, that the work should not be delayed, but should be printed as soon as possible, and it was fully understood and expected that the work would necessarily be an imperfect one. On receiving the above appointment from the mission, the compiler set about a review of his materials for the compilation of a vocabulary. The materials at hand and from which the following work has been compiled were the following: 1. A vocabulary of words collected, it is believed, mostly by Mr, Loomis, formerly a member of this mission. This was transcribed by the compiler on the voyage from the United States, and was put to use in 1828. In using it, it was his object to insert every new word which he saw in print or heard in conversation, or could obtain in any other way, besides correcting such mistakes as had been made in transcribing from the copy of Mr. Loomis. It was also a point with him to insert, if possible, the authority. Owing however to his ignorance of the language at the time, many mistakes were made both in the orthography of the words and in the definitions. 2. A vocabulary of words arranged, it is believed, in part by Mr. Ely, at the request of the mission, and finished by Mr. Bishop. A copy of this was received and transcribed by the compiler in the summer of 1829. Every other page was left blank for the insertion of new words, and for any such other corrections or additions as should be important. In using this manuscript, the same method was taken as with the vocabulary of Mr. Loomis. New words, and new definitions of words before collected, increasd the size of the book to a considerable extent.

"On the slightest review of these irregular masses of materials, it was manifest that the labor of a thorough examination of every word either by consulting intelligent natives, or by examining the *usus loquendi* from such manuscripts as could be obtained, or from the books that had been printed, must necessarily be a very protracted labor, of at least some years. In consideration therefore, of the urgent desire that something should immediately be commenced in the form of a vocabulary, and that a work having any pretensions to perfection must be slow in its progress, and protracted in its completion, and as the compiler was burdened with labors of another kind, he judged it best to reduce the materials he had on hand to order in the best manner his time would allow. He has done so without looking for any new word, or extending the definitions of such as were already collected, or consulting any native with regard to the propriety or impropriety of any definition. He feels it his duty, therefore, to forewarn those who may consult the following vocabulary, that they will often be disappointed. *It is by no means a perfect Vocabulary of the Hawaiian language.*

"Among many others, the following errors and deficiencies will be obvious. 1. The words are not always placed in their exact alphabetical order. In looking at two or three copies in transcribing, some words have been inserted a few places above or below where they properly belonged. 2. There are a great many words with which the compiler is not acquainted; having never heard the words

tives or seen them in writing. They are put down on
of the manuscript vocabularies which he transcribed.
; words from manuscripts written by natives, the best
not, perhaps, always been put down, or the figurative
ord has been inserted instead of the radical one, or vice
a source of many mistakes in defining words in the
here are undoubtedly numerous errors in the orthogra-
ls defined. The enunciation of Hawaiians is generally
it is difficult in many instances to distinguish between
wel sounds, particularly when unaccented. 5. But not
long list of errors obvious to the readers, it may be
e, that the work is greatly deficient in words. Words
n collected from conversation, from manuscripts, and
ooks to almost any extent, but the time necessary for
defining them properly, could not be spared without
ork indefinitely. There are probably a great many
nitions of which are very deficient for want of investi-
robably some words are inserted and regularly defined
ist in this language or any other. The compiler can
at he made the best use he could of the materials in
nd of the time at his disposal.

g has been delayed several months, owing to causes,
need not be mentioned, but which were not under the
compiler. All the deficiencies, errors, mistakes, blun-
hall appear in the perusal of the work, the compiler
self, and the forgoing simple statement of the circum-
the work has been composed, is all the apology he
he work might have been increased about one third
examples that had been collected as authorities for the
, but it was thought best in a mere vocabulary of
omit them. A few have been retained, taken gene-
manuscripts. It may be asked, after what has been
the work, if it is so full of errors, deficiencies, mis-
what use will it be? This question will be left for
answer for himself, after he has made a thorough
sing it. In the mean time, it should be remembered,
respecting it is not, whether it is as good as it *could*
but whether it is better than nothing at all? If it be
really of *some* value, it will be used just in propor-
ed. If it be decided that it is no better than nothing
ly be thrown aside, and to such it will be as though

ned to say a few things repecting the language by
ion to the Vocabulary, but they are deferred for the
may appear hereafter. It is hoped that others will
siness of bringing to light the resources of the Hawai-
The field is open and large, and they who shall bring
ill, patience, and perseverance, will reap a reward

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The letters of the Hawaiian alphabet, which seem to be only twelve in number, are introduced into the Vocabulary in the following order.

1. A, generally as *a* in father, ask; sometimes, when standing before *k*, *l*, *m*, *n*, and *p*, it somewhat resembles *u*, in mutter; it has also, in a few words, a sound nearly resembling that of *aw*, or *au* in English,—the true sound is between the slender *a* in ask, and broad *a* in all.
2. E, is like the long slender sound of *a* in English, or like *e* in ebony; it is sometimes commuted for *a*, as *alelo* for *elelo*, the tongue; in an unaccented syllable at the end of a word, its sound is like that of the English *y*, as *ope*, opy.
3. I, has the sound of *ee* in English, or that of the French *i*.
4. O, has generally the sound of the long English *o* in note, bone; there is a difference in some words among the natives as to the quantity, some saying *mahope* and others *mahoppy*.
5. U, is generally that of the English *oo* as in too, fool, &c.; but when preceded by *i*, it sometimes has the sound of the English *u* or *yu*.
6. H, is an aspirate as in English; it is frequently euphonic, particulary between the verb and its passive termination *ia*, in which case it is sometimes exchanged for *l*, as *kaulia* for *kauhia*.
7. K, varies somewhat from the sound of the English *k* to that of *t*, according as the enunciation is made at the end of the tongue or near its root; it is difficult to make the Hawaiians perceive the difference between the sounds of *k* and *t*.
8. L, a liquid as in other languages; hence it easily assimilates itself to such of the other liquids as are similarly pronounced, "viz., *n*, and the smooth American *r* [?] in foreign words;" sometimes, like *h*, it is used for the sake of euphony.
9. M, is used extensively, but its sound is not defined in the Vocabulary.
10. N, has the same liquid sound as in the European languages, and is frequently commuted for *l*.
11. P, like *m* is introduced without a word of recommendation or description.
12. W, is "the twelfth letter of the Hawaiian alphabet, the real sound of which is between the English sound of *w* and *v*."

Here with the letter *w* closes the Vocabulary, excepting only a few words on the last page. These "words, with many others, have been introduced into the Hawaiian language, and of course, with a sufficiency of foreign letters to show their derivation and to distinguish them from native words." The words specified are not more than forty-five, and are arranged under the letters *b*, *d*, *f*, *g*, *r*, *s*, *t*, *v*, *z*; among them are the following; *ba-ka*, tobacco; *ba-le*, barley; *bu-ke*, book; *do-la*, dollar: *fi-ku*, fig; *go-la*, gold; *ra-na* (Latin,) a frog;

Satan; &c. Thus, for native words, only twelve to them nine others are added to express foreign 're been introduced into the language, leaving only *c*, employed. In several cases the vowels are united, ', &c., but these diphthongs are not defined, nor ecified. These particulars, we presume, will all ttention whenever a grammar of the language shall nerous instances, we observe several words which, the same orthography, are all different from each gnification: for example, Ao, *v.* to be or become nt; Ao, *s.* a cloud; Ao, *s.* knowledge; Ao, *s.* dried species of bird; and Ao, *adj.* enlightened: in other still larger number of repetitions, each with its pe- Thus E, is repeated ten times. Were the Chinese in the Roman character the number of these re- ometimes be more than one hundred and fifty; but tinguished by several distinct *shing* or tones. Now, r any thing like them, characterize the Hawaiian

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u Heŏ, or Primary Lessons: character and object abular view of its several divisions; a translation with brief explanatory notes.

ts title indicates, consists of a series of lessons, ed for the instruction of youth. Fully explained, nates that kind of instruction which is peculiarly oung, through the first stages of their education; anslated, the two words mean 'lesser knowledge.' ng the mind, no work was ever more unfit than the does, indeed, contain many most excellent precepts ght early to learn, but which are couched in lan- above the comprehension of infant minds. The osed almost entirely of short paragraphs, selected lassics, purporting to contain the maxims of wise ntemporary with Abraham, Moses, Solomon, Lycur- ocrates. The work ranks with the Heaou King and . translation of the Heaou King is already in the ers. (See vol. iv, no. 8, page 345.) The term formerly gave as a translation of *Seaou*, is evident- d less accurate than the one which we have used he compilation of the Primary Lessons by Choo middle of the twelfth century, the work has found commentators, twenty of whom have flourished since

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the conquest of the Mantchous, in 1644. One of the early commentators says, "We confide in the Seaou Heŏ, as we do in the gods; and revere it, as we do our parents."

The whole work is divided into two *peën*, or books; the first of which, says the writer just quoted, comparing it to a river, "is the fountain of learning;" and the second, "is the stream flowing from it." The first book is divided into four parts, and contains the recorded sayings of eminent persons who lived in the times of Yaou and Shun, and of the Heä, Shang, and Chow, dynasties. These relate to the four following topics; namely, the first principles of education; the relative duties; and the duties due to one's self: these are the leading topics of the Seaou Heŏ; and in order to establish them, and to show that the actions of the ancients were in accordance with their precepts, there are added, in the fourth place, examples of the conduct of those who lived during the same period, which, according to Chinese historians, was from 2337 to 249 years ante ior to our era, and while the art of writing was just coming into existence and passing through its earliest and most imperfect stages. The second book is in two parts; the first consisting of the good sayings of eminent men who flourished after the rise of the Han dynasty, B. C. 202, compiled with a view to illustrate more fully the three leading topics already named; the second containing a record of virtuous actions of those who lived in the same period, designed still further to establish the truth of the principles already advanced. The whole is divided into 20 chapters, containing 385 sections, thus:

BOOK. I.

PART i. Respecting the first principles of education; in thirteen sections.
PART ii. Respecting the relative duties; in one hundred and seven sections.
- Chap. 1. Affection between father and son.
- Chap. 2. Principles of justice between a prince and his ministers.
- Chap. 3. The respective duties of husband and wife.
- Chap. 4. Gradations between seniors and juniors.
- Chap. 5. Faithfulness in the intercourse of friends.
- Chap. 6. Concluding summary.

PART iii. On the duties to be performed towards one's self; in forty-six sections.
- Chap. 1. In regard to mental exercises.
- Chap. 2. In regard to external demeanor.
- Chap. 3. In regard to dress.
- Chap. 4. In regard to diet.

PART iv. Examples of illustrious conduct of the ancients; in forty-seven sections.
- Chap. 1. Relative to first principles of education.
- Chap. 2. Relative to the relations of men to each other.
- Chap. 3. Relative to duties which are due to one's self.
- Chap. 4. Concluding summary.

BOOK II.

PART i. A collection of good sayings; in ninety-one sections.
- Chap. 1. To illustrate the principles of education.
- Chap. 2. To illustrate the social relations.
- Chap. 3. To illustrate the duties due to one's self.

PART ii. A narrative of virtuous actions; in eighty-one sections.
- Chap. 1. To confirm the principles of education.
- Chap. 2. To confirm the practice of relative duties.
- Chap. 3. To confirm the exercise of personal duties.

s we propose to take up separately; but in the pre-
will confine ourselves to the first. This contains
the first respects discipline prior to birth; the se-
·e occupied with the care of the nursery; from the
th inclusive, the regulation of schools, forms the sub-
ion of pupils under private tutors is treated of through
:tions. To exhibit "those most excellent rules" by
nt sages conducted education is the capital object of
rimary Lessons; it is limited to those first princi-
ct the relative and personal duties, and is introduced
Chŏo footsze, with a short extract from the writings
ndson of Confucius.

BOOK FIRST.

I. Establishing the first principles of education.

Tszesze said, "The gift of heaven is called nature;
d in accordance with this, are termed habits; the
ese, constitutes education." Following the light of
ed by the laws of the sages, I have compiled this
·uctors may know how to teach, and pupils what to

SECTION I.

of eminent women contains the following remarks:
s, married women, during the months preceding the
would not sleep lying on their sides; nor sit in an
; nor stand resting on one foot; nor would they eat
ad not its natural taste, or was not properly sliced;
spread out smoothly, they would not sit down upon
ot look on any thing that had an ugly appearance;
music; at evening they summoned before them
ehearse sacred odes and to discourse about the rules
ng thus, they bore children of the most perfect form
ary abilities."

iments of this section, on which the Chinese delight to
ven in a former article of our work, (vol. iv, p. 112,) but
ere varies from what was there used, the text being differ-
se do not care in such cases to quote verbatim, but merely
iography of eminent women (Leě Neu Chuen,) was com-
g, who lived during the reign of the western Han dynasty,
after the commencement of our era.

SECTION II.

the Book of Rites which relates to the inner apart-
, are the following precepts: "All those who have
hem, ought to select from among their concubines
for nurses, seeking for such as are mild, indulgent,
volent, cheerful, kind, dignified, respectful, and re-
l in their conversation,—and make them governesses
n. When children are able to take their food, they

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should be taught to use the right hand. When able to talk, the lads must be instructed to answer in a quick bold tone; and the girls, in a slow and gentle one: a leathern girdle should be given to the lads; and a silken one, to the girls. At the age of seven years, they should be taught to count, and to name the cardinal points. At the age of seven, boys and girls must not sit on the same mat, nor eat at the same table. At eight, when going out and coming in, and when eating and drinking, they must wait for their superiors, being taught to prefer others to themselves. At nine, they must learn to number the days of the month. At ten, they (the lads only) must be sent abroad to private tutors, and there remain day and night; studying the arts of writing and of arithmetic; wearing plain apparel; always learning to demean themselves in a manner becoming their age; and both in receiving instruction and in practice acting with sincerity of purpose. At thirteen, they must attend to music and poetry, marking the time as they rehearse the odes of Woo Wang. When they have advanced to the age of fifteen, they must continue, as formerly, the recitation of poetry, using those odes which celebrate the praises of Wăn Wang; and at the same time, attend to the practice of archery and the management of the chariot. At the age of twenty, they are in due form to be admitted to the rank of manhood, and to learn additional rules of propriety: they may now wear garments made of furs and silks; must rehearse the odes in praise of Yu; must be faithful in the performance of filial and fraternal duties; and though they possess extensive knowledge, they must not affect to teach others; but must remain at home and not spend their time abroad. At thirty, they may marry, and commence the management of business, and while they will now have but few opportunities for extending their knowledge, they should respect the wishes of their friends and strive to accommodate them. At forty, they may enter into the service of the state, where they will have to bring their knowledge into frequent use; and if their prince maintains the reign of reason, they must serve him, but otherwise not. At fifty, they may be promoted to the rank of chief ministers of state, and engage in the management of the general government. And at seventy, they may resign and retire from public duties.

"Girls after they are ten years of age, must not leave their apartments. Placed under governessess they must be taught to be mild both in language and deportment; they must learn to spin, wind off thread, and to weave cloth and silken stuffs; and thus perform those duties which properly belong to women in providing clothes for their families. They may see to the preparations for the sacrifices; and arrange the vessels and the offerings of wine, and vegetables, and thus aid in the sacrificial rites. At the age of fifteen, they are in due form to be admitted to the rank of womanhood. And at twenty, they may be married, unless by the death of a parent they have been called to mourning, in which case marriage must be deferred three years. When they are received with the prescribed ceremonies, they then become wives; but otherwise they are regarded as concubines."

wives and concubines have each their appropriate duties, confounded. When the six ceremonies have all been l, and the woman brought home to the house of the man, is wife; i. e. an equal, or one who is on an equality with if without such ceremonies she goes to the house of the alled a concubine, that is, one taken, or one who is only rior." See Seaou Heŏ teeih choo, p. 5.

SECTION. III.

Rites contains this precept: "Let children always ak the simple truth; to stand upright and in their id to listen with respectful attention."

SECTION IV.

of learning (a section of the Book of Rites), it is r the purposes of education, among the ancients, ir schools; districts their academies; depart- eges; and the provinces (or principalities) their

ie times of which this section treats, which was some two or more, twenty-five families living together formed a place of education was called *shuh*, a hall or school-room. ies associated or dwelling near to each other, formed a place of education was called *tseang*, an academy, or to the composition of the word, "a covert for lambs." f families amounted to twenty-five hundred, they were rtment (chow), and their place of education was called ie principalities, which formed the dominions of the son his nobles, had also their respective places of education, *heŏ*, or universities. Of these four grades of schools, the *heŏ*, or primary education, and boys entered it at the age l continued there till they were fifteen years old, when d to enter one of the other schools, there to study the branches of education.

SECTION V.

Mencius, "If men possessed of reason, having food satisfied to remain uneducated in luxurious ease, but little above the brute creation."

hieftain (Yaou), anxious to promote the welfare of ited Seĕ to go as his commissioner and teach them e relative duties; that between father and son affec- intained; between the sovereign and his minister, spective duties of husband and wife might be duly reserved between superiors and inferiors; and faith- ends.

SECTION VI.

ng orders to Seĕ, remarked: "Unless the people are , the five relative duties will not be performed: go, mmissioner, and respectfully inculcate the duties s, treating the people with kindness." Addressing his ministers, he said, "Go in the office of chief

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musician, and teach the elder sons that they must be rigid, yet gentle; lenient, yet firm; rigorous, but not cruel; reserved, but not haughty. The feelings of the heart are expressed by words in poetry; words are arranged by numbers in verse; numbers are regulated by intervals into tones; and the tones are reduced to harmony by a scale of notes, with which the sounds of the eight kinds of musical instruments are brought in unison, without the slightest jar or discord. With such music both gods and men are delighted."

SECTION VII.

According to the Book of Rites, the literary chancellor provides the inhabitants of the villages with the means of education in three distinct departments; and in order to give instruction to all the people those who are the most worthy, are honored and promoted. The first department includes the six virtues, wisdom, benevolence, prudence, justice, faithfulness, and gentleness: the second, embraces the six actions, filial obedience, fraternal kindness, kindred attachment, relative affection, true friendship, and tender compassion: the third, comprehends the six arts, viz., the ceremonies, music, archery, directing the chariot, writing, and arithmetic. In like manner, by villages, he regulates all the people by enforcing the eight kinds of punishment; the first, for disobedience to parents,; second, for abandoning kindred; third, for hatred of relatives; fourth, for the want of fraternal affection; fifth, for breach of friendship; sixth, for not exercising compassion; seventh, for tale-bearing; and eighth, for exciting rebellion.

SECTION VIII.

The royal statutes, contained in the Book of Rites, require the directors of learning to promote the four fine arts, namely, poetry, history, ceremonies, and music; and to establish four terms in which they shall be respectively taught, therein following the example of the ancient kings for training up literary men. Ceremonies and music should be taught during spring and autumn; and poetry and history, in the summer and winter.

SECTION IX.

In the Students' Manual (written by Kwanchung), it is said: "While the tutor gives instruction, the pupil must learn; and with gentleness, deference, and self-abasement, receive implicitly every word his master utters. When he sees virtuous people, he must follow them. When he hears good maxims he must conform to them. In a gentle and submissive manner, he must perform the duties which he owes to his parents and brothers; and must never behave proudly, presuming on his own abilities. He must cherish no wicked designs; but always act uprightly. Whether at home or abroad he must have a fixed residence, and associate with the benevolent. He must carefully regulate his personal deportment, and control the feelings of his heart. He must both when rising and at rest keep his clothes in order. Every morning he must learn something new, and rehearse

ening, doing all with the most respectful and watch-
'his is the way to become a student.

SECTION X.

; "Let your children, while at home, perform the
y owe to their parents; and when abroad, practice
ue to brothers; be constant and faithful, loving all
ing only with the virtuous; and if they have any
have performed their duties, let them spend it in the
objects."

SECTION XI.

poetry. Be established in ceremonies. Become
.

SECTION XII.

of music (a part of the Book of Rites), there is this
nies and music can never for a moment be laid

SECTION XIII.

iple of Confucius) once uttered this saying, "Those
rtuous and put away unlawful pleasures, who serve
all their strength, and their prince to the utmost of
who in their intercourse with friends are faithful
ese, though they should be considered unlearned,
e educated men."

od, are the Primary Lessons for laying the founda-
Many of them are excellent; yet if the wise king
of credit, if the records of inspiration are true, this
nplete and insecure. Admit that the ancient sages
s which are worthy of all acceptation; but let it
at they themselves, while they taught others, never
eginning" of knowledge. "The fear of the Lord"
and of course, it never formed any part of their
ion. This single fact forms the grand defect of
ethics. They discourse of wisdom, truth, justice,
he like, while in practice these virtues end in mere
ies. Moral restraints, which, whether in secret or
act constantly on the conscience to prevent the
ission, are not felt. All the evils, therefore, which
eart of man, so long as they do not appear in open
laws of half-civilized society, may live and grow
they do in ten thousand instances, until they
and irrepressible: hence, the falsehoods, the de-
ie robberies, and all the long catalogues of other
eanors, which perpetually blacken the records and
ss of this great empire.

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ART. VIII. *The third annual Report of the Committee of the Parapattan Orphan Asylum, Batavia; and the eleventh Report of the Anglochinese college, Malacca.*

FROM Batavia, the Rev. Mr. Medhurst writes, under date of February 9th, 1836, that he has "commenced the printing of the New Testament, of which 2000 copies will be completed in eight months, at the rate of one rupee per copy, including paper." This is to be done by lithography; and is the revised edition of the Chinese version. Mr. M. was expecting in a few days to leave Batavia for England, with all his family excepting his eldest daughter, Sarah Sophia, who remains behind, having formed a conjugal alliance with the Rev. Mr. Lockwood. Their marriage was solemnized on the 17th of that month. The Rev. Mr. Hanson and Mr. Lockwood, whose visit to Canton last autumn will be remembered by many of our local readers, reached Batavia on the 23d of December 1835, where they are pursuing the study of the Chinese language.

The Rev. Mr. Dyer, late of Penang, has removed to Malacca, where he is laboring to complete his font of metallic types for the Chinese character. He has kindly forwarded to us a specimen of his types, of which we shall soon give our readers some account. The Rev. Evan Davies has succeeded Mr. Dyer at Penang. According to our last letters from Malacca, the number of boys in the Anglochinese college was seventy. "There are," says our correspondent, "more than twenty schools, containing about 600 children under the care of the missionaries" of the London Society. "It was a pleasing sight indeed, to behold 200 Chinese boys assembled in the house of God on the Sabbath day, and listening to the regular exercises of the sanctuary." This was in the mission chapel. Besides the schools above mentioned, there are "free schools," and Mr. Tomlin's Institution for all nations. The latter contains about 80 boys.

The two foregoing paragraphs were prepared for our last number, but were necessarily postponed. We have now the pleasure of adding extracts from the two Reports, the names of which stand at the head of this article, the first referring to Batavia, the second to Malacca.

The object of the Asylum is, "to feed, clothe, and educate orphan children, the descendants of Christian parents." The Institution for the current year is under the direction of a Committee, consisting of Dr. E. A. Fritze, president; E. Doering, esquire, treasurer; W. Young, junior, secretary; Rev. F. R. Hanson; the Rev. H. Lockwood; and H. K. Spencer, J. Davidson, A. L. Forestier, G. Maclaine, J. Arathoon, J. B. Gray, and J. B. de Nys, esquires; Mrs. A. Batten is teacher in English; Mr. H. Kryger, teacher in Dutch; and Mrs. C. de Jonker, matron. "It is highly gratifying to see the lively interest that is taken in this work of charity both far and near." The finances are in a prosperous condition, and "the fund already amounts to *f*5000, and it only needs the extra exertions of each benevolent friend for a few years, to place the Institution beyond the reach of accident or harm." The total receipts for 1835 were *f*7464. 67; of which 1000 Spanish dollars were from China. Valuable donations of apparel and books have also been received; the latter from "benevolent individuals in America." With every friend of humanity, we rejoice in the prosperity of the Institution, and will gladly do any

r to promote its welfare. The following extracts, ort, read at the annual meeting, February 1st, 1836. tee of the Parapattan Orphan Asylum, in recording during the past year, have fresh reason for gratitude for the abundant measure of success with which it to crown their operations. Ever since its formation eaven seems to have rested on this Institution, a cir- not only calls for thankful acknowledgments to the r his goodness, but affords moreover an incentive to rsevering exertions in the cause of humanity.

nniversary, the Committee announced with pleasure ocuring a suitable individual as an instructress for y were led, on the accomplishment of such a long- ion, to anticipate most favorable results to the Insti- as the lady would be resident on the spot, and have er her immediate cognizance and direction. The nd offices, to which allusion was made in the last npleted, Mrs. Batten removed to Parapattan, and lischarge of her new and important duties in the last. For a short time the children were instructed attached to the orphan house; but the place being ier confined for the purpose, the Committee resolved nall but neat and commodious school-room, on a accommodate 25 or 30 children. This building nished, and furnished with desks, tables and forms, ight and airy, and occupying a central situation, is adapted to the purpose for which it is intended.

ldren assemble daily; they commence their morning 'clock, and break up at twelve. During the hours are taught reading, spelling grammar, geography, the catechism of nature, writing, and arithmetic. d into five classes. Their progress in general is ; most of them understand and speak the English lerable propriety. The total number of children is and 13 boys.

k P. M., they again repair to the school and attend k. In this department of her labor, Mrs. Batten has ent in the diligence and improvement of her young are very anxious to outvie each other in the clean- nd quantity of their work; and in securing the ir teacher, and of those individuals who occasional- m. They are engaged at their needles from 1 to 2 ve made several articles of dress for themselves and of them have been recently taught fancy-work, for to show a great predilection; but for want of the he teacher has not been able to bring them so far ld wish.

equally industrious at their needles as the girls; d towels, and made trowsers for themselves; while

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the idea of putting on clothes of their own making, seems to inspire them with greater diligence in their work. Two boys are engaged in the printing business, and so long as there is work to be done, they are sedulously employed either in composing for the press, or distributing and sorting types. Both by printing and sewing, the children as usual contribute a little towards the funds of the Asylum.

"The children with their accustomed regularity attend at the English chapel, on every occasion that divine service is there performed. Their attendance at the Sabbath school is also punctual, and has already been productive of great benefit to them. Once a week, the children attend a singing meeting, where they are instructed in psalmody. They are already acquainted with a number of tunes, and have made some proficiency in this agreeable science. One of the elder girls, who is a good singer, is also taught to play on the piano. As it respects their improvement in the Dutch language, the Committee are happy to state, that it is exceedingly satisfactory. * * *

"The Committee hope that the friends and supporters of this Institution will not only continue to give it their patronage; but also exert themselves in the sphere of their acquaintances and friends to obtain more funds, for the purpose of carrying on with still greater vigor, and, if possible, on a more extensive scale, the operations of the Asylum. They are assured that the highly favorable circumstances in which the children now appear, both in respect to their physical and moral condition, will be considered by all as pleasing proofs that the labor, time, and expense, hitherto bestowed on the Institution, have not been bestowed in vain. They doubt not but that every individual who has contributed towards this charity, when he sees so many helpless orphans rendered happy through his means, will feel that exquisite satisfaction which is always attendant on acts of disinterested benevolence. To see them, instead of falling easy victims to sloth and vice and wandering forlorn and unbefriended, comfortably clothed, maintained, and educated in their duty towards their Creator and their fellow creatures, and promising to become hereafter useful members of society and ornaments to religion, must diffuse, in every benevolent bosom, something of that hallowed delight which the Divine Being enjoys while supplying the wants of his needy creatures, and who himself has said: It is more blessed to give than to receive."

The Anglochinese college has been often noticed in the Repository. A summary of its Report for 1834, was given in our last volume, page 98. The report now before us, for 1835, shows that a pleasing advance has been made during the past year. But we have no room to repeat what has already been stated in our pages. The patrons, trustees, and officers of the college have abundant encouragement to persevere. The field before them is wide, and has a strong claim on their best efforts. Their object is noble, and we heartily wish them God speed. The number of students is now 70. There are also, in connection with the Institution eleven Chinese "out-schools," containing 130 girls, and 230 boys; and six Malay schools, having about 200 boys and girls. In the printing department, there have been

ar, 54,728 volumes of tracts, hymn-books, complete copies of the holy Scriptures, con- The disbursements for 1835, were $1639,45. nt time, are $11,405,44. The Report closes rks on the objects aimed at in the education ive youth by the officers of the college.

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telligence: baptism of a Chinese convert at t Singapore; Siam; Burmah; and Bombay.

published, we have received Mr. Medhurst's ler his care. A summary of it we will soon lay ter, dated Batavia, May 6th, 1836, says, "Mr. nd) on the 6th of the last month. On the day he e, the first and only one who has received Chris- is singular too that the man had never seen Mr. ys of his baptism, for which he applied, and stated re for the same purpose, while Mr. M. was absent nboyna, and for some time has been employed as ssel, and has obtained all his knowledge of divine l accuracy of which Mr. Medhurst was much " Mr. M. arrived in the east, June 12th, 1817. from Singapore, we learn that five Christian mis- he Rev. Messrs. Tracy, Wolfe, Dickinson, Reed, the study of the Chinese language. Preparations d extensive printing establishments. Among the necessary implements for a complete type and the care of Mr. Alfred North.

now that a press had arrived at Singapore for preparing for the manufacture of Siamese type. been established several years, and truth is gain- letter dated Maulmein, Jan. 28th, 1836, Dr. Jud- December last, the Burmese Bible was completed bout 2400 pages. The translation was finished e work of revision I have found to be exceedingly e total number of persons baptized in Burmah as 671, being 168 Burmans, 341 Karens, and 162 number baptized during the year 1835 was 120, rens, and 30 foreigners.—making the whole num- mission was commenced, 791. The first of these s baptized, June 27th, 1819.

ecently received two printed Reports, one of the y, the other of the American Murathee Mission, ariety of particulars. The amount of printing of children educated, in connection with the two eadily increasing. In one of the Reports, there ese *convicts*—at Malcolm Paith on the Maha- hundred miles in a southeast direction from e declared their full belief in Christianity.

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f this nature are, it may be, not altogether wanting. As the ial reckoning now approaches, all the governors and lieut.- ›in it on themselves to lay aside all undue regard for others, s characters of all their subordinates with truth and sincerity, re the moral rank, the mental characteristics, and the govern- of each. Let them examine thoroughly in these particulars, ite all. Thus it may be expected that the pathway to official ear and free from every thing that can defile, and the adminis- vill daily become more resplendent in character. In respect high and confident hopes. Make this edict generally known ."

ding. The next general order is directed against a practice common, that criminals are permitted to escape, because t search for them beyond the immediate bounds of their own , and other "bad habits" of the magistracy, his majesty

tem of the Chinese government is, we believe, peculiar, Se- al palaces and courts attached to them, appear to be support- erest accruing annually from money belonging to the govern- t to the salt-merchants and others. From several memorials nperor, and edicts from his majesty, which have lately appear- its of Keängsoo seem to find difficulty in paying this interest, dents of the palaces and courts find themselves likely to be at consequence of its not being forwarded at the proper time.

the government. In appearnce, perhaps few governments are e Chinese. Unfortunately, however, the distributors of its fficiently trust-worthy; and consequently the larger portion for the poor, in reality finds its way into the pockets of those "fathers and mothers of the people." Drought, inundations, t of snow, and various other events, call from time to time for or a portion of the land tax, the payment of which is deferred , or more years. In this way, large debts often accrue; and es which are not among the number of his majesty's debtors. become too heavy to be ever paid, and then a period of fords an occasion for *wiping off* the whole. Thus in the last nother having attained her sixtieth year, his majesty was o grant remission of all public debts contracted by the 1830. This was not, however, intended to extend to the offi- who being often in arrear in the payment of the revenue, or are also frequently among his majesty's debtors. It appears, fficers of government have been in several instances anxious ecretly of the grant of remission to the people; and this has f a general order addressed to the whole empire. Of the in- ple, all Mongolia, with Shense, Chĕkeäng, Kwangse, and have chiefly felt the advantage.—The most substantial way al benevolence is manifested is in the distribution of food to ons of extreme cold or of famine; in which cases, to prevent reviously cooked. Among the occasions for charity in this mission of taxes, during the last six months, we observe g and Teĕntsin, (in the latter place 32 000 taels were sub- nt among the people,) droughts in Shantung (to which 000 taels has been granted) as also in Keängse and Chĕ- ıd severe hail-storms in Shanse, hail-storms and want of unseasonable rain occasioning short crops in Kansuh. The ıted are not usually named; but in a few cases they are. ıg sums stated, in reference to the entire remissions of debts to 1830: In the province of Cheihle, 29,819 taels; in Che- ; in Kwangse, 60.599 taels; and in Tsitsihar in Mongolia, f 270,000 taels, and of 250,000 sheih of grain, the portion of tted being debts contracted between 1830 and the present

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ns that the news-makers of Peking are, as elsewhere, in
elves to discover the contents of documents of a secret
:opies of them, which they circulate either by means of
pt copies. This has been brought to the notice of the
ıors, and has drawn forth two edicts from Taoukwang,
'f late," says his majesty, "governmental documents
ied and privately circulated, although not published by
: given of the officers of this and of that Board or Court,
n audience, and of this individual, or that censor, hav-
This manifests a bad habit of idle curiosity, utterly
enactments of government. Documents which have
council may always be published universally: for
nt of the people, we do nothing which we are not
all our servants and subjects. But when secret in-
they are not to be known to any beyond those di-
an any be suffered to indulge their wishes in printing
ıents of which they have clandestinely obtained co-
tails of governmental transactions! * * * * Docu-
another place, "that are of a highly important na-
s in the hands of our grand counselors, that they
.y have copies of them made by two or three clerks
›ye. No other of the clerks are permitted to have any
these documents not being sent down to the coun-
›rtunity afforded for individuals to obtain a knowledge
hen points out that either the clerks must be guilty
or the memorialists themselves must be the offenders;
ıg, that, "after this admonition has been given, if it
manding secrecy are divulged, inquiry, shall be made
ere punishment inflicted. Most surely not the slight-
own. Tremble hereat. Attentively regard this. Let
ıd respect it."

n Court Circular. May 27th. Soolfangah the general
'ăn the chief commissioner of maritime customs, and
ıchung, respectively sent messengers to present their
'ernor; and Atsingah, Wang, Ching, and Hung, who
itorial and financial branches of the provincial govern-
w with his excellency.

ıng, an officer of the ninth reported his arrival from
ıe direction of the lieutenant-governor of that province,
ellency for trial Luh Leyuen, a merchant of Kwangse,
d absconded. *Note.* This man, we understand, was
d it was to the government, which controls the mono-
were due.

lencies, the governor and lieut.-governor, went to the
and offered incense; then returned to their offices,
ıd received the congratulations of all the officers of the
ıants.

kwang captured the robber Le Atsan, and delivered
ıorities for trial. *Note.* Persons are almost every day
er: but the trials seem never to be reported.

fficer of the ninth rank, reported that he had delivered
ı which he had been entrusted, to the chief authorities
t of the province. The execution of capital punish-
These punishments are either decapitation or cutting
ın, as in the present instance, there is nothing in the
to determine whether they have been inflicted on one,
ctors.

›o reported that to-morrow he will go and distribute the
› children in the founding hospital. Wang Yuking re-
irected to examine the prisoners in the jails of Nanhae
on of capital punishment was reported.

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June 3*d*. Two criminals, Ate and Kwŏ Fung, were brought to the city from the district of Tungkwan. The execution of capital punishment was reported. Chung Lun reported that he had been directed by the cheheën of Nanhae to take the head of Yĕ Ashun and deliver it to the chief magistrate of Sanchuy, *Note*. The heads of criminals are often treatad in this savage manner; after being severed from the body by the sword of the executioner, they are placed in cages, or rather baskets made of narrow strips of bamhoo with broad openings between them like the meshes of a net, and in this condition, all covered with gore, they are sometimes exposed for days at the place of execution, and sometimes, as in the case of Yĕ Ashun, they are carried through the country to the place where the malefactors committed the crimes for which they have been executed, and there hung up *in terrorem*. The heads of those unhappy men who murdered the crew of the French ship *Navigateur*, and who were executed in Canton in 1829, were put in small cages and hung up on the sea shore in Macao, near which place they committed the acts for which they were beheaded.

June 4*th*. Their excellencies went to the great landing-place, received the new lieut-general Mängkwei, and inquired after the repose of the emperor. Four of the hong merchants reported that they had brought a petition of the barbarians. *Note*. Mängkwei belongs to the staff of Soolfungah, who is at the head of the Tartar garrison in our metropolis; Lunchung, mentioned above, is his associate.

June 5*th*. The governor waited on Le, the literary chancellor, and congratulated him, it being the anniversary of the birth day of the chancellor's mother. An officer of the commissariat reported that he had distributed rice to the Manchou and Chinese soldiery.

June 6*th*. Their excellencies went to the temple *chinghwang*, and offered incense. And the lient-governor prayed for fair weather. Woo Lansew presented a statistical account of the district Fungchuen. The execution of capital punishment was reported.

June 7*th*, The keeper of the treasury reported that he had examined and prepared the 19th dispatch of treasure for Peking. *Note*. Each of these dispatches consists of 10,000 taels, one thousand being placed in each sack. Another person reported that he should leave Canton the next day in charge of treasure for the capital.

June 8*th*. Five officers reported themselves recovered from illness and ready for resumiug their regular duties; three had been afliicted with colds; one with boils; and one with fever and ague. Two others reported themselves unfit for duty: the first, because he had taken cold; the second, because *toofuh puh haou*, literally, "bowels not good." *Note*. Almost every day some of the officers report themselves off duty in consequence of "ill-health." How far these cases indicate the general state of health among the people, we do not know: we believe, however, that these public functionaries are allowed to claim a certain amount of "ill-health" as current exchange for furlongs.

June 10*th*. Their excellencies, the governor and lt.-governor went early in the morning to the temple chinghwang and offered incense to the gods of the city.

June 12*th*. Their excellencies, after completing their other official business for the day, went to the temple chinghwang and offered incense; and again, on the morning of the 13th. And on the morning of the 14th, they performed the same ceremony in the temple dedicated to the gods of literature.

June 16*th*. Hoo Chingwang, an assistant magistrate in the department of Kwangchow, late resident at Tseënshan (near Macao), had an audience with the governor, and took leave of absence to go to Peking.

June 18*th*. The fifth day of the 5th moon. Their excellencies repaired to the temples chinghwang, and to that of *lung-wang*, the dragon-king and offered incense; and then returned to their offices, and received the congratulations of all the civil and military functionaries, literary gentlemen, &c., &c. *Note*. This day is ever menorable for the feats of the *dragon-boats*, properly so called.

June 23*th*. The acting cheheën of Nanhae reported that a fire broke out on the preceding evening, near the *tsinghae* gate (on the south side of the city), and that one shop was destroyed, when the fire was extinguished. The hong merchants, prostrated themselves at the governor's gate and presented a petition from the barbarians.

THE

NESE REPOSITORY.

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n: *a sketch of its government, productions, trade. and with some notices of the customs of the people.*

id boundaries of A'sám were briefly described in our o which were added notices of the states and tribes he north and south of the country. In this article we e a sketch of its government, productions, commerce,

As early as 1793, a connection had been established al government, and a treaty of trade formed, in conse- aid afforded by the British to the rájá in recovering his enemies. Mohammed Cazim, in his description of the time of Aurungzib, the Indian conqueror, declares repeatedly invaded by powerful kings; and even Au- long retain his conquests in it. So uniform had been vaders, that "the natives of Hindustán consider the ards and magicians, and pronounce the name of that heir incantations and counter charms. They say that o sets his foot there is under the influence of witch- t find the road to return." The chief rájá bore the l," thereby intimating the descent of his race from country was then described as populous, though it is reverse.

been stated that this country was added to the Brit- 1825, as a consequence of the war with the Burmans, as rescued. At the close of that war, the whole north- cluding Kutch Behár, Bijní, A'sám with all its wild ilhet, Káchár, and Manipúr, was committed to the Scott. His incomparable temper, and the generous d won the affection and confidence of the people to that at the present day no A'sámese can pronounce ut blessings, and scarce without tears." The poor been scattered abroad, soon began to flock back to

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ra Senápátí, and both himself and his people at present
ject to British authority. The internal administration
in his hands, except that in case of murder or other
information must be given to major White. The
es the rest of the province, at present lying waste, but
y advantage for agricultural prosperity. The inhabi-
ut a small tract on the Deburu, which passes through
from east to west. They profess to be Hindus and
Vishnu exclusively, but hold their religion so loosely,
norant or negligent of its observances, that the people
ill hardly acknowledge them as Hindus.
ite side of the river, north of the Múlaks, are the moun-
ors. This name, it is said, means *independent*. Each
t of democratic government, and all its proceedings
he voice of the people in open council assembled. It
of the chiefs to carry into execution the will of the
ese and other respects, they remind us strongly of
ican Indians. They are very fond of spirituous liquors,
noice in their diet, and abhor nothing but beef. The
e killed with poisoned arrows, the poison being an
ierce with the tribes further eastward, from whom it
is a root, brought to Sadiya in baskets containing
ch, and for five such baskets a string of beads is
out two annas. It is prepared by reducing the root
combining it with a mucilaginous vegetable juice
e of paste, which is smeared on the points of the
ound is fatal, and it is said, the wounded animals
nning a hundred rods. Still it is not found to injure
nimals killed by it. Of the religion of the Abors
except that they worship a mountain deity.
f Sadiya is inhabited chiefly by refugee Khamptís
'he Khamptís are but a few thousands in number,
eir own chief, who yields obedience to the British au-
are described as more fond of hunting and plunder
d the recent introduction of opium, has, as in all other
avated their natural indolence and reluctance to the
civilized life. The soil, however, is rich and needs
he cultivator to make it extremely productive; the
ith game; the elephants yield ivory; and the rivers
ce from the town of Sadiya furnish gold. Both the
gphos use the musket in taking game, but their
is the poisoned arrow.
and Kákús are the chief possessors of the large
outh of the Bramhapútra opposite to Sadiya, and
closed in on the east by mountains. The Singphos
twelve clans, each of which is called after its res-
the whole collectively are known by the name of
s." There is but slight union between the several
on any occasions of great importance they do

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combine. The Singphos in A'sám retain their original distinctions, and give to their new settlements the names of the old towns which they have left. Before the plunder of the country corrupted them, they were industriously engaged in agriculture and other occupations, but lattarly these inferior services had been performed by A'sámese captives, who were kept in the proportion of fifty to one of their masters. The Singphos have intermingled many of the superstitions of their neighbors with the religion of Gaudama, to which however they are yet so much attached that he has a temple and priest in every principal village. They practice polygamy without restraint. The Kákús are intermingled with the Singphos, yet are not counted a distinct people, nor in a servile condition: they are divided into four distinct tribes. The original country of the Kákús appears on lieut. Wilcox's map to be on the east bank of the Iráwádí. We are concerned to hear by a recent letter from Gowaháti that lieut. Charlton, the resident of Sadiya, has been obliged to leave his station and the province for a time, in consequence of a wound received in a skirmish with some Singphos who have lately been troublesome on the extreme southeast frontier. In the mean time, the civil and military charge of that frontier will be held by lieut. Millar.

The trade and productions of the country are in such a state as might be expected, where they are but just beginning to revive from the desolating influence of long continued misrule and war. Though rich in soil and possessing great advantages of situation for supporting a dense population, yet we are assured that the uniform aspect is that of a ruined country. Marks of numerous former inhabitants are everywhere seen; traces of ruins are found, of which an interesting description may be seen in the Journal of the Asiatic Society for April 1835, from the pen of captain G. E. Westmacott, assistant, governor general's agent. Those which were discovered by that officer were in Central A'sám, on the north of the river, in latitude between 26° 32′ and 26° 51′, and long. 92° 19′, and 92° 55′. They consist of the ruins of a temple, of granite buildings, of large altars and pillars, the history of which seems to be intermingled with absurd fables. The whole population of the country has been estimated at near 1,000,000 souls. From its diversified elevation, the soil is adapted to the cultivation of almost every variety of the fruits of tropical and temperate climates. Rice, sugar-cane, pepper, mustard seed, cotton, and moozah silk are the chief articles of produce at present; but in raising these the natives are indolent.

The attempts to ascertain the capacities of the soil for the purpose of cultivating there the tea shrub have excited much attention. It is now several years since it was first discovered that tea was growing in Manipúr. Some three years ago, the Court of Directors instructed the supreme government to ascertain whether it would not be possible to acclimate the tea plant in some part of British India. This led to the formation of a tea committee, of which Mr. Gordon, an intelligent and enterprising gentleman, was appointed secretary. In the prosecution of his duties, Mr, G. several times came to China,

district in this country, and procured large quantities
d. Meanwhile the important discovery was made, that
as growing wild in the country of Sadiya itself. Dur-
ar a deputation was sent thither from Bengal, consist-
llich and his colleagues, to examine the whole subject
This deputation has satisfactorily accomplished its
ertained even more than was before suspected. Two
ıe tea were found in the country of the Maomaríyas,
ir country nearly resembles the rest of the great valley,
at the cultivation of it may be extended through the
ıother locality is at the bottom of the Nága range,
ıiles of Purunder Singh's capital. Similar localities
ıs of the whole valley, and since it has been found on
his range of hills, in the country of Manipúr, it must
ın intermediate places. We observe sanguine hopes
l of entire success; the whole project of an Indian
ı a writer in one of the Indian papers, is already far
ırds maturity, since the plant is found at once in
al plantations; and we may soon "afford to lose alto-
ım trade, which at present fixes upon us the stigma
atest panderers to human vice and depravity, which
"

and vegetable treasures of the country are but little
from the present cursory observations, Dr. Wallich, it
s he has never seen or heard of so rich a Flora as in
ame may perhaps be said in respect to geology. It is
ı hills and mountains, which embrace nearly every vari-
ary and secondary formations. From time immemorial,
ound in the sands of at least a dozen of its rivers, both
d south of the Bramhapútra. The smelting of iron
ın the chief branch of industry among several of the
ır and lead will probably be found within the frontiers
ond them, by the Burmans. There cannot be a doubt
xists here equally good as that now brought 400 miles
Excellent bituminous coal, much resembling that at
found like it in connection with shell limestone, both
ınd in the Morung on the Dhunsirí. Other places
pecified, where the existence of coal has been ascer-
now dependent on Bengal for salt, yet salt-springs are
Burháth and near Sadiya, on the northeast of the
ınd elsewhere in connection with sulphureous hot

es, Sadiya appears to have been the entrepot of a very
de, which converged to that point by well defined
t, China, the Burman empire, and India. The revival
one of the earliest efforts of the late Mr. Scott, and
e success. The imports from India are all kinds of
an manufacture, glass, salt, opium, spirits, and the
ns are gold, silver, ivory, copper pots from the Láma

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ıntry, various roots, and native weapons of several kinds. Besides
supply from the native rivers, gold is found more abundantly in
region of those Singphos who are under the influence of Ava. It is
ınd in lumps of two or three sicca weight near Mogaung, the capi-
of the ancient kingdom of Tai; where also emeralds and other pre-
ıus stones are found. The chief destination of these precious stones
China, where they are sold at high prices, but the Burmans levy
luty of twenty per cent upon them at the mines. The Chinese mer-
ants come from Manway, which lies to the east of a range of moun-
ns, having the Singphos or Sháns immediately on the west. They
ve only to cross these hills, bringing their goods on the back of
ir-mules, when a water passage is open down the Iráwádí to its
ıction with the river on which Mogaung stands, the ascent of which
that city requires five days. These merchants bring choths of vari-
s sorts, particularly broad-cloths, nankeens, silks, tea, copper, and
/er. Silver is their chief article of export, in small lumps, with a
inese stamp and character on them. These are of various sizes,
pear to be carelessly run in holes made with the finger, and stamp-
while warm. The Chinese silver is said to be very pure.

Tea is used as a constant beverage by all the tribes between old
á and the confines of China. It is chiefly cultivated in the
ighborhood of Palong, where the manufacture of it said to amount
some lakhs of maunds, but it is different from that brought to the
nton market. "The leaves are first heated in boiling water, and
n packed away in pits or vats for several months, preserved from
access of air, and finally crammed into earthen vessels or bam-
s, which are carefully closed and sent into all parts of the empire."
so it may resemble the brick tea sent to Tartary. The slave trade,
understand, is not suppressed, but the Khamptí and Singpho
efs still maintain a constant traffic in slaves. Under the adminis-
tion of the present commissioner, transit and internal duties have
n given up; and if the country is destined to become the scene
an extended tea cultivation, who can estimate its importance? It
s suffered long and deeply from oppression and war, but now the
ple are protected and satisfied, and the revenue is understood to
eed the expenses. If such is the case, while perhaps not more than
seventeenth of Lower A'sám is under cultivation, it is easy to
agine what it must become under the course of improvements
eady begun.

On many accounts, A'sám is a missionary field of great interest.
s the most eastern point which western intelligence and the true
gion have gained in this direction. Connected as it is with Tibet,
head quarters of Lamaism, with Burmah, and with the "inacces-
le" Chinese empire, we cannot but regard it with peculiar feelings
hope, as destined in Divine Providence to be a centre from whence
true light may radiate on all the surrounding darkness. It is
150 years since the system of Hinduism was introduced, and
ugh by the influence of the rájá and the Brahmans, it rapidly
ned ground, it has not yet taken full hold on the passions of the

'os Khásiyas, &c., on the south, and the Daflas,
ıs, and other tribes to the north have, till lately,
om its influence. The Khamptis and Singphos
Mútaks are but lax Hindus. Yet this state
; and even now the Indian religion is extend-
of British influence, and the introduction of

article with a view of the interesting prospects
istian missionary and philanthropist. Most of
that within a short time some movements have
dicative of a desire to become acquainted with
ement in the world. Limited indeed as this
ıuraging to observe it at all, and the more so to
ıe minds of some of the native rulers, the rájá
s should be hailed as a good omen of better
late Dr. Carey, several years ago, completed the
ed Scriptures into the A'sámese language; and
ıpore mission is established at Gowahátí, where
ı has been for some time past laboriously occu-
of the young, the preaching of the gospel, and
e Scriptures and tracts. The education com-
ıer an active teacher, a year ago, has already
l, including the sons of some of the principal
Mr. Rae is urgent that the gospel be sent to
ı well as to the remoter tribes. Mr. Lish, at
imself so well established among the Khásiyas
ıague may be sent to him, in order that their
ended into Jynteah. But all these places are
t all that is desirable; Sadiya is therefore fixed
eat promise.
istian Observer, captain Jenkins strongly re-
to Sadiya, and accompanies his opinions with
: is both practical and interesting. He observes
rontier is chiefly occupied by the Khamptís and
of the great Shán family; and that as the dia-
liffer very little from the Siamese and Burmese,
rmah would have great advantages in the way
ly with these tribes. The Sháns, he describes
gent people than the Burmese, and ten times as
nd their kindred races occupy entirely the two
Ava, Húkúm and Múngkúm; they occupy all
ádí; they stretch down the Salwen to Tenas-
n, and Cochinchina are their proper countries;
population of Yunnan, a great part of that of
up into that district which has always baffled
Tibet, Tartary, and Szechuen; whilst A'sám is
the overflowings of this great people." The
ld people, and the Singphos are a less civilized
e.

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An important and curious fact is announced in a more recent letr from the same gentleman. It seems 'that 250 Khúnúngs have rived at Sadiya to settle under us, who report that 5000 of their tribe e to follow if the present party hold out encouragement to them. he Ex-Sadiya Gohain describes the Khúnúngs as a tribe subject to e Khamptís, whose country is east of the Iráwádí. He says, ey are wandering west, retiring before large bodies of Chinese who e advancing to settle on the Iráwádí. The Chinese colonists cannot ıss the Iráwádí without coming in contact with the Burmese, under hose away the Bar Khamptís profess to be; but their allegiance is, imagine, very unwillingly paid. These movements enhance the imortance of that frontier; but while they open a prospect of danger to 'sám, they show the only way in which any great improvement can) expected to be made in the relations with the eastern tribes. Were ıe post of Sadiya relinqished, those tribes would still pour in, but ould be beyond control and improvement. If tranquillity can be prerved, their amelioration must follow. I should like to see our misonaries in the field early. The influence of persons skilled in the nguage of these tribes, and devoting all their time and abilities to ımanize these rude races, would not fail of being useful to us and) them. Every day there opens a fairer prospect of spreading our ıcendance over the Shán tribes and under Providence nothing but oss mismanagement and remissness in availing ourselves of the)portunities bestowed on us, can prevent the increase of our power om being serviceable to the improvement of our country and those)nnected with us.' Such are the sentiments of an enlightened potician. He concludes with the expression of other than mere politil views: "No attention of mine should of course be wanting to make ıe place comfortable to any missionaries, and I will be willing to conibute my mite to their establishment. You may mention that I will ıbscribe 1000 rupees if a *family* is settled as a mission at Sadiya; ıd whenever they have had a press at work six months, I shall be ıppy to double that sum, if I remain in charge of province."

In addition to the generous donation of captain Jenkins, major 'hite has offered to give 200 rupees, and lt. Charlton and Mr. Bruce)0 rupees each, towards the outfit of a missionary family who shall ıttle at Sadiya. We are happy to know that these advances have ıen promptly met. The Rev. N. Brown, late of the mission at Maulein, volunteered to go to Sadiya, and has doubtless reached the place ıme months ago. He was accompanied by Mr. Cutter, a printer.

Note. Since the foregoing article was written we have received files of Indian riodicals, among which are several numbers of the Journal of the Asiatic Society Bengal, and of the Calcutta Christian Observer, both affording much new ıd valuable information relative to A'sám. The Journal contains an extract ım a letter of captain Jenkins, dated Goalpara, December 5th, 1836, respecting e discovery of coal beds. "It now becomes almost certain that we shall find ry large supplies of this invaluable mineral on the south bank of Bramhapútra; e know already of four places where coal has been found, viz., 1st, under the aribári hills; 2d, that of Dharmpúr Pergunnah; 3d, on the Suffry, a nullah near e Borhat salt formation; and 4th, on the Noa Díhing, in the Singpho district, uth of Sadiya.

ART. II.
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* I use this de
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a cream color.
† Thus the Si
jugation.
‡ Fifty Siames

ese History: notices continued from 812 *to* 904 *Sia-*
A. D. 1451 *to* 1543. By a Correspondent.

governor of *Chiangmai*. 815. The Siamese king
ıite elephant."* 818. An expedition to *Chaliang*.
ese country first established.† 824. The governor of
capital of South Laos or *Wiang Chan*) deceased,
Siam sent one of his nobles to succeed him.
g compassionately allowed a festival of fifteen days in
lics of Budha. 828. The king's son, at the age of
tered the priesthood. 829. Left the priesthood, and
he rank of premier. 831. *Taluk* deceased. 832.
out an expedition against Tavoy, and just as Tavoy
eld, there appeared various evil prognostics;—a cow
one body and eight feet;—a setting hen hatched a
r legs; and husked rice sprouted and put forth leaves.
át, deceased, having reigned thiry eight years.
vas first enclosed by a brick wall. 836. Four years
the relics of *Boromatry loka nát* were deposited in
rn. 838. The king revived the playing of ancient
ıilt the wat *Sisanpet*, the great image in which was
)th month, the 8th waxing moon. 845. The above
ecrated; its whole height was eight fathoms (52 En-
face four cubits long and three broad, and the breast
ts broad. The gold used in casting it weighed
the gold for the dress weighed 286 catties, &c.
ıused a work to be written on war and military tac-
ill extant); also first established the plan of con-
siness by written documents. About that time one
ar *Paknam* was too shallow for large boats and the
new. In digging, bronze images of *Tawadás* were
ıe was inscribed the name *Sénlá* (100,000 eyes),
Bátmongkón. These were cleared of their rubbish
Pradéng.
t tusk of the king's elephant grew loose and fell off.
h the people showed a disposition to revolt, and
governmetal officers were put to death.
drought, rice withered and destroyed. There was
ke and a complication of calamities. 868. Rice
ear. The king appointed his son *A'titawong* (of the
premier, and sent him to govern *Pitsanulok*.

ıtion because it has obtained extensively among those who
and Burmah. The animal so designated is more nearly of

speak of their country on its restoration from foreign sub-

ties are equal to one pecul or 133 pounds.

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871. There was a wonderful meteoric phenomenen in the night, rising from the S.W. and proceeding to the N.W., remarkably bright. It was seen on Sunday 8th day of the rising moon, 12th month. King *Rámá* died, after a reign of thirty-eight years and his son *A tit a wong* succeeded under the name *Bóroma rája nó putang kun* (the king, the bud of deity).

875. The above king died, and his son, then a child, succeeded him. 876. The prince died and *Chaiya rája* succeeded. 880. This year, one or two foreign expeditions were projected, but with no important results. One day in the 4th moon, about 9 o'clock in the evening, there was a tremendous hurricane, which dashed many large boats to pieces. A nobleman named Naráyun committed treason, was apprehended and put to death.

887. A fresh expedition against *Chiangmai*, in which the governor of Pitsanulok was commander-in-chief. After various marches he reached Chiangmai, but what was done after their arrival there, the history "saith not," except that they returned. A conflagration occurred in the royal city during their absence, which lasted three days, and is said, by the register, to have consumed dwelling houses and temples to the amount of 100,050.

889. The king died on his return from *Chiangmai*, having reigned fourteen years. He had two sons; the eldest was called *Yótfa* (the summit of the sky); he was eleven years old. The youngest, five years old, was called *Sisin*. After the king's remains were burnt, a person named *Tian*, of the royal family, concluding it to be a perilous matter for him to enlist in political affairs, and seeing on other way to escape danger, entered the priesthood, and *Yótfá* was elevated to the throne, and his mother, *Si su dá chan* became regent. That year there was an earthquake.

890. The king had an elephant fight, in which one of the elephants had his tusk broken into three pieces. The king's elephant also ran about crying like a man. One of the royal gates also made a dismal creaking. At that time, the queen regent employed various intrigues for elevating her paramour *Banbutsitep* who was then a mere guardian of household gods. She had him introduced into the palace to some higher station, and eventually had children by him; and then, pretending that the prince was inadequate to the cares of governing so mighty an empire, held a mock consultation with her nobles, in regard to associating her paramour with herself in the government, till the prince should have grown up. They assented, and *Banbutsitep* assumed the government under the title of *Kun wara wong sá ti rát*, made his brother premier, and removed such officers as he supposed would thwart his designs.

891. The usurper then slew *Yótfá*, after he had been on the throne one year and two months. His brother *Sisin* was allowed to live. In these circumstances, four patriotic noblemen undertook to restore the country and elevate *Tian* (who had fled to the priesthood) to the throne. He, having gone through a variety of ceremonies, partly religious, partly cabalistic, to ascertain whether he should pros-

s, at length consented. Measures were concerted by
ier was slain on a hunting expedition. As their plans
came known to the usurper, who with the queen and
a single boat, but were apprehended, slain, and their
as a public spectacle. The usurper's reign was only
With every possible demonstration of splendor, Tian
to the royal palace and consecrated king, by the in-
riests, brahmians, and nobles of all ranks, under the
ra pat (i. e. the mighty emperor). He took the prince
protection. How the four patriotic noblemen should
came the first object of consideration. One of them
was rewarded with the government of *Pitsanulok*,
daughter for a wife, and various other costly favors.
ived various royal tokens respectively of great value.
n made a solemn imprecation, that if any future king
mischief to any of those who had been instrumental
country, or their families, or posterity he should be
throne. At that period another "white elephant" was
the disturbances which had occurred, news of all that
een conveyed to the king of Pegu. He supposed that
ntage of the prevailing confusion, he might easily add
nions. He therefore got in readiness an army of 30,000
elephants, more than 2,000 horses and made forced
three Pagodas,* attacked *Kánpúri* and captured an
rmed him that it was true, there had been disturbance
but now *Tian* had ascended the throne and all was
guan monarch supposed it would be disgraceful to
circumstances, and therefore determined to proceed
ntry and what kind of soldiers it contained, and then

second month, intelligence of the Peguan king's
hing Siam excited much alarm and drew forth very
icts to put the country on the defensive. On the
Peguan king, having rested his army 3 days in sight
r and palace, quietly returned by the way he came.
Kamboja, learning that there was a revolution in Si-
s forces, marched to *Prachim*,† where he seized a
he learned more definitely the real posture of affairs
ure to proceed any further, but *swept up* the inhabi-
and returned home. The king of Siam determined
e on the Kambojans, but spent several months in the
and subsequently consecration of Wats.
ly event thought worthy of record this year was a
stival.
the king heard that all was quiet in Pegu, he collect-
,000 men, and began his march for Kamboja by way

ust on the borders of Siam, nearly east from Maulmein, *Kan-*
h of it.
of east from Bankok near the Kambojan frontiers.

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of *Battabóng*. The expedition by water entered a small stream at *Put tai mát*. The first division pitched their camp only ten *sen* from the capital, but the royal brigade at 150 *sen* distant. The king of Kamboja, seeing he could not defend himself, sent a communication, the purport of which was; 'I, the governor of Kamboja, beg respectfully to pay my respects at your majesty's feet. I acknowledge my guilt in carrying away the inhabitants of Prachim, and humbly beg your majesty's pardon. I implore that you will not enter and plunder the city, but refrain three days, and I will come forth with offerings to your majesty, &c.' The king of Siam consented, and in three days the king of Kamboja brought his offerings, together with his two sons whom he also presented to the king of Siam. Then was his wrath appeared, and he bade the king of Kamboja remain and govern his country justly. As for his two sons he would take them away and adopt them as his own. He then returned home and sent one of the Kambojan princes to govern the province Sawanlok.

895. Altered the royal boats and had the heads of various animals carved on the prahus. 896. A great festival throughout the province of Chainát. 897. The king went to an elephant hunt at Bánglamang and took sixty elephants, male and female, and in the twelfth month obtained a male 'white elephant' more than six and a half feet high. News arrived, that the Kambojans were subjugated by the Cochinchinese. The king of Siam, determined to regain Kamboja and dispatch an army under the command of the governor of Sawanlok. 898. At the commencement of the dry season, the governor of Sawanlok began his march with 30,000 men Through opposing winds the expedition by water did not meet that by land, which, on its arrival was furiously attacked by the Cochinchinese; the commander perished on his elephant and men, elephants, and horses* were taken by the enemy in great numbers.

899. The king's palace was destroyed by fire. An extraordinary festival in honor of the priests, on which occasion the king gave away a white elephant with bags of money tied to his feet, the value of which was 1,600 *chang*, or 128,000 ticals; also seven chariots drawn by horses. In the 7th month sixty elephants, male and female, were taken at Trokpra. 900. This year forty elephants were taken at Sénkó. The history states that in 902, forty elephants were taken, and in 904, seventy were taken.

* The Siamese arrangement is elephants, horses, and men, "and so *sexcenties*."

of remarks respecting the mode of bringing improvement into practice among the Chinese.

mber we advanced some suggestions for the improve-
ion among the Chinese. As the possibility of intro-
w plans into practice may be doubted by some of our
l now add a very few remarks respecting the mode in
l be attempted. We do not suppose that it will be an
one that can be accomplished in a day. No one ac-
ıe Chinese character as it now exists, modified by and
ɔld customs," will believe it easy to induce them even
ng, much less to adopt it. As they are proud of their
tion, and as it is incorporated into the very nature of
ɔeir spending a long time in acquiring it, the difficulty
ı change in their system of education may be greater
/ other change, except as it may be diminished by the
ıat advantages of a better mode. On account of this
eir prejudice against every thing foreign, it seems to
the agency of natives chiefly, than to attempt to in-
system directly by means of European teachers.
est plan would be nearly this. Let the mode of edu-
determined to adopt be renedred as perfect as pos-
a few promising Chinese youth be selected and tho-
ed in it, and educated according to it, or at least
e it for a year or two. In doing this, a European
ainted with the best models of education, must neces-
ed. On a moderate scale this might be attempted in
will probably be best, so far at least as it regards se-
ruptions, to have this done at some foreign settlement
and the youth with whom the experiment shall be
lected from among the Chinese natives of the settle-
China. The latter would doubtless be best. When
e thoroughly acquainted with the system and have
ɔme time in the school where they are educated, let
number of them who may be judged best qualified
e intrusted with the important charge of introducing
ımong the sons of Han, both within and beyond the
ɔy should be made to understand and feel, as far as
ɔy are intrusted with one of the greatest works ever
n—that their success will, for every Chinese youth
scue from loss several years of his precious life, and
s raising his immortal mind to intelligence first,
edge of divine truth in the sequel; and that their
irreparable loss to the same immortal millions. To
ıs we know not that it would be improper to add the

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prospect of pecuniary emoluments, and of honor to themselves, in case they succeed.

It would, perhaps, be best to direct them to go to different provinces and places, and collect schools, and teach them on the new plan. If the children of the rich could not be induced to attend, it is perfectly certain that those of the poor could; so that the plan cannot fail for want of opportunity to make an experiment. An agreement might be entered into, that the scholars should receive a certain sum monthly for their support, during their attendance; and at the close of the time which may be deemed necessary for a fair experiment and the developement of the advantages of the system, such an additional sum as would prove a sufficient inducement to them to attend.

When the advantages of the new plan shall thus become evident by actual experiment in these schools, and shall have been brought to the notice of some immediately around them, let them publish in the best way they can find, the fact that they can teach the written language to children of ordinary capacity, within the time which they shall have found necessary; and also the other advantages of the system; and refer for proof to the actual experiment which they have made. Let them accompany this publication with an offer to take children into their school, and educate them on this plan. Possibly the advantages of the system may attract attention, and perhaps draw in scholars before this; but we may expect it now to attract more general notice. A people so eager for gain as the Chinese, will not fail to perceive at least one advantage of it; they will see that it will save the pay of teachers for two or three years or more, and secure to them, if they are poor, the labor of their children for the same length of time.

We may confidently expect that the publication of the benefits of the system, and the offer to educate youth according to it, will draw together a large number of children. They will probably soon become too numerous to be taught by a single teacher, even on the Lancasterian plan. Some of the scholars will therefore be called upon to teach; and the original teacher will perhaps open a school for the express purpose of training up teachers for the new system. When this shall be the case, the system may be regarded as fairly introduced. It will spread rapidly. The difficulties all lie in the first part of the way; and when they shall have been overcome, we may regard the salvation of Chinese from the cramping, stupifying, destroying influence of their present system of education, and all its attendant and consequent evils, as accomplished; and once accomplished, we may rest assured, it will be forever. No one will raise to life the hateful, useless monster.

"Well," some reader may say here, "this looks very well on paper, but it is too much like a 'castle in the air;' I fear it would not appear so well in trial." It is indeed a plan merely, but there must always be plans before there can be *doings* that will promise much good. We propose it as a plan which we earnestly wish to see perfected in its theory, then acted upon. We believe it to be a practicable plan;

can point out any part of it, of the failure of which
›bability, we will try to amend it, or abandon it our-
it to be forgotten by others. But if it be practicable,
t of responsibility will henceforth rest on some indivi-
to it. Who are those individuals?
ceedingly that there is now on one employed in en-
ıprove the education among this interesting people.
ese college at Malacca is indeed doing something for
Chinese youth there, but we are not aware that it
y at the improvement of the prevailing system of edu-
ıe Chinese generally, or at training up teachers for
urely an object worthy to employ the best energies of
t least, to save one half of the time spent in learning
many myriads of Chinese youth and to give such an
myriads of immortal minds, as the introduction of the
hich we have suggested, would, we think, be sure
alas, where is the man to do it? Every foreigner in
acquainted with the language, is engaged in impor-
:h he cannot consistently leave; except perhaps some
rived. And these, we fear, all have their attention
r objects, which they will be unwilling to abandon.
wever, to recommend this subject to their serious
Perhaps they will feel that it is too important to
men can be procured in England or America to
ssly for it. But if no one is found among them,
ıis undivided time and attention to this object, we
should be lost in sending for teachers who will
he high purpose of giving a new and vastly better
ion to the empire of China, and with a devotion to
ing to the salvation of men,—a devotion which will
ıgh every difficulty and discouragement, and be a
ltimate triumphant success, and of the blessing of

British sovereignty in India: a Sermon preached the Bombay Scottish Missionary Society; Novem. By the Rev. John Wilson.

r things respecting the relations of the western na-
n, which we wish to say, and to reiterate until they
ely understood. Not long ago, we are credibly
estion was gravely discussed in one of the large
, by learned ecclesiastics, whether they should not

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immediately appoint a bishop to Canton in China. We have letters before us, which show that there are not a few even in Europe, who know but little more of some countries of the east, than they do of the moon. So long as this ignorance remains, it is vain to expect that the people of Christendom will ever comprehend the full magnitude of the work which God in his providence seems calling on them to perform. With respect to India, the position in which it stands, politically considered, imposes peculiar claims on the people and government of Great Britain; and we have seldom if ever seen those claims urged with greater force than in the discourse before us. It is inscribed to the right honorable sir Robert Grant, governor of Bombay, and is founded on Isaiah xlv, 1, 2, 3, 4, 6, 13. In elucidation of his text, the preacher briefly considers the divine dealings with Cyrus, and their actual results; and, with a view to an application, traces certain analogies and comparisons between the elevation of the Medo-Persian monarch and the British acquisition of sovereignty in India, pointing out the corresponding duties which thence originate. The following are extracts.

"It appears, from the universal record of history that India, from time immemorial, has been conceived to be a country boundless in its wealth and luxuries; and consequently it has been an object of envy and of covetousness, to the different nations of the earth. Darius Hystaspes, on receiving a report of it from Seylax of Caryandra, who had nagivated the Indus, was fired with the lust of its riches, and lawlessly conquered its northern provinces. It was in order to get possession of it, and to wield its resources, and not from any national provocation, or from any philanthropic desire to benefit its inhabitants, that the Macedonian hero urged his forces to its north-western borders; and he experienced the greatest disappointment, when, from the discouragement of his troops, and the opposition of its then powerful tibes, he prepared to abandon it, and surrendered his partial acquisitions to one of his generals. The mixed Bactrians, from the love of its riches, encroached on some of its most valuable territories, and, as appears from discoveries in antiquities which have been lately made, settled in it for several centuries. If the Romans, Egyptians, Venetians, Genoese, and others were, in after times, content to satisfy themselves with the profits of its trade, it was because they had not power adequate to its subjugation. The love of gain, more than the dictates of the Koran respecting the overthrow of infidels, urged the Musalmáns to their conquests in this region of the world, and the final establishment of their empire. The Portuguese, the first of the European powers who discovered the passage by the Cape, though in the first instance they aimed at the commerce of the East, which they sought to engross, soon panted for territory, and proceeded unjustly to acquire it. The Dutch were their close imitators in this respect, for it was early observed of them, that they here paid ten times more attention to revenue than to trade.

"The English, alone, be it observed, at the commencement of their enterprize, disclaimed, and that sincerely, all idea of conquest.

ierally content, as a nation, with the commercial facto-
id associations, and the gains which resulted from them.
ct these factories, and to avenge insults which had been
ainst them, that they first took up arms. When victory
n of a large portion of the country, they did not even
eir own name; and protests and remonstrances against
of it, by the foreign servants of the Company, who were
hat, perhaps, in a few cases, deservedly, of gross injus-
owed ambition, were made by its Directors, and by the
nation. The British power and influence, however,
eased and extended. The breaking of engagements
atives, and the formation by them of suspicious confe-
viewed as justifying aggressions upon them, and these
unsuccessful. The influence of the other European
r brought to bear against the British, formidable though
sions it appeared to be, was ineffectual to restrain them,
lly weakened so as to cease to be a matter of the least
ie wars which were here carried on, comparativly few
our countrymen or of the natives were lost. The sons
io flocked to our standard, and faithfully and valiantly
ormed the body of our armies, and its own wealth was
e arrangements of Providence have been such, that we
sovereignty without any fixed design on our part; and
merely to trade at a few ports, now cease, this very year,
ommercial transactions on the public account, and find
g over the greater part of the territory, and wielding over
of it, an influence little less potent than that of law
handful of people, from a small island in the western
ss the whole continent of the sons of Bharata, and of
nar kings, whose achievements, though seen by us
um of the tradition of national vanity and crafty im-
be admitted to be those of mighty men of renown.
in this land, I have no hesitation in declaring, is
he history of the world. It surpasses in wonder that
bylon, the various stages of which, remarkable though
n trace and understand. It surpasses the conquests
ho overthrew the empire established by Cyrus; for
by a thirst of military glory, and the desire of unjust
rather marched his predatory troops through savage
ountries, than brought them under a regular govern-
imself had to turn his face to his home after he
gions. It surpasses all that Rome, the mistress of the
idest days accomplished; for in no such short space
lid she ever subdue ninety millions of people, and
les move without glutting themselves on the carcases
ultitudes of slain. It surpasses that of the fanatic
hough impelled to the field by the promise believ-
of heaven, as the reward of their valor, occupied
ary in subjugating a population of less, at the highest

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computation, than sixty millions. It surpasses that which issued in the establishment of the great Moghul; for, by slow advances was it procured, and at no period did it appear very secure, and it was impaired by the Maràthàs at the time of its greatest glory. It is a success so unexpected, and brought about by so great a concurrence of events and interpositions, that even the most undevout when reflecting upon it, must ascribe it to God himself. 'The Lord most high is terrible; he is a great King over all the earth. He hath subdued the people under us, and the nations under our feet.'

"And for what purpose, let me now ask, has God conferred upon us the sovereignty of this great country? Is it merely that we consume, or export, its wealth, find situations of honor and respectability for a portion of Britain's youth, and afford protection and security to our private trade? Is there an individual within these walls, so selfish in his feelings, so little skilled in general history, and so limited in his views of the Divine arrangements, as to answer this question in the affirmative? I believe that there is not one. I believe that all of you would spurn away the idea, that such remarkable interpositions as have been made in our behalf, are intended by the all-wise Disposer of events, to have their termination in our personal and national, secular agrandizement. I believe that all of you will not only admit, but readily declare, that it is for this country's weal that it hath been given to us; and that considering, on the one hand, its amazing extent, and its teeming population, and its present wants and necessities; and on the other, the infinitely precious blessings which we hold in possession, and which we have it in our power to bestow, there is a responsibility resting upon us in connection with it, so great that it transcends our calculation. I more than fear, however, that the facts which we admit, and the declarations which we make, have not only been long overlooked and withheld by us; but that even now they are very far indeed from being properly felt and acted upon.

"Cyrus had no sooner conquered Babylon than, heathen though he was, he made some acknowledgment of the Lord God of Israel. Our first act, after acquiring territory in India, however, was not that of confessing God before the heathen who had been subdued under us. We showed no care to awaken their curiosity, and to lead them to inquire into the nature of Christian principle and practice; but we followed a line of conduct more calculated to confirm them in their error, than to induce them to seek deliverance. They did not see a Christian ministry of any amount, and of any approvable devotedness, seeking the conversion and improvement of our countrymen; and they did not witness the worship of God at the different stations in our public assemblies, and in temples reared to the honor of Jehovah. They did not even, for long time, know that we had a God distinct from their own vanities, that he made to us a revelation of his will, that he demanded our homage, or that, in his unsearchable wisdom and grace, he had opened a way for the salvation of our souls. Instead of saying, like Cyrus, "He is the God who is in Jerusalem," we did not even—to our everlasting shame be it spoken—preserve neutrality in reference to

ns and delusions. In many instances, we thoughtless-
iously, endowed their idols and their temples; ratified
s; took part in their idolatrous rites and processions,
dances and revelries; dignified them with military
s; and by levying taxes, participated in their unholy
their gods at the commencement of our official
suffered to be dedicated to them the records of our
s of justice, and employed Bráhmans to pray to them,
hem, that they might send us rain and fruitful seasons.
nces, we *did* these things, do I say? In many places,
reat extent we still *do* them.

r his conquest of Babylon, granted deliverance from
us bondage to God's exiled servants. We, after the
dia, granted full toleration to proselytism under every
, however extravagant, absurd, and immoral, but deni-
nity, that system of eternal truth, to which alone our
ted for all its greatness, and all its preëminence, and
ssed to one another to be the sole foundation of hope
he world to come. Instead of generously throwing the
tion over the ministers of God's word, commissioned
s to call upon India's inhabitants to forsake their false
idols, for the worship of Him who made the earth,
id the fountains of water, and to abandon their foolish
pilgrimages, and penances, and other mistaken works
ie righteousness of the Son of God from heaven; we
ccess to these shores, or forced them to retire into for-
after they came, or sadly restrained and discounte-
their operations. We did all this with a show of
outraged all the history of man, and which unblush-
facts palpable as the sun in the meridian firmament.
, in despite of the innumerable *devas* and *devasthâns*,
old and silver, and brass, and stone, and wood,' to be
it the country and which, if collected together, would
ials and inhabitants of the largest cities of the world;
of the funeral piles consuming thousands of helpless
e rolling cars of Moloch crushing hundreds of wretch-
ht orgies so abominable that they defy description,
e so lax, that with regard to many particulars it can-
ished from a lustful license, we told the world that
e so religious, virtuous, and happy, that they did not
; and, at another, in despite of all the native churches,
estorians of Syria, and the Danes and Germans, in
hey were so firmly bound by the immovable chain of
leeply sunk in the ocean of error, delusion, and vice,
could not reach them. At one time, we maintained
were so skilful philosophers, and transcendent meta-
acute masters of logic, that they could defeat in ar-
professors of our universities; and at another time,
meeting a missionary on the arena of discussion they

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would raise up armies, and engage our troops in the field. At one time, we urged that missionaries would be so indiscreet and so regardless of their own success in their work, that they would wantonly outrage the prejudices of the natives, and sacrifice their own lives in a needless storm of popular fury; and at another, that they would proceed so peaceably, and quietly, and sneakingly, and jesuitically, to work, that they would win the heart of the population, and wield their influence against the established government. At one time, we insisted that science must of necessity precede Christianity, and prepare the way for her progress; and at another, that Christianity would precede science, and instead of viewing her as a handmaid, as she was wont to do, would prove so illiberal that she would not even allow her to follow in her train. At one time, we maintained that the effect of education would be that of divorcing the affections of the instructed from their teachers and their institutions, and qualifying them for rousing the nation to a successful resistance of them; and, at another, that its effect would be that of exhibiting the instructed as a privileged and favored class, who, instead of being respected by their countrymen, and permitted to wield over them an effective influence, would excite their jealousy, and engender opposition, and even persecution. No theory, however absurd, we left to be invented. No occurrence, however undeniable, we refrained from perverting.

"Cyrus set apart a large portion of the revenues of his state for the support of true religion among the Jews. After a great deal of discussion, our parl ament voted a single làkh of rupees, a sum bearing no proportion to our income, to be given as a donation for the promotion of general education amongst the many millions of our subjects, who minister to our comfort and affluence. We, the representatives of the British nation in India, instead of applying this grant wholly to the diffusion of a knowledge of the literature and science of the west, as, we must suppose, was intended employed most of it in the support of colleges for teaching pensioned students the elements of the "sacred," and not neglected, Sanskrit and Arabic languages, and inculcating through them the immoral precepts of the Vedas and Purànas, the aphorisms of dreamy and obsolete legislators, and the prescriptions of quack-doctors, and alchemists, who died in the ardent search for the philosopher's stone; or in printing oriental books to fill the shelves of a learned and curious, but illiberal and unphilanthropic, confederacy of English and French antiquarians. It is only within these few months, that this misappropriation has to any extent been testified against, and it is only within these few weeks that steps have been taken to restrict and ultimately to suppress it.

"It is in a spirit of heaviness, my brethren, and with a view to associate our regrets and complaints with regard to the past, with our vigorous efforts to amend our ways and to redeem the time which is to come, and not to indulge a spirit of vain censoriousness, that I have alluded to these melancholy circumstances. While I afflict my soul in the remembrance of them, I bless God that a brighter day has now began to dawn upon this land, even the day of its

tion. It is a matter of sincere congratulation, that
ıg of God upon the enlightened and Christian advoca-
ts, and Buchanans, and Wilberforces, and the supplica-
ds of our countrymen at home, a Christian ministry
ıough still inadequate, has been provided for the sons
l Scotland here sojourning. Our religion, though far
prominent as it ought to be, is now a matter of public
our numerous heathen neighbors, and as far as the
ɔrofessors is concerned, is undoubtedly on the increase.
r station, there are some true disciples of Jesus, who
l by their life and conversation, and who devote them-
ts of Christian philanthrophy. The order has been
authorities at home, and has already been partially
ect, "That in all matters relating to their temples,
their festivals, their religious practices, and their cere-
ıces, our native subjects be left entirely to themselves."
most unnatural and horrid rites, as that of Satí, have
ɔy law; and measures are in operation, which, it is
ll end in the complete suppression of infanticide, that
s scarcely equaled in the black catalogue of human
ıphrates, the source of protection and supply to the
a, so long fed by misapplied endowment, and guard-
l authority, and inconsiderate custom, is drying up;
preparing for the kings of the east, the appointed
s destruction, to make the assault upon it. None who
he welfare of India, are denied the right of residing
in its extensive boundaries. The fullest liberty of
riting, is now granted to the missionary of the cross.
his voice and proclaim a Saviour's love and pardon-
l glorifying grace to listening multitudes from the
ımálaya on the north, to the cape of Comorin on the
ing to make him afraid; and, as long as he confines
imate argument, he may expose every system of error
ion, prevalent in the land; and he may freely dis-
d of life, so that the various tribes may read in their
wonderful works of God. He may open thousands
ave them speedily filled to overflowing, and unfold
doctrine, and inculcate every precept revealed by

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ART. V. *Flora Cochinchinensis: sistens plantas in regno Cochinchina nascentes. Quibus accedunt aliæ observatæ in Sinensi imperio, &c.*

A Flora of Cochinchina, containing descriptions of the plants growing in the kingdom of Cochinchina, to which are added others observed in the empire of China, the east coast of Africa, and in various places in India; arranged according to the sexual system of Linnæus; being the work of John de Loureiro, fellow of the Royal Academy of Sciences in Lisbon, and formerly a preacher of the Catholic faith in Cochinchina, and there a professor of mathematics and physic in the royal palaces. Printed in Lisbon, 1790,2 volumes 4to, pp. 744.

THE BOTANY of the Chinese empire is a subject to which we have drawn the attention of our readers on a former occasion, when we presented a paper written by Dr. Livingston of the East India company's medical service; in which he exhibited some parts of the unexplored field there is in China for the examination of the student of nature, and the facilities enjoyed at Canton for purchasing native plants of the Chinese florists. Reference has also been made to the subject in other pages of the Repository. It will, however, need no labored argument to show conclusively that the botany of China, and indeed, all the other departments of its natural history, can be discoursed upon most learnedly, while little or no real progress is made in elucidating and applying them to the arts of life. Any one who will take the trouble to examine what has already been said on this subject, will be convinced that the confined situation of foreigners precludes nearly every attempt to make new acquisitions; and by shutting us up as the Chinese do, they shut out from themselves all the advantages which might arise from the scientific application of the mineral and vegetable treasures this great empire contains, to the purposes of common life. And in botany especially is close and repeated observation indispensable before certainty can be attained, and conclusions drawn that can be relied upon. As well might a man who had never moved beyond the precincts of Madrid, undertake to describe the plants of France from drawings and descriptions, as that persons should write upon the vegetable productions of China from what can be gleaned out of foreign authors. We know the existence of the varnish tree, the cotton tree, the tallow tree, the tea shrub, and many others, and that important products are obtained from them, and so did Matthew Ricci; and we now cannot boast of much greater knowledge than he and his companions had then obtained. To this day, it is a matter of dispute whether the green and black tea are species or varieties, although the leaf has been an article of commerce ever since the ninth century. During the long time that foreigners have traded to this port, there has been a succession of travelers and naturalists, like Osbeck, Toreen, Abel, and others, who have examined the plants growing about Canton and Macao, with a good degree of minuteness, much more so than in

her parts of Asia. The rest of the empire, together
ea, and the isles adjacent, are still open (shut rather,)
ation of whoever has the hardihood of a Tournefort
a Pursh. And zoölogy, mineralogy, and geology are
case; just as inviting and just as unknown.
rks of nature in China are shut out from our gaze, we
the books of the Chinese, and ascertain if they have
lv works of God to any purpose. Their medical and
es are numerous and voluminous indeed, and we
y promise ourselves a reward in reading them, by
ir modes of applying the resources of the land to heal
inister relief to the sick. Judging from the multitude
erb-sellers seen at the corner of the streets of this city,
that the Chinese possessed great facilities of curing
their flesh is heir to. The signs of the apothecaries
this notion. But alas, on examination it will be as-
very little science can be found in their best books
lica; and their practice is not yet perfect, we have
ation. The practice of the Chinese is founded on
by a long observation of the effects of certain medi-
stem as indicated by the pulse, a man will acquire
tal knowledge of the necessary remedies. But for
he medical practice among this people deserves no
n impudent quackery. Some get a reputation by a
es, and trumpet them far and wide, leaving all the
ed by their ignorance to die in obscurity: a mode
unlike what may be seen in some western coun-
trums and medicamentums. Little dependence can
hat the Chinese now know of the art of healing;
e introduced by foreigners; the well established sys-
ology known in the west must supersede the Pun
logmas of Shinnung, and the modern quacks must
the demonstrations of the Hunters and the Coopers.
sight, however, of our present object; which is not
of the state of medicine among the Chinese, not to
essings accruing to them from the introduction of
nor to fill up pages in treating of the botanical trea-
is described in glowing terms by the Abbé Grosier
it simply to give some account of the work which
l of this article.
duction of John de Loureiro, a Portuguese, formerly
ochinchina. We have not been able to ascertain
life, except what he says of himself in the preface
was printed at the expense of the Royal Academy
Loureiro's own superintendence; and, as it justly
ated to that body. In his dedication, he observes
ears he had been endeavoring to get the book print-
demy undertook it. Due respect is paid to those
him in the study of Flora in the unexplored regions

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of the Indian archipelago, and countries adjacent, among whom Garcias' work on the spices, and Rumphius' Herbarium Amboniense afforded him much assistance. Speaking of the neglect this science experienced, he says: 'But I know not by what fate it has happened, that our predecessors, to whom neither talents nor opportunity were wanting, neglecting to follow the example already set them by their countrymen, have scarcely made an acquaintance with botanical science. From which cause great loss has arisen, inasmuch as we have been in a manner deprived of valuable treasures contained in the vegetable kingdom, while other nations have been deriving benefit from them. But this will not always continue, because opportunity will arrive, if the powers above favor, to change tho untoward into fortunate and prosperous circumstances.' After a proper portion of flattery is applied to those who needed it, Loureiro thus closes his inscription: 'It will not be in my power to contribute stones, metals, and more precious things towards the erection of the fabric (the temple of science), yet I will not be entirely an idle and useless member. From my stores, such as they are, I offer you this Flora of Cochinchina. Among its treasures you will find wood fit for the building, colors to adorn, food and medicines to recruit the laborers who spend their strength in the completion of the work, and devote it to the public good.'

Our author then proceeds, in an address to the candid and studious reader, to give some account of his residence in Cochinchina, the cause and manner of his collecting the materials for his Flora, with an eulogy on the system of Linnæus. Speaking of his residence in that kingdom, which, according to him, extends from 18° of north latitude, comprising Tsiampa and part of eastern Camboja, and stretches southwards more than nine degrees to the gulf of Siam, he says: 'During the thirty-six years I resided in that country, I had time to examine into the mysteries of nature peculiar to those regions; but, as leisure and aid were wanting, diligence and industry were my only assistants. I first went thither as an evangelist and preacher, to announce to them the common Creator of all, and the Savior Jesus Christ. But when heathen superstition opposed too hard, and the laws of the kingdom forbade Europeans setting foot there, this work was of service to me, as by it I obtained permission to remain, and to labor as far as prudence, fortiude, and charity would allow: prudence, lest imbued with too much zeal, I should seem openly to despise the laws of the king, while at the same time by attending to those sciences, which were able to please him the more, I could secure his favor the more firmly: fortitude, by bearing in a foreign country all those evils, which not unfrequently occur in one's own: and charity, since by becoming all things to all men and by a disregard of private advantage and gain, I could relieve the wants of others; more especially by practicing the medical art, according to the divine injunction, "heal the sick who are in that place;" hence I distributed medicines gratis to all who solicited me, both believers and infidels. Thus by the favor of God, and the popular

g, it was not difficult for me to obtain permission
ı the country, nay the king even appointed me pro-
thematics and medicine in his own palace. But in
I was not at liberty to promulgate the doctrines of the
y acting cautiously and secretly, these designs could

ng thus circumstanced, I was almost overwhelmed by
who came to me, many of them desiring to be instruct-
steries of the Catholic religion, but the greatest number
ave their bodily maladies healed. For curing all these
ses, I was not able to obtain any necessary articles
nor if I had been able, could I have paid for the
being the case, I began to consider whether I could
the materia medica indigenous to Cochinchina, and by
ke what was in that country supply the place of the
things from Europe. This was the beginning and
ommencing the science of botany.
at of the want of teachers and authors my progress was
from Dioscorides, nor his commentator Laguna, nor
Tournefort, whose botanical works I had successively
I obtain so much light, as to distinguish clearly
India; many of which, both genera and species, are in
y different from those found in Europe. At length, af-
e delay, I obtained the works of the illustrious Linnæus,
ıt to me by Thomas Riddell, the captain of an English
ınt man, to whose kindness I owe much. From these
ined a knowledge of the doctrines and terminology of
immediately I saw how much this system excelled the
r greatly it aids the tyro when other props are wanting.
gardens and the green houses of princes, which are
pe, were much desired in Cochinchina, that I might
plants with these and thus easily know what difference
ı the two. The wild plants of Cochinchina, are nume-
eek them in the highest mountains and extensive jun-
ded with much toil and oftentimes with danger. * * *
the system of Linnæus comprising ample materials,
ed sufficient for my medical use. I have carefully
characters, properties, and habits of all those plants
I knew either from European, Chinese, or native
which I judged useless in the practice of medicine I
ed. But yet, since the number of these latter daily
curred to me that it would not be useless to collect and
as well as the others; it would be increasing the
innæus, and be useful in future, although it might
or at present. Thenceforward I collected all indiscri-
laced them in my collection. * * * From these and
ants, preserved by me and again examined, is this
; nor yet do I suppose it to be complete; for many
sought for in remote forests, and, though growing

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spontaneously and rarely in Cochinchina, I could not obtain, and therefore deem that but about the fourth part of the entire Flora is described.

"During a three years' residence at Canton, I examined many Chinese plants, which for money were brought to me by a Chinese rustic, for Europeans are not permitted to wander about the suburbs of the city. This native, not altogether ignorant of Botany, was in the habit of collecting beautiful plants to sell for medicinal uses. He would also tell me the names in the local dialect of Canton, yet I do not place much confidence in them; for when urged to give the name, we may suppose that if the true one did not occur to him he would substitute an arbitrary term, which is the practice of the Chinese lest they show their ignorance. But the names of those plants which are used in medicine or which serve for purposes of luxury are more correct, as they are generally taken from Chinese books, and expressed in the universal language of China used by the learned throughout the empire.

"When returning from China to Portugal, I was compelled to stop at the island of Mozambique in eastern Africa, in about 15 degrees of S. latitude, where for three months I had opportunity to prosecute my botanical studies, collecting and describing rare plants from the neighboring continent of Africa. I have also got together a few others from different parts of India, where I have been; namely Camboja, Tsiampa, Bengal, Malabar, Sumatra, and elsewhere, some of which I have inserted in their proper places in the Flora."

Such were the advantages which were enjoyed by Loureiro, during his long residence in the east, for collecting the materials of his work. He has described and named one hundred and eighty-four new genera and more than three hundred new species. In his very full description of the plants, he has inserted their height and appearance; the uses to which they can be applied, and what parts are employed; their medical virtues, as he himself ascertained, and as used by the natives of the country; the mode in which they are cultivated; and any other circumstances he thought important. The names of the most common plants are given in the Cochinchinese and Chinese languages, and a few in the Malay. His Flora contains, however, only a small part of what there is in these countries to reward examination and industry. The field is too large for one or even a few to investigate, too interesting to be neglected longer, and too promising to suppose it will remain long unexplored. We hope the industry of Loureiro and others who have succeeded him in these pursuits will find imitators, till all the productions of the Chinese empire are as well known as those of any part of Europe.

M. Diard, a French naturalist, has spent some years in Cochinchina, where we believe he is still residing: and if, as he hoped, he has been permitted to visit different parts of the country, we may reasonably look for valuable results from his labors.

lations of Great Britain with China: policy hitherto th suggestions respecting future measures; case of the hton.

we are that, if the government and people of Great lly informed both of the policy hitherto maintained by atives in this country, and the footing on which the here stand, they would immediately adopt measures relations between the two nations, we welcome every fitted to afford the desired information. Such a work into our hands: it is entitled, 'Address to the people in, explanatory of our commercial relations with the a, and of the course of policy by which it may be ren- unbounded field for British commerce.' It was writ- itor to China,' and published in London early this commencing the Address, the reader is advertised, ipt to throw light on a subject which has been much and is but little understood by the public at large, n of a gentleman who visited China for purposes ected with commerce; and who, with the advantage ervation, may reasonably be supposed to have formed and dispassionate judgment, than could have been one writing under the smart of the injuries which he local readers will have no difficulty in identifying the ddress with the leader of two expeditions undertaken ear, to gain information respecting the cultivation of ce of Fuhkeën. We wish he had put his own name and that it were generally known to those who read d himself of the most authentic sources of information also be remarked, that for many years he has resid- rt of the time engaged in commerce, and a part government.

we seen so great a number of facts, in so small hundred and twenty octavo pages,) all tending to intercourse with China, as are thrown together in the us. To those who wish for information on this mend its perusal. If those who 'visit' China, or e west after a long 'residence' here, will only in a manner tell the truth, and nothing but the truth, al- the whole truth, they will merit the praise of their enerations. But while we would encourage author- ho are competent, we would never by any means e who are not so. Several productions, some great ned to 'throw light on China,' have come forth to the last two or three years, which were more fit for the

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flames than the press. The only fault which we find with the author of the Address is, that he has not generally given his readers any references to the sources from whence he derived his facts. So far as we know, however, except on a few minor points, the work is throughout perfectly correct; and in some instances the reality of what *has been* and *is* here, is portrayed more faithfully than in any other book that ever came to our notice. For instance, speaking of the state of society, he says;

"There is in China every gradation of society that is met with in Europe; and, though there are certain privileges exclusively pertaining to the members of the Imperial family and the functionaries of government, wealth is distributed also among the private gentry, as well as among a very numerous and enterprising mercantile community; nor are the manufacturers and artisans denied the reward of ingenuity and industry. Money, indeed, is not often in China withdrawn from circulation for the purpose of being hoarded; in fact, the habits of the Chinese are not parsimonious. Though the most actively industrious race of beings in the world, they are sensual and luxurious. Unlike the priest-ridden Hindu, the son of Han pays [comparatively] but few taxes to the gods. Births, marriages, and funerals, are in this country indeed, as elsewhere, made occasions of expense, but it is only at the death of a parent, when the property of the deceased furnishes the means, that institutions of a religious character are attended with any very considerable cost. Official rapacity renders the accumulation of wealth a dangerous experiment, while filial duty imposes on children the charge of maintaining their parents, and thus the Chinese are more distinguished by industry and enterprise in acquiring wealth, than by parsimony in the use of it. With this general inclination to spend, and means of indulgence in the hands of so many members of the communiy, there is no want of commercial activity in bringing from abroad such objects of luxury as their own country cannot supply. Mercantile speculation, indeed, accords well with the gambling disposition very generally prevalent among this people. The factors of the East India company, writing to their employers in the year 1622, inform them in the quaint style of the day, that, "concerning the trade of China, three things are especially made known unto the world. The one is the abundance of trade it affordeth. The second is, that they admit no strangers into their country. The third is, that trade is as life unto the vulgar, which, in remote parts, they will seek and accommodate with hazard of all they have." The interesting and instructive narratives of Lindsay and Gutzlaff prove, that, after the lapse of two hundred years, those *three things* are, at the present hour, as strikingly characteristic of the nation as they ever were."

With equal accuracy he remarks that, "neither the East India Company, nor any other merchants, have been permitted, correctly speking, to trade with *China*. Their dealings have been conducted with about a dozen individuals, whose residence, indeed, is in this country, but who ought to be considered rather in the light of slaves to the officers of the local government, than as merchants. The experiment cannot be regarded as fairly made, till the trader can legitimately pursue the natural liberty of trafficking where, with whom, and in what objects of commerce, may best suit his interest; secure from all molestation so long as he offends against no rational law of the country, and sure of redress should wrong be offered to him." Further, after showing that isolation from all the world, the antisocial

rds other nations, so far from being a fundamental prin-
ɜe political ethics, is, on the contrary, at direct variance
n authorities on which their political creed is avowedly
isitor thus proceeds,—

y doctrine, which would exclude the Chinese from the society
ld divest them of all claims to the protection of international
distributed as are the gifts of nature over the several regions
only by the interchange of commodities that the inhabitants
an severally have their due share of the bounty prepared for
: industry, are entitled to participate in the common stock.
ould be any government which should, as China has been
apriciously set itself against the general good, in opposition
f its own subjects as well as the demands of its neighbors, it
le claim to their consideration and forbearance. It must be
hoc, as the common wrong of mankind, and as such be com-
ɔn a position so hostile to the general interests of the human
ical recognition of the contrary principle, as we have seen,
annot for a moment be forgotten, should the stipulations we
objected to, on the pretext of ancient custom being opposed
ɔn. In the fourteenth century, the provinces of Chĕkeäng,
Kwangtung were appointed for the reception of foreign ships.
ng to go to other ports were allowed to do so, on giving a
ɔ prohibited articles. This also is a precedent which must
of where antiquity stands for reason."

ing several pages with preliminary remarks, like those
quoted, our author takes a retrospective view of Euro-
e with China from the arrival of the Portuguese in
the present time. The Portuguese erected forts, laid
ties, "as if they had been the sovereigns of the coun-
utch who followed them, "too closely imitated the
r a long time the English found themselves excluded
ts of China. At length, however, captain Weddell
Chinese waters; and after being grossly insulted by
rities, dismantled the forts at the Bogue, proceeded to
ained "a patent for free trade." In 1689, the supercar-
were put in confinement; and not long after, one was
own factory: heavy bribes were paid for their release.
ppo of Canton bambooed a linguist, because the super-
ships refused to let a proclamation be pasted on their
s time, both at Amoy and Canton, the foreign trade
he government as a monopoly to a single privileged
husan also, fair promises were made, but they were
the supercargoes were compelled by force to receive
ney had not contracted.

ompany's ships coming to Canton took the precaution of
cao till they had settled a specific sum for measurage,
They also stipulated for liberty to trade with whom they
ose their own linguists and servants. They were pro-
m all new customs and impositions; and had granted to
f punishing their own people if disorderly. It was also
ts should not be stopped at the custom-houses, and that

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they should be protected from all insults and impositions on the part of the natives. Such were the conditions on which we agreed to give the Chinese the benefit of our commerce, when it first assumed a regular form; and those stipulations were for some years required and acceded to on the arrival of each fleet. It is, therefore, a misapprehension of the real case, and one which may to some seem an error of great importance, to assume that the trade was sought only on one side. The facts we have stated show that the desire was mutual, and the conditions reciprocal; and the whole subsequent history of our connexion with China is compatible only with this view of the case. It is true that those covenants were, in the first instance, entered into with only subordinate officers without legal authority; but we shall soon see that they subsequently received the imperial sanction; and the only defect in this treaty of commerce arose from the inequality of the parties,—a despotic monarch being the contractor on one side, and the servants of a company of merchants, instead of their king, the parties on the other."

Irregular exactions, or downright extortions, soon came thick on the trade. "The year 1720 is memorable as having given birth to the first association in the shape of a cohong," which was formed under the auspices of the hoppo. The admiral was said to be connected with the cohong. The supercargoes refused to enter the port till this association was dissolved, and at the same time sought for the interference of the governor. He listened to their request, and "the conspiracy was thus defeated for a time," and the trade resumed. But soon the extortions became so great that they reached the ears of the emperor Yungching, "who in 1725 published the first tariff of duties, in the shape of a code, the strict observance of which was enjoined on the officers of all the custom-houses." The tariff, however, was utterly disregarded: this led to fresh efforts, on the part of the company, to renew the trade at Amoy and Chusan; but "heavy duties, arbitrary and haughty conduct towards the supercargoes, extortions and ruinous delays," were still the order of the day.

"Had a proper representation of those abuses been conveyed to the emperor, there can be little doubt that redress would have been obtained. The edict published at Amoy proved that the cabinet of that time was well disposed towards the promotion of foreign trade, and to the removal of any obstacles to its prosecution that were brought under their cognizance. The difficulty was to find means of communicating with the court on the subject of wrongs committed by the very parties who were the regular channels for the transmission of petitions. The officers might perhaps have been driven by the complaints of Chinese subjects to bring the conduct of foreigners before government, had violent resistance been offered under which individuals had suffered injury; but no one had courage to repeat the experiment made by the Ann, and those wrongs remained unknown to the government, and therefore passed unpunished. It would appear, however, that the supercargoes at Canton had succeeded in drawing the attention of the emperor to the recent ten per cent. duty, for it was revoked in 1736 by an edict of Keën-lung, on the occasion of his accession, or rather his coronation at the conclusion of his minority.

"The governor of Canton, however took to himself the credit of the revocation, for which he demanded an *honorarium* of 30,000 taels, 'For why,' said he, 'should courtiers serve the English for nothing?' An advance of 6000 taels was made on bond to a merchant, on condition of his obtaining in like manner, the revocation of an imperial order, that all ships should land

ammunition. That order does not appear to have been was never afterwards acted on.—It was discovered that the ent, had been represented to the emperor in the first instance ntribution from the European merchants. Upon attending, tation, to hear the edict read, the supercargoes were required r unanimously resisted. No audience of the governor could, ards be obtained without the ceremony of kneeling. The ldress, presented through the governor, thanked the emperor nd in another solicited the removal of other burdens on their essfully. The measurement duty and cumsha were ordered

entioned above, was a private ship from Madras, trad- 1716: the officers of the port refusing to secure the just demands (about fifteen thousand taels), she took junk worth eighty thousand. The emperor, ascertain- of this case, ordered the said officers of the port to be all their property, after the owners of the junk had ed, to be confiscated.

741 was rendered remarkable by the arrival of lord e civilities which he extorted from the Chinese. The ied to dissuade lord Anson from seeking an interview rnor, "influenced probably by the hong merchants, as they still are, jealous lest there should be any other nemselves of communicating with the governor." About *ibile dictu*, the hong merchants themselves suggested l, the emperor would be at Nanking to celebrate the y' of his mother "some one should be sent there, with petition for a remission of the exaction of the 1950 per ship), and some others which pressed on them- s on the supercargoes."

of the Court of the East India Company, and that of naged their affairs here, is briefly sketched in the fol- ph.

ere the merchants of the success that would attend this id they feel interested in the result, that they even volun- xpense of the journey and of the presents to the emperor. was at the time chief of the factory, declined the proposal, nations should reap the benefit of his success. It does not rt of Directors dismissed Mr. Misenor with the ignominy ed; perhaps it even accorded with their own views. Their directed, instead of seeking admission to the emperor, to on the spot as they might see fit, in endeavoring to obtain ns. To an appeal to the supreme authority it would ap- erse; and resistance to illegal extortions was a course ctioned by their masters at home. Bribery and corrup- lat than either of the other means proposed, appeared in- ted to the modest character of a company of merchants. bably never occurred to them, any more than the gross the very monster that was preying on the vitals of their y possible to imagine a line of conduct so preëminently s with folly. To satiate to its full extent the avarice of government at Canton in succession from time to time,

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would have required a far greater sacrifice than the most prosperous commerce could have repaid. But every thing that fell short of that measure of bribery, would serve only to add fuel to the flame. Whether or how far supercargoes acted on the Court's suggestion, does not appear. Certain it is, that the wrongs they complained of, so far from being redressed, grew daily more galling."

The conduct of Frederick Pigou, one of the supercargoes who suggested an embassy to Peking in 1761, is noticed by our Visitor in terms of approbation and commendation; and a curious fact stated on his authority, sufficiently illustrative of the necessity of having an European interpreter for the Chinese language attached to any mission to the court of Peking. "It is said that the king of Siam, in his triennial embassy to Peking, styles himself in his letter, *brother* to the emperor. His embassador is a Siamese, but is under the direction of the Chinese, who make a *new* letter for him, wherein the king is called *tributary* to the emperor." It is remarkable that the same style from the prince regent, afterwards George the Fourth, was objected to in lord Amherst's embassy, and an alteration acceded to: "one of the many acts of vacillation which contributed to the failure of the embassy."

The conduct of the Court of the E. I. company, in promoting the acquisition of the Chinese language, is truly honorable. As early as 1753, they sent out two young men to study it here, at their expense. About this time, an attempt was made by their direction to renew the trade to the north. With this view a mission was sent from Canton, and Mr. Flint, who planned the mode in which it was to be conducted, was appointed secretary and linguist. The mission was favorably received both at Ningpo and Chusan; and many fair promises were made. But soon intrigues were set on foot by the authorities of Canton; "and 20,000 taels paid by them and the hong merchants to officers about the court at Peking," procured an edict from the emperor, confining the trade in future to the single port of Canton. The narrative of the transactions which followed, we quote in the word of the Address.

"Upon this, the governor of Ningpo informed Mr. Flint, that he and the English merchants must depart immediately, for they should no longer have liberty to purchase goods or even provisions, at that place. The unfavorable period of the monsoon was urged in vain, and Mr. Flint was forced to sea. Instead of beating to the southward, however, he bent his course to the mouth of the Pihho, where, by means of bribes, he succeeded in getting a petition brought to the notice of the emperor. A great officer, who had been general commandant of the city of Fuhchow foo, the provincial capital of Fuhkeĕn, was, in consequence, directed to proceed to Canton, in company with Mr. Flint, to inquire into the existence of the abuses alleged in the petition. This commissioner, joined with some of the local functionaries, formed a court of inquiry on the conduct of the hoppo; and, finding that there were real grounds for the charges proferred against him, had him dismissed from office. Several impositions were taken off; but the cumsha of 1950 taels and six per cent. duties were confirmed. The emperor at the same time directed that the vessels of foreigners should no longer be termed Devil's ships, but in future be designated as Western Ocean ships. Mr. Flint's success

se to much uneasiness in the breasts of the governor and Canton, who saw the danger to which they would be inces- rere a road for carrying complaints to Peking to be left open. ney found an opportunity of procuring at once their re- ust, and security for the future. Notwithstanding the im- ch restricted the privilege of foreign commerce to a single was very imprudently again dispatched to Ningpo. His representation of his 'contumacious disobedience' was made and the governor of Canton obtained an order for his punish- owing narrative, given nearly in the words of Mr. Auber, gnified mode in which this order was announced and

December, 1759, the governor desired to see Mr. Flint, who n his mission, for the purpose of communicating to the super- ror's orders relating to the company's affairs. The supercar- ompany him into the city, which was allowed. On arriv- the hong merchants proposed that the supercargoes should e. It is surprising that this did not excite some suspicion ntended. They merely said, that as it was on the company's was summoned, they must all be present. After some alter- rranged. They were received by an officer at the first gate through two courts, with seeming complaisance from the g. On coming to the gate of the inner court, their swords them, an unusual proceeding, which ought to have been symptom of danger. They were then hurried on, were esence of the governor, and, under pretence of compelling age after the Chinese manner, were at last thrown down. eing the supercargoes resolute in their resistance to those ed his people to desist. He then desired Mr. Flint to ad- inted to a paper which he said was the emperor's edict for *Casa Branca*, near Macao, for three years; at the expira- n, he was to return to England, never more to set foot in the same time intimated to him that the man who had which Mr. Flint delivered at Teëntsin, was to be beheaded *erously encouraging such a step!* This addition to the story elsewhere than in China; but there can be no doubt of the een boastingly adverted to subsequent edicts, as instanc- ency with which the errors of foreigners are treated, com- easure of punishment awarded to those natives who are and abetting in the transgression of the laws."

of punishment was rigorously executed on Mr. Flint, close confinement until November 1762. In the Court determined to send out a "special mission," owe, of the company's ship Royal George, was chosen This gentleman was directed to maintain his dignity f Great Britain by dropping the style of *captain* and *ister*; and "by falsely representing himself as brother rivate secretary." See Auber's China, p. 174. *Mr.* d nothing. The supercargoes were directed by the o pay constant attention to the cohong and take the to give umbrage to the government. The local au- v in their glory. In a letter to his Britannic majesty, l lieutenant-governor command the king to take Mr. m in safe custody, affirming that all the foreigners

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of the said nation, drenched with the waves of imperial favor, "should leap for joy and turn upwards to us for civilization." So in kindness, when his majesty's frigate, the Argo, came up the river to refit, his excellency the "*Isontock*," after four months' time was wasted in threatening to drive the supercargoes from the country and to bamboo the hong merchants and send them into banishment, condescended to measure the king's ship! Such courtesy and kindness were the natural results of attentive obedience to the "mandarin merchants" and to the "grand hoppo."

In 1771, the dissolution of the cohong was purchased "at the cost of 100,000 taels paid by a hong merchant on account of the company, who made good the money." This was effected by the governor's edict of the 13th of February. In 1782, "the hong confederacy" was renewed. This was occasioned by an order from the emperor, in consequence of a demand made in person by captain Panton of his majesty's frigate Sea-horse, on the "Isontock," for certain private debts due from the Chinese to British subjects. Hence, by a tax on foreign commerce, originated the consoo fund. That tax, though the causes which led to it have long since ceased, is still regularly (we should say *irregularly*) imposed. Perhaps, if his excellency Tang, our present "Isontock," were suitably bribed, in the conciliatory manner of lord Anson and captain Panton, the obnoxious tax for the consoo fund, and other like impositions, might be removed. Or perhaps, if Heu Naetse, or some other Chinese reformer, would only memorialize the emperor, even the cohong might be again dissolved, and the old regulations of Kanghe, opening all the ports of the empire to foreign ships, be once more established.

We forbear to reiterate the repeated instances of homicide and "judicial murder," which are noticed by the Visitor, though in more than one instance 'the blood of innocent Englishmen' still cries out for redress. The case of Scott in 1773, and that of the gunner in 1784, cannot soon be forgotten; and the like, we trust, will never again occur. His remarks also on *man e* 'fierce barbarians,' supplied to foreigners generally, and on *hungmaou jin*, 'red-bristled men,' the common term used in Canton for Englishmen, we pass over without comment, though not without a wish that they should be dropped at once, and forever. Perhaps, we ought, *en passant*, to beg Mr. Auber's pardon for using his favorite but unauthorised term, *Isontock*, instead of the correct one, *tsungtuh*, or governor.

The last part of the address is occupied with a view of some of the circumstances connected with the British embassies to Peking, and of some which have more recently transpired; and is concluded in the following terms.

"Common justice can be granted without any lowering of respect, even though the claim should be made by an envoy with an army and fleet as his escort; nor even though the imperial courtiers should screen the light of truth from his eyes till the arrival of the British envoy extraordinary with a few thousand followers at Peking, will it then be too late for him to perceive how grossly he has been deceived, and how worthy Englishmen are of being

the people of China. It is possible, indeed, that until the British envoy shall be able to explain matters in person, they developed to his majesty's sublime apprehension; but a annot fail to make all things clear as day. Of course, till have been made equally manifest to the whole empire edicts published in the Peking gazette, and the consetherefrom admitted under seal and signature, our envoy st be precluded from reëmbarking."

bjoins to his address a "rough sketch" of the seveh should be required by an expedition to the court of ay advert to these on some future occasion; but have ow only briefly to state some additional facts respecn, captain James Thomson, from London.

ume, on pages 151, 248, 295, and 522, the aggravated which she was plundered are detailed, and need not l. The following statement of the sum plundered, ch have been recovered and paid over by the governsignee, has been very kindly furnished us for publicaghtly from some of those given in our former numbers.

undered from the bark, was . . .	$71,211.77
ment, made August 1835, was .	24,435.50
nent, made December 1835, was .	5,504.00
nent, made May 1836, was . . .	1,933.93
nent, made June 1836, was . . .	1,120.00
ferior coin	29.00
Mexican dollars	623.83
July 1836	$32,340.60
paid	38,871.17

ums, there have been other trifling returns, as parts a pair of gold watches, &c. Several boats belonglundered the Troughton have been taken and sold. id, that some of the Chinese who rifled the proized. But so far as we can ascertain, no one has nor is it probable that any further inquiries will bject by the local authorities, unless they are urged onsiderations which, under present circumstances, those who must endure the loss. For our own part, why the case ought not to be investigated: no reasee, why this should not be done by British aut, none why they should not see that it is done by re no revenue derived from this trade, British subie right to claim of their government protection for perty. Millions of revenue now annually flow from the British treasury: but where is the protection? the local authorities?

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y complying with conditions which would ill-become
kingdom. It is said, however, that some presents
found their way by means of the Jesuits to the foot
one, and were graciously received by his majesty:
nust have been sent to France in return; of which,
information.

ernaert received his commission here from his own
in 1828; but at first the Chinese authorities refused
as a king's officer. However, a train of events, were
which soon induced them to change their policy. In
ar, the crew of the Navigateur was massacred off
he influence of the Portuguese government and of the
nd gentlemen of other countries there, the case was
before the Chinese authorities. On the 24th of Ja-
perpetrators of that horrid deed were brought to trial
on the 30th of the same month, seventeen of them
nishment, while lighter penalties awaited their less
The goods of the malefactors were confiscated and
f the property of the Navigateur's crew was re-
wise sold. In the mean time, it became necessary
nsul to address the Chinese authorities; but, as in
he lamented Napier, all his communications were
own back upon him. At length, however, the
ellency the governor of the two wide provinces, his
', a president of the Board of War—saw fit to
of procedure and to receive the communications
this, it is believed, 'he presumed to do' without
ssion from the emperor: nor can it be supposed
such, it being one of those minor points, which
nment leaves to the management of its provincial
the present day, the king's consul, on all govern-
addressed by his proper title as consul, not as tae-
is done also in all communications to the Nether-
is is truly "according to propriety and reason,"
pposition to old custom. There is, however, one
which is very characteristic of the Chinese: while
oo, and others, receive communications from the
lue form, they direct all their communications for
merchants, who always are strictly charged, "to
ers on the consul." It is plain, therefore, that this
al, and by no means places the consul on the same
s officers in other countries. He simply regarded
head of his countrymen in China, from whom the
e willing to receive petitions, and to whom they
ers.

f the principal circumstances connected with the
teur is briefly as follows. Our vouchers for these
he declaration of Ludovico [erroneously called
pan, as recorded in the Canton Register of April

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18th, 1829, and, secondly, Chinese official documents which have been very obligingly put into our hands by the French consul; extracts from some of them have already been published in the Repository, but by far the greater part will be new to our readers.

The Navigateur left Bordeaux in May 1827, for Manila, under the command of captain Saint Arroman. She reached Turon in October; and, in consequence of injury received at sea, was abandoned and sold to the Cochinchinese government. On the 15th of July 1828, captain Arroman, having chartered a Chinese junk, sailed for Macao. Twelve of his crew and one passenger were with him. There was on board the junk some cargo, belonging to them, consisting of wines, silks, clothes, &c., to the number of about 400 packages, and treasure to the amount of three or four thousand dollars. On the 4th of August, at about 4 o'clock in the morning, while off Macao, the people of the junk rose on the French, only one of whom escaped, and by the help of a native boat succeeded in reaching the Praya Grande at day light. This was the sailor, aboved name, Ludovico Mangiapan, on whose declaration the truth of these few facts chiefly depends.

According the Chinese official documents, the junk "Lewyuen-yung," was fitted out at the port of Amoy, for her voyage by Lew Tszeshing, Le E, and Woo Kwan, partners in trade, and natives of Tungngan, one of the districts of Chinchew in the province of Fuhkeën. Two of the owners, Le E and Woo Kwan, with fifty-two others to assist in the management of the vessel, embarked together on the 6th day, 2d moon, 8th year of Taoukwang. On her return from Cochinchina, she had on board as passengers, besides capt. Arroman and his companions, thirteen native passengers who were returning to China. They left Turon on the 7th day, of the 6th moon. While on the voyage homewards, there was some disagreement about the management of the junk, which led to sharp altercation between the foreigners and Chinese. On the 23d day of the same moon, they arrived at the Grand Ladrone, off Macao; and twelve of the native passengers immediately went on shore. During the following night Woo Kwan, who was in command of the junk, supposing there was much treasure on board belonging to the French, formed the plan of killing them, and taking possession of it and their other effects. Twenty-two of the Chinese acceded to the plan; thirty-one dissented; among these was Le E, who, with three others, tried but in vain to dissuade their companions from the sanguinary purpose. Tsae Kung-chaou, the other native passenger, being asleep, was not privy to the plot; and several of those who were, but who refused to join the murderers, hid themselves in the hold of the junk. At about the fourth watch of the night (2 o'clock A.M.), when all the barbarians were sound asleep, Woo Kwan and his associates commenced the execution of their work: four of them at the first onset, shrunk back and withdrew and hid themselves; while the others, nineteen in number, with Woo Kwan at their head, completed the massacre. One of their own party was killed; and another severely wounded.

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22, Wang K
5, Le E, an
2, Lew Tsz

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ey had cleared the dead from the deck, they examined
e money; the latter amountnd to thirty-three hun-
this, eighteen hundred were dividod into seventy-two
ch; three of these were assigned to Woo Kwan;
seventeen, who aided him; and one share to each of
to Tsae Kungchaou who refused to take any part of
r of the money, with the proceeds of the goods, to be
ports in Keängnan and Chěkeäng, were in due
. The murderers having thus argreed among them-
hkeën, where they arrived on the 29th of the moon.
as wrecked; and both the crew and property were

which were adopted for the apprehension of the
recovery of the goods we need not give in detail.
wo became informers; six escaped; and the others
with Lew Tszeshing one of the owners of the junk,
ers, were brought to trial at the public hall of the
efore the chief local authorities. The sentence of
ecorded against forty-nine individuals as follows:

be cut to pieces, slow and ignominiously;
and others, to be decapitated and their heads exposed;
others, to be transported to Tartary for life;
others, to be banished from their native province for life;
wo informers, with two others, to be banished three years;
and Tsae Kungchaou, to be bambooed.

statements are from an official paper, dated Taou-
4th moon, 13th day, issued by Le Hungpin, who
of Canton. The execution of Woo Kwan and his
noticed—all having suffered capital punishment
l in the massacre on board the junk, and one who
ded. The three, sentenced to be transported to
ontiers of the empire, were of those who at first
ot of Woo Kwan, but afterwards shrunk back: the
d so, was not caught. Wang Ko and the others,
tual banishment from their native province, were
part in the massacre, and who each received only
he booty. Le E, one of those to be banished three
s one of the owners of the junk and endeavored
dissuade Woo Kwan from his foul purpose, died in
ot appear that Lew Tszeshing or Tsae Kungchaou
h even a shadow of guilt.

oney and portions of the cargo which were delivered
29, together amounting to $4,626, it was stated to
t $15,945, proceeds of the confiscated property,
hands of the government of Fuhkeën, and should
r the benefit of the families of the murdered crew.
y was confiscated we do not know; it was suppos-
competent judges in Canton, that the whole amount
an $150,000. It was well that a written pledge

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for the payment of at least a part of it, was secured in due time; otherwise, there is reason to believe, fair promises would have been of no avail. Claims, in order to have any force on the Chinese, must be "on record;" and then, unless the time and mode of payment be "so written in the bond," it will be difficult to obtain them.

The promise for the payment of $15,945 was fair, and fairly "on record;" but for six full years was the fulfilment of the promise delayed. The correspondence which took place in the mean time is curious. About once in two months, or six times a year, during the whole six years, the French consul addressed the government; and as often received fair promises in reply; one of which replies, as a sample of the whole, we will put "on record." It is dated, Canton, March 10th, 1834: Taoukwang, 14th year, 2d moon, 1st day. The translation of it is as follows:

Hwang, the Nanhae heën, sends this communication in answer. On the 15th day of the 1st moon in the 14th year of Taoukwang (Feb. 23d,) I received a document from the Kwangchow foo. On opening it, I found that—

On the 27th day of the 12th moon in the 13th year of Taoukwang (Feb. 5th), he had received an official document from the acting nganchäsze of Kwangtung, *Heu*, which, being opened, showed that—

On the 16th day of the 12th moon in the 13th year of Taoukwang (Jan. 25th), the nganchäsze had received an official document from the governor of the two Kwang provinces, *Loo*. It was as follows:

On the 8th day of the 12th moon in the 13th year of Taoukwang (Jan. 17th), I received a communication from the governor of Fuhkëen and Chèkeäng provinces, Ching,—as follows:

'On the 19th day of the 10th moon in the present year (November 30th) I received the following communication from your excellency.

"On the 14th day of the 9th moon in the 13th year of Taoukwang (Oct. 26th), the French consul, Gernaert, residing at Canton for the control of men and ships of his nation trading to Canton, presented the following address:—[Here follows Mr. Gernaert's address of 26th Oct. 1833.]

"Having received it, I gave this public reply:—'On examination of the document, a copy of which was enclosed, it appears that the effects as above stated brought under confiscation, for repayment to the sufferers' families, were at an early period sold off by the Fuhkeën government, and the proceeds laid by. But they have not yet been forwarded. During the last winter, the nganchäsze having made inquiry, wrote to hasten the remittance. But still the remittance has not been made. Wait till another express has been sent to urge the speedy remittance of the money. When it arrives, orders will immediately be issued to the hong merchants, to be enjoined on the said consul.' Besides issuing this order, which was pasted up publicly, I also again send a flying communication, requesting your examination of both the former communications and the present; and requesting that you will speedily take the aforesaid amount of confiscated money, and give strict ordere respecting it, that with speed an officer be sent to Canton in charge of it, for the purpose of its being delivered for transmission to the said country. Pray do not suffer further delay. I request also that you will favor me with an answer on which I may act."

'This having reached me (the governor of Fuhkeën, &c.), on the receipt of it made investigation and find, that several communication have been received from your excellency's office urging the speedy remittance above named. Both the former acting governor Wei and myself have, from time to

time, given dire
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s to the nganchäsze of Fuhkeën, to make choice speedily
partment to take charge of the said foreign money laid up
it to Canton province, to be delivered to the said fo-
remit it to his country, for distribution among the families
t no report has been made, nor any request presented for
smitted. The principle of tenderness to foreigners has
ht of. Having now received the above communication, I
ochingze and nganchäsze the following directions: 'that
y selecting, according to the orders given, a trusty officer,
st for him to be sent to Canton in charge of the foreign
resaid, for the purpose of having it delivered to the said
o be remitted to his country, for distribution among the
erers: and that this be done without any further delay.'
mbent on me that I reply to you, requesting your exa-

re me (the governor of Canton), I unite the circum-
issue full directions to you the nganchäsze, that at your
ice you, in conjunction with the poochingsze, give orders
o enjoin orders on the said nation's consul, that having
e may not oppose. ['The nganchäsze adds,]
e, (the nganchäsze of Canton) I, on the receipt of it,
ng with the poochingsze, do also unite the circumstances,
ctions to you the Kwangchow foo, that at your immediate
ve orders to the hong merchants, to enjoin orders on the
that he may have knowledge hereof. Oppose not.
e Kwangckow foo was transmitted by him, and having
anhae heën, I, on the receipt of it, forthwith issue
merchants. When this reaches them, let them at their
ice enjoin orders on the said nation's consul, that having
e may act accordingly. Oppose not. A special order.

h consul had long persevered in this course, urg-
lose upon another, until they numbered scarcely
s six, an answer came and money with it: but
sum $15,945, not to mention the interest thereon
istly claimed, the money paid amounted to only
aving a balance of $2,801.83 in the hands of the
make up this deficit, long arguments and minute
about the various rates of exchange, &c., &c.,
hand of the consul; but they did not liquidate the
a renewed address in behalf of the king's govern-
nd had its desired effect; and, within a few days
omise has been made to Mr. Gernaert, that the
nder shall be immediately laid before the govern.

the Navigateur there is a strange blending of
. We have here given only the fair side of the
of some of its darker shades, we refer our readers
munications of R. I., page 371 in our last volume.

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ART. VIII. *Opium: memorial to the emperor proposing to legalize the importation of it; some of the probable results of such a measure; translation of the memorial.*

THE official document of which we annex a translation has been a leading subject of conversation during the present month, among both the natives and the foreigners resident in Canton. It is a representation to the emperor from Heu Naetse, an officer of one of the local courts of Peking, in reference to the trade in opium, recommending its legalization on the ground of the impossibility of stopping it. The claim of Heu Naetse to be heard on this subject rests on his having been for some time commissioner of the salt agency in Canton, and for a short time, in 1834, acting judicial commissioner; in both which offices, as he himself states, he made it his special duty to inquire particularly into every thing of importance respecting the province. We have been informed, that, at the period when he was about to return to Peking, he addressed a foreign merchant residing in Canton, through the medium of one of the hong merchants, making very minute inquiries respecting the trade carried on at Lintin. The document has been sent down by the emperor to the provincial government of Canton, with instructions to deliberate and report thereon. Their opinion will probably be in favor of the trade; but it has not yet been given.

The points most worthy of notice in this document are, the spirit of change which pervades it, and the admissions made, that it would be wrong—nay, that it is impracticable—to cut off the foreign trade, that this branch of commerce is not unimportant as regards the revenue arising from it, and that it is the main, if not the sole, support of multitudes of the dwellers on the coast. It is pleasing to observe at how low a rate some, at least, of the emperor's ministers are disposed to hold 'matters of mere empty dignity.' But we hardly expected to find the 'paternal' Chinese government speaking with such contempt of its children, and approaching so nearly to the Malthusian principle of population, that it is for the general good of a closely peopled country to have its numbers thinned by any means whatever.

Unless a counter-memorial should induce the emperor to set aside the recommendations of Heu Naetse, backed, as we think they are, by at least one cabinet minister (Yuen Yuen), we may expect ere, many months have passed, to see opium legally imported. What may be the consequences it is impossible to foresee. As long as the rapacious spirit of the local government, in all its branches, continues unrestrained, it is likely that the legal importations will be but small; that it will be found nearly as cheap to smuggle as to import legally; and since money, owing, to the unphilosophic notions of the Chinese respecting it, may be an article of clandestine exportation, even in a greater degree than it now is, it is likely that illegal traffic will, on

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In Keënlung's
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hundred catties, w
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smoking opium w
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ction, be found the cheaper of the two. Opium, ow be landed in Canton clandestinely at the rate of gh this sum, we imagine, cannot cover the risk of proposed duty of 5½ taels per pecul will, with legal one, amount to about $10, and it is not to be expect- than the same sum will be expended on the nume- underlings who have hitherto been largely feed. rs who will now for the first time begin to derive from. One result, it is hardly to be doubted, will of the legalization of the trade; the vessels now st coast of China will soon be increased, since the ncountered by native purchasers will be confined ant on landing the cargo: once on shore, it will o seizure. And in this manner may we not expect ed for a speedy opening of the ports of this empire e?—We subjoin the memorial, and reply to it.

ice-president of the sacrificial court, presents the l in regard to opium, to show that the more severe st it are made, the more widely do the evils arising and that it is right urgently to request, that a the arrangements respecting it; to which end he his sacred majesty to cast a glance hereon, and to or a faithful investigation of the subject.

represent that opium was originally ranked among lities are stimulant; it also checks excessive se- ents the evil effects of noxious vapors. In the Le Shechin of the Ming dynasty, it is called *Afoo-* one is long habituated to inhaling it, it becomes to it at regular intervals, and the habit of using it, destructive of time, injurious to property, and yet s life. Of those who use it to great excess, the ble, the body wasted, the face sallow, the teeth als themselves clearly see the evil effects of it, from it. It is indeed indispensably necessary to tions in order to eradicate so vile a practice.

that there are three kinds of opium: one is called r covering of it is black, and hence it is also called nes from Bengal; a second kind is called 'white- om Bombay; the third kind is called 'red skin,' dras. These are places which belong to England. ign, as well as previously, opium was inserted in as medicine, subject to a duty of three taels per an additional charge of two taels four mace and r the name of charge per package. After this, it the first year of Keäking, those found guilty of subject only to the punishment of the pillory and have, in the course of time, become liable to the ransportation in various degrees, and death after ance in prison. Yet the smokers of the drug

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have increased in number, and the practice has spread throughout almost the whole empire. In Keënlung's and the previous reigns, when opium passed through the custom-house and paid a duty, it was given into the hands of the hong merchants in exchange for tea and other goods. But at the present time, the prohibitions of government being most strict against it, none dare openly to exchange goods for it; all secretly purchase it with money. In the reign of Keäking there arrived, it may be, some hundred chests annually. The number has now increased to upwards of 20,000 chests, containing each a hundred catties. The 'black earth,' which is the best, sells for about 800 dollars, foreign money, per chest; the 'white-skin,' which is next in quality, for about 600 dollars; and the last, or 'red-skin,' for about 400 dollars. The total quantity sold during the year amounts in value to ten and some odd millions of dollars; so that, in reckoning the dollar at seven mace, standard weight of silver, the annual waste of money somewhat exceeds ten millions of taels. Formerly, the barbarian merchants brought foreign money to China; which, being paid in exchange for goods, was a source of pecuniary advantage to the people of all the sea-board provinces. But latterly, the barbarian merchants have clandestinely sold opium for money; which has rendered it unnecessary for them to import foreign silver. Thus foreign money has been going out of the country, while none comes into it.

During two centuries, the government has now maintained peace, and by fostering the people, has greatly promoted the increase of wealth and opulence among them. With joy we witness the economical rule of our august sovereign, an example to the whole empire. Right it is that yellow gold be common as the dust.

Always in times past, a tael of pure silver exchanged for nearly about 1000 coined cash, but of late years the same sum has borne the value only of 1200 or 1300 cash; thus the price of silver rises but does not fall. In the salt agency, the price of salt is paid in cash, while, the duties are paid in silver: now the salt merchants have all become involved, and the existing state of the salt trade in every province is abject in the extreme. How is this occasioned but by the unnoticed oozing out of silver? If the easily exhaustible stores of the central spring go to fill up the wide and fathomless gulf of the outer seas, gradually pouring themselves out from day to day, and from month to month, we shall shortly be reduced to a state of which I cannot bear to speak.

Is it proposed entirely to cut off the foreign trade, and thus to remove the root, to dam up the source, of the evil? The celestial dynasty would not, indeed, hesitate to relinquish the few millions of duties arising therefrom. But all the nations of the West have had a general market open to their ships for upwards of a thousand years; while the dealers in opium are English alone; it would be wrong, for the sake of cutting off the English trade, to cut off that of all the other nations. Besides the hundreds of thousands of people living on the sea-coast depend wholly on trade for their livelihood; and how are they to be disposed of? Moreover, the barbarian ships, being on the

high seas, can
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ıir to any island that may be selected as an entre-
ve sea-going vessels can meet them there; it is
cut off the trade. Of late years, the foreign vessels
ports of Fuhkeën, Chěkeëng, Keängnan, Shan-
ıtsin and Mantchouria, for the purpose of selling
ough at once expelled by the local authorities, yet
quantity sold by them was not small. Thus it
h the commerce of Canton should be cut off, yet
ole to prevent the clandestine introduction of mer-

ily increase of opium is owing to the negligence of
g the interdicts? The laws and enactments are the
tionate underlings and worthless vagrants employ
es; and the more complete the laws are, the greater
s are the bribes paid to the extortionate underlings,
til are the schemes of such worthless vagrants. In
ıoukwang, the governor of Kwangtung and Kwang-
roceeded with all the rigor of the law against Ye
f the opium establishment then at Macao. The
hat foreigners having no one with whom to place
ded to Lintin to sell it. This place is within the
ovincial government, and has a free communication
les. Here are constantly anchored seven or eight
ch the opium is kept, and which are therefore call-
s.' At Canton there are brokers of the drug, who
.' These pay the price of the drug into the hands of
ners, who give them orders for the delivery of the
eiving ships. There are carrying boats plying up
r; and these are vulgarly called '*fast-crabs*' and
s.' They are well-armed with guns and other
manned with some scores of desperadoes, who ply
were wings to fly with. All the custom-houses
which they pass are largely bribed. If they happen
of the armed cruizing boats, they are so auda-
nd slaughter and carnage ensue. The late gov-
occasion, having directed the commodore Tsin
erate with Teën Poo, the district magistrate of
captured Leäng Heënneĕ with a boat containing
nt of 14,000 catties. The number of men killed
amounted to several scores. He likewise inflicted
aws on the criminals Yaoukow and Owkwan (both
ers), and confiscated their property. This shows
the enforcement of the laws is not wanting; and
nnot be checked. The dread of the laws is not so
the common people, as is the anxious desire of
s the to all manner of crafty devices; so that
the law is rendered wholly ineffective.
both on the rivers and at sea, banditti, who, with
ınder the orders of the government, and of being

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sent to search after and prevent the smuggling of opium, seek opportunities for plundering. When I was lately placed in the service of your majesty as acting judicial commissioner at Canton, cases of this nature were very frequently reported. Out of these arose a still greater number of cases, in which money was extorted for the ransom of plundered property. Thus a countless number of innocent people were involved in suffering. All these wide-spread evils have arisen since the interdicts against opium were published.

It will be found on examination that the smokers of opium are idle, lazy vagarants, having no useful purpose before them, and are unworthy of regard, or even contempt. And though there are smokers to be found who have over-stepped the threshold of age, yet they do not attain to the long life of other men. But new births are daily increasing the population of the empire; and there is no cause to apprehend a diminution therein: while, on the other hand, we cannot adopt too great, or too early, precautions against the annual waste which is taking place of the resources, the very substance of China. Now to close our ports against [all trade] will not answer; and as the laws issued against opium are quite inoperative, the only method left is to revert to the former system, and to permit the barbarian merchants to import opium paying duty thereon as a medicine, and to require that, after having passed the custom-house, it shall be delivered to the hong merchants only in exchange for merchandise and no money be paid for it. The barbarians finding that the amount of duties to be paid on it, is less than what is now spent in bribes, will also gladly comply therein. Foreign money should be placed on the same footing with sycee silver, and the exportation of it should be equally prohibited. Offenders when caught should be punished by the entire destruction of the opium they may have, and the confiscation of the money that may be found with them.

With regard to officers, civil and military, and to the scholars and common soldiers, the first are called on to fulfill the duties of their rank and attend to the public good; the others, to cultivate their talents and become fit for public usefulness. None of these, therefore, must be permitted to contract a practice so bad, or to walk in a path which will lead only to the utter waste of their time and destruction of their property. If, however, the laws enacted against the practice be made too severe, the result will be mutual connivance. It becomes my duty, then, to request that it be enacted, that any officer, scholar, or soldier, found guilty of secretly smoking opium, shall be immediately dismissed from public employ, without being made liable to any other penalty. In this way, lenity will become in fact severity towards them. And further, that, if any superior or general officer be found guilty of knowingly and wilfully conniving at the practice among his subordinates, such officer shall be subjected to a court of inquiry. Lastly, that no regard be paid to the purchase and use of opium on the part of the people generally.

Does any suggest a doubt, that to remove the existing prohibitions will detract from the dignity of government? I would ask, if he is

pleasures of the table and of the nuptial couch may
in to the injury of health? Nor are the invigorat-
and *wootow* devoid of poisonous qualties: yet it
ıeard that any one of these has been interdicted.
'al of the prohibitions refers only to the vulgar and
:hose who have no official duties to perform. So
ı of government, the scholars, and the military are
ɜ no detriment to the dignity of government. And
proposed importation and exchange of the drug for
, more than ten millions of money will annually be
wing out of the central land. On which side then
ich the loss? It is evident at a glance. But if we
ɪ and delay to retrace our steps, foolishly paying
ɪr of mere empty dignity, I humbly apprehend that
ɪt is proved impossible to stop the importation of
n be found that we have waited too long, that the
ɪrished, and their wealth departed. Should we
ı round, we shall find that reform comes too late.
ɪrvant of no value, I have by your majesty's con-
ıeen raised from a subordinate censorship to various
th at court and in the provinces; and filled on one
ɪf judicial office in the region south of the great
gtung). Ten years spent in endeavors to make
produced no fruit; and I find myself overwhelmed
remorse. But with regard to the great advantages,
any place where I have been, have never failed
r inquiries. Seeing that the prohibitions now in
n serve but to increase the prevalence of the evil,
none found to represent the facts directly to your
g assured that I am myself thoroughly acquainted
e of things, I dare no longer forbear to let them
ɣ's ear. Prostrate I beg my august sovereign to
ions to the governor and lieut-governor of Kwang-
ı the superintendent of maritime customs, that they
te the character of the above statements, and that,
really correct, they speedily prepare a list of re-
o a change in the system, and present the same for
l decision. Perchance this may be found adequate
ıing out of money, and to replenish the national
ıexpressible awe and trembling fear I reverently
ial and await your majesty's commands.

locument was received on the 2d of July, from the
ninisters at Peking, addressed "to the governor of
ıng, and the lieutenant-governor of Kwangtung,
to be enjoined also on the hoppo Wan."

of the 4th month (2th June 1836), the following
given to us.

ice-president of the sacrificial court, has presented
ard to opium, representing that the more severe

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the interdicts against it are made, so much the more widely do the evils arising from it spread; and that of late years, the barbarians, not daring openly to give it in barter for other commodities, have been in the habit of selling it clandestinely for money, thus occasioning an annual loss to the country estimated at above ten millions of taels. He therefore requests that a change be made in regard to it, again permitting it to be introduced and given in exchange for other commodities. Let Tăng Tingching deliberate with his colleagues on the subject, and then report to us. Let a copy of the original memorial be sent with this edict to Tăng Tingching and Ke Kung, who are to enjoin it also upon Wăn. Respect this.'

"In obedience hereto, we, the ministers of the Grand Council, transmit the enclosed."

ART. IX. *Journal of Occurrences. Imperial envoys: insurrection in Kwangse; disturbances in the province of Szechuen; north-western Tartary; Keangsoo.*

THE *imperial envoys*, who reached Canton in May, have twice taken leave of the provincial officers and embarked in their boats for Peking; and twice they have been remanded by the emperor to investigate new cases. They are now in Canton. But as yet, we are in possession of too little information to enable us to make any satisfactory report respecting their investigations.

Insurrection in Kwangse. It is reported that a dispatch has just reached his excellency Tang, gevernor of Leäng,—the 'two wide' provinces, Kwang-tung and Kwangse,—the 'wide-east' and 'wide west'—respecting insurrectionary movements in the latter province.

Szechuen. The disturbances, which have from time to time been reported in this province, have been generally supposed to be of a trivial nature, but from a document incidentally referring to them it would seen that this is not the case. The disturbances have been chiefly occasioned by the wild tribes lying between that province and Tibet, and extending from thence southwards between A'sám and Yunnan. The only data we have for judging of the character of these disturbances is from a statement contained in the document above mentioned, that after they had been successful in driving back the barbarians and burning their strong holds, the financial commissioner (pooching sze) of Szechuen drew up a list of 55 civil and 350 military officers deserving of rewards; and even after the governor had reduced the number, there still remained on the list presented to the emperor, the names of above 30 civil and 200 military officers. The document which contains these statements is the result of an inquiry into the conduct of the financial commissioner, who had been accused of taking the power into his own hands, and unduly influencing the actions of the governor; of which charge he has been acquitted. Two imperial commissioners have been dispatched into this province, for what reason we do not learn.

North-western Tartary. The estimate of the military expences of these colonies for the year 1837 is 680,000 taels. What the amount of expences on the civil list is, does not appear.

Keängsoo The salt works in this province have been until lately under the direction of a distinct governor, of rank equal to a provincial lieut-governor. Having very much diminished in importance, the government of them was transferred to the governor of the three provinces Keängsoo, Nganhwuy, and Keängse. Under his care they have increased in importance, and value, and his excellency finding the trust a heavy one has requested a return to the former plan. This request however, his majesty has, with high commendations of the governor's character, refuserd.—Taoushoo has been at the head of the government many years, and was in the course of the last spring permitted to visit the imperial court for a season.

THE

ESE REPOSITORY.

L. V.—AUGUST, 1836.—No. 4.

ean periodicals beyond the Ganges: Prince of Wales' te; Malacca Observer; Periodical Miscellany; Sin. nicle; Singapore Free Press; Chronica de Macao; parcial; Canton Register; Canton Press; and Chi. ory.

ly a goodly list of periodicals; and considering the f time, place, &c., in which they have originated, the nation which they collectively embody, the interest which is linked with them, it is easy to perceive how robably will, exert no inconsiderable influence on the eastern hemisphere. The chief object we have in sent article, is to bring these several works more dis- ice of such of our readers as are not already familiar g thereby to increase their circulation and to procure ntion which they merit. If the amount of original ts in history; notices of new productions and discov- ral, vegetable, and animal kingdoms; records of new the various branches of commerce and civil policy; ting the manners, habits, customs, laws, and languages men and of nations hitherto very imperfectly known the civilized world;—if the collected mass of informa- d kindred subjects, is to have weight in determining iterary productions of this prolific age, our Ultragan- will not suffer by comparison with those of any other ld. On the conductors of these publications, great e devolved. Like sentinels, they occupy important nd on high ground. On every side wide fields for pread out around them. The whole world of nature works of the Almighty, are open to their inspection.

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But to portray faithfully the character of all these—delineate accurately the form and features, the actions and mental acquisitions of tribes thoroughly savage or only half-civilized; to gain complete command of many and very difficult dialects; to trace out and elucidate historical facts which transpired in times long gone by; to describe the geographical boundaries of states and empires, with all their varieries of climate, soil, and products—*hic labor, hoc opus est.*

The Prince of Wales' Island gazette is, we believe, the first periodical in the English language, which the traveler eastward finds after passing the Ganges. We have been very anxious to obtain compleíe files of this paper; but have succeeded in getting only of volume third, Nos. 27 to 52, from July 4th to December 26th, 1835. It is a large quarto of four pages, with three columns on each; and is "printed and published by William Cox, Beach street," Penang. From one of the numbers before us, and from the Singapore Free Press, it appears that a newspaper, called the "Prince of Wales' Island Gazette," was first published in that settlement in 1805, and continued till August 1827, a period of twenty-two years; when the government, 'from displeasure at some remarks relative to the Siamese treaty,' withdrew its accustomed patronage, and the proprietor, thinking he could not conduct the paper without that support, discontinued it. On the 22d of August, in the same year, appeared the first number of the "Penang Register and Miscellany." This was a weekly paper; and, according to the Singapore Free Press, "was conducted with considerable ability and industry. It entertained liberal views, and espoused popular interests; although the editor appears to have, in some measure, advocated the wisdom of imposing those restrictions to which the Indian Press was then subjected. It was doomed, however, to an ephemeral existence; and in the month of September 1828 expired under the frowns and threatened penalties of authority, the editor having been bold enough to publish, on a separate slip, certain paragraphs of his paper which the censor had destined to oblivion, being thus brought to feel, and perhaps to acknowledge, the evil effects of a system which he had done something to encourage." On the 25th of October 1828, came out the first number of a new weekly publication, called the "Government Gazette, Prince of Wales' Island, Singapore and Malacca." It arose under the immediate patronage of the government, and closed its short career on the 3d of July, 1830, "when the government, which had brought it into life, was abolished." On the 20th of July 1833, the first number of a second "Prince of Wales' Island Gazette," the one now before us, made its appearance.

Among the topics of local interest in those numbers of the Gazette which have reached us, piracies and temperance societies are conspicuous. In the number for December 26th, there is a prospectus of a society to be called "the Penang anti-mendicity and friend-in-need Society," wherein it is proposed, that a committee be appointed to inquire into every case, and to relieve, in such a way as may seem best, those who are truly needy, and thereby break up the mendicant

ive a right direction to the charities of the benevolent.
r December 19th, contains "A general Report of the
: missionary labors at Prince of Wales' Island, from
It appears that within the last ten years, there have
an seven hundred and fifty-nine Chinese converted to
th, in Penang; and, since June 1830 about eighty
Kawan, a district in Province Wellesley. It appears
ale Asylum and a Chinese college have been estab-
efforts made to send a mission to Pulo Nias. These
nctioned and sustained by the court of Rome and by
nce. The Report makes honorable mention of "his
late Lord Bishop of Siam," who paid Penang a pas-
back as 1818; and of the Rev. Messrs. Boucho and
r gentleman is a great acquisition to the Society from
f the Chinese language, having been a laborer in the
n China for about five years. His arrival in Penang
circumstance, as it was very recently after the depar-
Mr. Chêstan in May 1833, to join his brother laborer
orea, who left Penang on his mission to that country

Observer and Chinese Chronicle commenced its
ber 1826, and closed it in October 1829. "This
ly the first newspaper ever published in that vene-
t was issued once a fortnight at the press attached
inese college: the same press from which was pub-
hinese Gleaner. See our second volume, page 186.
of the Observer took a very lively interest in the
Chinese. In the number for April 10th, 1827, page
following pertinent remarks:

mmunicating instruction amongst the Chinese is certain-
serious objections. When a boy enters school he must
curately a book called the classic of three characters, so
ry three characters form a complete sentence. After he
ainted with the sound and forms of these characters, he
r Books which are compilations of the sayings of Confucius
of so much importance in the system that the sounds and
ell remembered before any attention is paid to the sense,
mpelled to repeat a book three or four times through, be-
its meaning. Some allowance ought to be made to this
, since there is nothing in the form of the character to indi-
must be learnt entirely from the lips of another; but still
too much time sacrificed to sound. Even where the un-
judgment are allowed to operate, it is very problematical
age results from so laborious an exercise of memory; but
encouraged to the prejudice of the understanding, conse-
inous to correct education must unavoidably ensue. The
regard which the Chinese pay to the sense of the authors
, in the first instance, is a capital defect in their system.
nxious to fill the mind with ideas as to load the memory
wd the imagination with symbols. It is somewhat singu-
e are reputed for their sagacity in conducting pecuniary

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matters, that no provision whatever is made in their schools for teaching the science of numbers; even their swan pwan is not taught the boys, their education comprising writing and reading only. Abstract science of any description has little or nothing to do with their education. Is is not that their writings are devoid of abstruse subjects or that their language is incapable of expressing metaphysical ideas, but that they deem it more important to pay attention to things of a practical nature."

The Observer was ably conducted on liberal principles. Not only the cause of education, and the diffusion of useful knowledge, but the freedom of the press, and the abolition of slavery, were advocated in strong but temperate terms. The strenuous and unshrinking zeal with which the editor exposed the system of slavery—still prevailing in that settlement—"roused the particular resentment of government, which, to effect the suppression of the Observer, had recourse to a system of intimidation and other acts of petty tyranny as utterly contemptible as they were finally effective." The remarks on slavery created some dissatisfaction also among the inhabi a ts of the settlement, who were personally interested in the case. Until the establishment of the Canton Register, Dr. Morrison was a constant contributor to the pages of the Observer. His communications consisted chiefly of notices of local occurrences and of extracts from the Peking Gazette. In the number for February 12th, 1828, there are some curious notices of "Chinese students," which we quote.

"In modern times, there have been several in Europe; firstly, Dr. Hager, who perished, we believe, in most unsuccessful efforts to acquire patronage in England and France some twenty years ago. Secondly, Dr. Montucci, a most persevering veteran in Chinese literature, who, after fighting hard with Hager, retired to Prussia, spent his time and property on Chinese types, and projected a Chinese dictionary, till the grave opened to invite him into it; then he abondoned his Chinese enterprise, renounced the dictionary, and sent to England all his materials for sale. Thirdly, M. Rémusat, M. D. of Paris, a scholar and a gentleman, who has edited beautifully some old translations of Chinese classics, new modelled; and has the merit of procuring in Paris a royal chair for a professor of Chinese. Rémusat has half a dozen pupils, whose names we do not know; one of them, S. Julien, has edited, under the patronage of the English banker, H. Drummond, esq. (a most benevolent man, and we hope a devout Christian), the works of Mencius. Fourthly, in Russia, the baron Schilling, patronised by his imperial majesty. Fifthly, the German Klaproth, a devoted literature-monger, who knows the titles and the contents of a great many books, and tries to live by his craft. Sixthly, Morrison, the Chinese lexicographer, a plodding genius, who professes to study utility in his several works. Seventhly, Marshman, the Indo-Chinese gleaner, whose Clavis Sinica and "*Lun-ngee*" exhibit volubility and copiousness. Eighthly, Davis, of China, known by a miscellaneous volume, containing specimens of the Chinese novel, drama, and proverb, neatly printed by Murray, Albemarle street. From this quarter we expect something good, erelong, on Chinese poetry.

"We have omitted some names which ought to have taken precedence, because we apprehend they have abandoned the good cause. We mean sir G. T. Staunton, bart., well known in this department by his translation of the Penal Code of China. Next, Mr. Manning many years resident in China, and a constant student of the Chinese language; but whose lucubrations still remain, it is said, (unwritten) in his own cranium; Chinese would say in his

ey, very queerly to most people, place the seat of thought
ıame now gone by, the late Dr. Milne, whose works were.
ıe historial books of Holy Scripture were translated by him,
luminously and impressively on moral and religious sub-
His tracts remain to substantiate this remark. The late
ş, was a very fair Chinese scholar, and Mr. Medhurst in Java
ėn linguist. In China, we hear, they have some students,
e not yet appeared, and therefore we suppress their names.
ıglish are good Chinese scholars. Two Americans have
e progress, and one Dutchman is beginning to learn. In
re Messrs. Collie and Kidd well versed in Chinese. Mr.
r of Morrison's dictionary, translated a Chinese novel into
of which he labelled "Thoms' Courtship."

ıs of an "intended work," to be called the Indo-
ory, and to be printed and published by subscription,
e Anglo-Chinese college, appeared in the Malacca
ember 29th, 1827. The following is the Prospectus.

f this nature are numerous and possessed of varied interest;
s reasonable to expect when a new one is announced, that
some claims to originality or novelty, if its projectors would
bation and patronage of an intelligent public. Every one
ospectus of a new work doubtless has reasons which satisfy
robability of its meeting with a favorable reception, although
le to persuade others to view them exactly in the same light
hoosing subjects for the amusement or instruction of the
notions are frequently formed respecting its taste; hence in
ıer undertakings experiment is the best criterion of merit.
ut feelings of diffidence, accompanied by the conviction of
highly desirable, that proposals are now made for establish-
be denominated the "Indo-Chinese Repository." The com-
formation that has yet been obtained respecting the Chinese,
he length of time during which Europeans have had inter-
ı, seems in some measure to justify any attempt to increase
with that singular and ancient people. It is moreover an
the college to afford all possible information on the subject
literature. The Repository will comprise original essays on
ıilosophy, manners, customs, and general literature of the
ions, together with such local information as may be deemed
ng. It is particularly wished to develope the *mind* of China,
ıuch as possible the causes of that uniform mode of thinking
h the Chinese have adopted from time immemorial, and to
ertinaciously adhere in spite of changes and improvements
nformation of political nature, and of the present system of
ns in China, it is hoped, will be from time to time procur-
tional interest to the work. As this people are possessed of
ıortion of ancient literature, translations will be given of such
compostion as appear calculated to interest and gratify the
sist in investigating the causes of those revolutions which
in the government, and the changes which may in other
en experienced.
to ascertain how far their system of political economy is de-
mental thraldom in which the mass of the people have been
d; and what peculiar causes have contributed to that ascen-
minds of their subjects, which the government at present

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possess. The rites and ceremonies of the Chinese, whether civil or religious, public or private, will claim our attentive consideration.

"The projectors of this work will deem it their duty to use all possible means for acquiring information illustrative of the manners, customs, &c., of other countries. The plan embraces the natural and moral phenomena of the kingdoms of Siam, Cochinchina, Japan, &c. It is also wished to investigate the history of the Malays, and collect whatever is interesting or curious respecting them. There is danger indeed of proposing more than may be actually realized; but the prospect of enlarging the establishment under the auspices of which the present periodical is to published, warrant the hope that persons may erelong be employed, who will turn their sole attention to the languages of the countries around us. In the mean time, the utmost endeavors shall be used to oblain assistance from those gentlemen whose situations or opportunities afford them the means of imparting the requisite knowledge. Communications will be thankfully received in any department of oriental literature. Government having evinced a laudable desire to promote inquiry into the intellectual and moral state of neighboring nations, it is hoped a publication of this nature will meet with their encouragement.

"The Repository will contain occasional notices and reviews of such works as seem to bear upon its peculiar object. It will comprise sixty octavo pages closely printed on English paper, price one Spanish dollar. The profits, if any, after the expenses of printing, paper, &c., are defrayed, will be given to the funds of the Anglo-Chinese college. It is intended to commence the periodical as soon as a sufficient number of subscribers is obtained; and to issue the numbers on the first week of January, April, July, and October, respectively. Application may be made to the superintendents of the college, and to the Editor of the Observer, who will furnish subscribers with copies according to their directions, until agents for that purpose be procured."

The intended work never appeared. However, we are induced to hope that the original design of the Indo-Chinese Repository, which was quite like that of the Indo-Chinese Gleaner, will at length be carried into effect. This we are led to expect from the prospectus of a Magazine, to be called the Periodical Miscellany and Juvenile Instructor, which has recently come to hand, and in which we find the first part of that issued in 1827, copied verbatim. The new prospectus is dated Malacca, April 18th, 1836; and, after repeating the first paragraph of the former one, quoted above, thus proceeds:

"It may be affirmed with truth, that there never was an age when so much was doing for the advancement of the Redeemer's kingdom, and for the general good of mankind, as the present: so extensive is the effort to diffuse abroad the knowledge of the Lord Jesus Christ, and so various are the plans fraught with benevolence to man, that none, who bears the name of Christian, should remain an uninterested spectator; much less should any one be ignorant of what is doing. And yet there is no little danger of being both uninterested with, and ignorant of, what is doing, unless the mind be frequently brought in contact with the varied objects of importance, which engage the attention of the Christian world. In order to accomplish this purpose, as well as to supply a source of profitable reading and interesting instruction to our little community, proposals are now made for establishing a Magazine to be denominated the Periodical Miscellany and Juvenile Instructor; to contain, among other matter, subjects of the following nature.

nation concerning various plans of benevolence in different
; matters of local interest; modern improvements, calcula-
e interests of mankind; miscellanea, respecting the various
t the Malayan Peninsula, and the islands of the Eastern Ar-
s of recent oriental publications; and occasional papers on
ıe east, particularly those spoken to *ultra Ganges*. The
ware of the great difficulty of conducting a periodical, so
:e prove interesting and useful: but he has been encouraged
of the support of friends, in the discharge of his editorial
ıtributions to the work.—Those persons who may be willing
ıe or more copies, can send their names to the Anglo-Chi-
d those friends who may feel disposed to contribute to the
ıeir contributions to the same place, addressed to the Editor.
ıe Periodical Miscellany will consist of twenty-four octavo
nts; and will be published on the 5th day of every month:
) be issued on the 5th of June 1836."

e Chronicle and Commercial Register is the next
ıave to notice. For several years it was published
ıight and printed on a quarto sheet; but in 1830, it
extended scale and was issued weekly. Number
er 22d, 1827, is the earliest one which we have
r to that date the paper was published regularly once
must have been commenced early in the year 1826.
Singapore Free Press, however, it is now nearly four-
the Chronicle was first published. In the last number
to hand, that of the 2d ultimo, the Editor says, "We
py to fulfill our promise of publishing the Singapore
rope paper. That it has not been *our* fault we assure
ubscribers believing, and that it will not be *theirs* in
humble exertions we are equally certain, if the ac-
he present year of one third in addition to the num-
if subscribers be a standard of their approbation and

ber of Singapore Free Press, Mercantile Advertiser
nt, appeared on the 8th of October, 1835; the inten-
having been previously announced to the public in
e, in the form of a prospectus.

ırder to possess all the advantages for which it is intended,
e free from the restrictions imposed by authority, but at
ıpt from the exclusive influence of mere individual or par-
poly of publication, when abused, is equally injurious with
e opposed to all those interests which a really free press is
ıte. We have lately witnessed the unjust exercise of such
settlement; and the establishment of this paper will, it is
those benefits which can only be fully enjoyed where
om all restraints except such as are imposed by candor
n. In conformity with these principles the first number
ee Press will be issued as soon as a printing apparatus,
ıeen ordered from Calcutta, can be brought into operation.
ıy to delineate the exact plan on which a newspaper
settlement shall be conducted; but the following is offer-
he matter which it is intended to contain; namely:

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"Intelligence connected with the interests of this Colony, and its general commercial relations; also, notices of the government, natural history, productions, &c., of the neighboring native states; with a list of the imports and exports, remarks on the state of the market, and a copious Price Current. It shall be printed on Europe paper of the same size as the Singapore Chronicle, the price to be $4½ per quarter, or if paid in advance, $16 per annum. The conducting of the paper has been undertaken by a gentleman of considerable experience as an Editor, who has secured the assistance of several contributors; and their united efforts will, it is hoped, render the Singapore Free Press acceptable to the public."

By the united, and sometimes conflicting, efforts of the Chronicle and Free Press, the local occurrences and interests of Singapore are pretty fully and fairly represented. The editors of both papers seem well pleased with the support they respectively receive from their friends and correspondents, who are on their part, we doubt not, equally well satisfied. We marked several paragraphs in each paper, which we intended to extract, but the space allowed for this article forbids our doing so.

The Chronica de Macao, the commencement of which we have put "on record," holds on its course prosperously and has now reached No. 14 of its second volume. Like the Singapore Chronicle and the Canton Register, the Chronica de Macao has drawn forth a worthy competitor; by which, as in the case of the two others, it is likely to be stimulated and spured on in its career. We like to see fair and honorable competition; and if we judge rightly, there is ground enough, and that which ought to be occupied, to employ the best efforts of both papers. So far removed as Macao is from the more busy and spirit-stiring scenes of Europe, it would not be strange if some of its inhabitants, in regard to general information and the most recent enterprises and improvements of the age, should not keep pace with those born and bred in the happiest regions of the earth. To provide against this, by the wide and speedy diffusion of knowledge, by inducing the members of society each and all to read and think and judge for themselves, there are perhaps no better means than periodical papers. Perfect liberty of conscience and freedom of the press, we long to see as fully recognized and as well secured throughout the east, as they now are in any countries of the west. Let the truth, the whole truth, and nothing but the truth, be published, freely, boldly, widely, and it will triumph; it will unveil the mysteries of iniquity; it will break asunder the bonds of tyranny; it will bring consolation to the oppressed; establish and strengthen every lawful rule and authority; and hasten the good time, when all the dwellers on the face of the whole earth, enlightened and renewed by Jehovah's truth, shall worship him as their God and Father, and honor and love each other as brethren.

The Macaista Imparcial, the competitor of the Chronica mentioned above, is a semi-weekly newspaper; the first number of which was published June 9th of this year. On religious topics, a few paragraphs have appeared in the Macaista, upon which some of our readers may expect us to animadvert. This we chose not to do; though

by no means be regarded as approbation of them.
our object better, we think, by striving to let our
y becoming controversialists, because others declare
k and oil" possess infallibility. In due time we
e the reward that is meet. The following is the
Macaista Imparcial.

icals are not in the number of those works which give
alize their authors, yet the nature of their being, resem-
lashes of lightning, is such as to instruct the people, to
pinion, to lay open the conduct of governments, cou-
g; hence originated the saying, 'that metal when melted
so mortal as when founded into types;' and hence too,
erty of the press became so dreaded, that laws were pro-
its abuses; but when conformed to the laws, and confined
they prescribe, there can be no doubt respecting the utility
man society, in politics, in commerce, and in all else that
imited sphere of a single sheet.

invention of the press, that excellent contrivance of hu-
discovered in the 15th century; for by it there was caus-
science a revolution equal to that occasioned in politics by
new world. It owes its first existence, in 1440, to John
burg, and its perfection, in Mayence, to John Faust and Pe-
e have been some who questioned, whether this valuable
apable of producing error and truth, has not been as injuri-
he world. To solve this problem, as a clever author has
cessary to bring under notice all books, and to analyze
the press, minutely discussing all the thoughts and opin-
y all the writers of every nation, and age, since books
n short, to put together and review all that is true or
ous, reasonable or absurd, in those works, which by means
spread throughout the universe. This being an impos-
ertaking, let us, without troubling ourselves about the
s art may produce, at once grant that we ought to be
fits derived from it. True it is, that more than once the
d to corrupt men's habits and to propagate error among
age; equally certain it is that through its medium, useful
extended to both the nearest and the most remote na-
it has been spread abroad, strengthened, and reason
ng by its rays fields of science and art.

ournals before the foreigners in Canton issued their's;
end forth a new one. Perchance it may not merit such
edited by Balbi, nor be so well received by the public,
not less different than their physiognomy; yet we are
a favorable reception from the public, resting our hopes
re promise to maintain in our paper, our faithful notice of
c occurrences, as well as of the arrival and departure of
es of the principal articles of commerce, together with
which we shall publish on every Monday and Thursday,
contribute to render a paper, not connected with any
he laws, respectable. All that is uninteresting to the
tend to agitate quarrels (as anonymous correspondence
l find no room in this paper. We dedicate it solely to
r as the letter of Pelican says, '*Pela Ley e pela Grey.*'"

o we hope that all these expectations and promises,
pect to impartiality and truth, may be fully realized.

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How many periodicals Macao may have had in former time we have not the means of ascertaining: however, single numbers of two have fallen in our way; the first is, "A Abelha da China," No 54, September 27th, 1823; the other is the "Gazetta de Macao," No. 1, January 3d, 1824.

The Canton Register, the oldest newspaper in this place, has now reached No. 31 of its ninth volume. A few short extracts will afford those of our readers, who may not see the Register, a more correct idea of its manner and sentiments than any remarks we can make. There are two minor points, however, to which it may be proper here to advert. One is the style of writing Chinese names: we would not write William Waterhouse in one word thus, *Williamwaterhouse*; although it would be quite as correct, for ought we can see, as to write *Tangtingching*, instead of Tang Tingching. The Chinese place the surname first, the reverse of the English mode. Quoting from the Penny Magazine, without correcting its errors, is the others point we have to notice. As it is generally known that the Editor of the Register has long been acquainted with the Chinese and their language, whatever goes forth to the world in his paper, respecting them, will be received as worthy of all credit. At first, we supposed he intended the quotations should be regarded, like the allusion to Howqua's property, as "mere jokes." If so, they are indeed, "amazingly prodigious." The square pagodas or *taas*, surrounded with urns of bronze; flag-staffs used as telegraphs; the bridge 5940 feet long and 104 broad; the immense number of others thrown from mountain to mountain, with beams laid from cliff to cliff; the 1400 stone beams all alike 2 paces long and 2 broad; the celebrated city, the ancient capital of southern China, having 12,000 bridges; these and a multitude of other similar "facts" are prodigious, aye "amazingly prodigious." We will not at present, however, undertake to deny them, though we have no more idea that they are true, than that the forts at the Bogue are in stength equal to those of Gibraltar. The Editor of the Register, we trust, will pardon us for these remarks on his paper, rather on the errors of the Penny Magazine, and bid its conductors to beware of what they publish respecting the interior of the "celestial empire."

The three paragraphs which we subjoin, taken quite at random, are fair specimens of the usual style of the paper. They need no comment farther than the remark, that the second one was occasioned by an edict against the Vincennes, belonging to the government of the United States, ordering her to "go home."

"In commencing another volume with a new year, our grateful feelings lead us to express our heartfelt thanks to the foreign community of Canton for their encouragement of our humble efforts; we hope, indeed, that the time is not very distant, when we shall have the pleasing task of combining the native with the foreign community in our expression of thanks for their liberal patronage of the Canton Register and General Price Current. In fact, the last publication is already taken by one native. The Canton Register is now in the 9th year of its existence; but alas, its early and great supporter, Morrison the sinologue, is no longer here, to inform the public, in its pages,

ral news of the Chinese empire. Still the stirring times
m, will, we sanguinely anticipate, be so fruitful in new
i of the trade, and alteration in the feelings and manners
nd people towards us, that, in doing our duty in recording
hope that a due share of the public interest and patronage,
legister excited and enjoyed on its first establishment, will
o the journal. There is one fact which we are proud
to our readers; it is that the circulation of the Register
s is the most exciting encouragement; the support and
dent hopes; for what the clapping of hands, waving of
ir fingers, and the hearty cheers and encores of a *full*
rite Actor, such is an increased list of subscribers to a
hose list never can be *full:* as, then, there are no limits
age, let there be no limits to the journalist's hopes; but at
m remember he must work hard for such distinction, and
its to his efforts, nor shrink from any exertion to deserve
. 9, *No.* 1, *p.* 2.

s (special edicts against ships of foreign governments)
aced on record, and thus forming the materials of Chi-
comes a serious and important question how much
rnments are to permit their officers to submit to the
iving them. The blustering rodomontade of Chinese
ising, when it is recollected how tamely not only the
all nations, but even all foreign governments, in the per-
sioned officers, succumb to, without protesting against,
insolent tone and conduct of the imperial and local go-

That such carelessness of their national character and
eglect of their commercial interests, and of the lives and
tens, is highly disgraceful to nations so powerful as Great
S. of America, few who are acquainted with Canton
or who will not confess that, owing to such submissive
ct, no day passes without the continuance of the foreign
d by the extortions of the Whampoa custom-house offi-
t and the thieving conduct of the Whampoa villagers.
urse of conduct is speedily adopted towards this country,
it relations with China and of the position of the trade
Chinese and foreigners. A struggle must eventually
hich will not be creditable to either party, and the con-
be dissatisfaction, suspicion, fear and hatred; when
e and just proceedings, a satisfactory and becoming
t be commenced with this government and people,
of time would ripen into mutual respect and esteem;
ship, and confidence would then be established on sure
intercommunication would ensue, and the religion, phy-
of the outside nations would then be received into the
Vol. 9, *No.* 3, *p.* 9.

new-year's day of the Chinese which they call *yuen-tan*
sely at the *tsze she*, or beginning of the day, after mid-
r bodies in perfumed water, put on their best clothes,
ne, worship the gods and fire off crackers. The family
ney then go to worship the gods in the temple. At day-
hers, wives, sons and daughters, and the domestic ser-
e with those, congratulate each other on the new-year.
e days, visits of rejoicing are made to all relations
re mutually returned, and they invite each other to
the *chun tsew*, "the wine of spring." All business is

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stopped for several days, and all abandon themselves to pleasure in the way they like best. From the *yuen-tan* to the 5th of the moon, lucky days are chosen to suspend flower-lanterns on the houses and temples, at which ceremony the heat and clamor are great. If partnerships are to be dissolved or servants discharged, it is done in the first moon. On the *yuen-tan*, a little rain, or a north, a west or an east-north wind (N.E.), are all happy prognostics; but a south wind is deemed unlucky. An easterly wind brings rain, and a north wind, cold weather; the cold is an indication of the warmth of the ensuing spring season. On the first day of the year, they begin weighing water and continue weighing for twelve successive days. If the water is heavy, there will be much rain, if light, the season will be dry. The customs of the people—says our Chinese informant—are so numerous, that it is impossible to describe them all." *Vol. 9, No. 7, p. 26.*

The Canton Press was commenced in September, 1835; and its first and second numbers, on their appearance, were duly noticed in our pages. It has now reached No. 47 of its first volume. Like the Register, it is accompanied by a Price Current, and occupied chiefly with topics more or less connected with commerce. Tuesday is the publication day for the Register; and Saturday for the Press. In order that this paper also may speak for itself, we will give two or three quotations. In his paper for Saturday, February 6th, the Editor says;

"The editorship of this paper has changed hands, of which circumstance we avail ourselves of the earliest opportunity to give information to our readers; and as a kind of programme may be expected, as to the principles on which the paper will in future be conducted, we proceed to lay it before the public.

"It is our belief that the free trade with China, being open to all, we should allow it gradually to encroach upon a great many of the regulations which the Chinese have hitherto more or less strictly enforced in order to prevent any connection with foreigners not absolutely necessary to the purposes of commerce. Our intercourse which the Chinese is already, though it is only two years since the company's monopoly ceased to exist, much more extensive than it has hitherto been, owing to a greater number of vessels visiting both Whampoa and Lintin; and there being no surveillance on the part of the British to keep up a monopoly, the opportunities offered to the Chinese to evade the regulations of the cohong are much more frequent than before, and the Chinese are speculative enough to avail themselves of them, and to carry on an extensive trade, against the oppressive laws of the country, aided in so doing by the corrupted revenue officers, who seem to hold their offices on such precarious terms, that being liable to be turned off at any time, they are determined to "make hay whilst the sun shines," and this illicit trade gives them ample opportunities. It is to be supposed that a nation, agricultural, manufacturing and commercial, each in an eminent degree, and on that account more advanced in civilization than any other Asiatic people, will soon, if they do not already see that the many restrictions on their intercourse with foreigners, imposed by a despotic government, and enforced by a set of officers as venal as possible, cannot tend to its own advancement; and as the intercourse of the Chinese with foreign nations is becoming every day more frequent, and in consequence offers more difficulty to the government to prevent or at least restrict it as hitherto, they will become bolder in their evasions of the oppressive laws, and will make common cause with the foreigners and perhaps ultimately entirely throw off the yoke under which they labor for the benefit of their Tartar oppressors. Thus we may see within a short time, that our intercourse with the Chinese will be on a much better footing, by the simple but active means of self-interest, than it could possibly be

sana, whereby not only many innocent lives among the
st, but they may also, for a period, at least, stop all inter-
ith them, and endanger the lives and property of a great
itish subjects, whose enterprising commerce greatly en-
untry. We shall not at present insist on the manifest
ed aggression to force our friendship upon a nation which
esses, and may, for ought we know to the contrary, possess
to be able to isolate itself from the rest of the inhabitants
ng this subject for future deliberation in our paper, adding
e believe that the same object will be gained, and in a
ier, by allowing commerce gradually to overcome those
idices, which have hitherto rendered a residence in China
galling, and frequently degraded him in his own opinion,
s necessarily shewed to his Chinese superior.

ome, we have little to say—being so remote from the
shall limit ourselves to give extracts from the Europe and
acquaint our readers with the latest news from home.
e particularly directed towards obtaining and giving local
readers acquainted with Chinese manners, and to keep
ything happening here that may be of interest even at a
as much information as we shall be able to collect on the
Indian Archipelago, and other eastern islands and New
especial care. The commercial part of our information
be collected with the greatest care and attention, and we
current will continue to be approved of. In conclusion,
r readers, that, whether or not our efforts meet with their
ll devote our best exertions to this paper, and if we fail in
lease, to attribute it to want of ability and to any other
correct." *Vol.* 1, *No.* 22, *p.* 169.

ract, and the last which our limits will admit, refe
ee trade, showing that "none of the evil conse
by those who had enjoyed the sweets of the mono-
ome apparent."

y and uninterrupted intercourse with the Chinese is con-
wn that the free trade system has worked well, but it
hat it were relieved from the shackles which now oppress
ape of immense duties in England; partly, in company's
teas; and partly, in the shape of the East India compa-
tee here. In a former paper we have already observed
such of which the bulk of teas, shipped to England con-
evied amounts to 300, but generally to 200 per cent. on
on very few of the finest qualities of tea only the duty is
ss. It is true that the consumption, owing to the much
ich the importer now sells, though the duty be about the
s already increased a little, but there can be doubt that
t to double its present quantity, were the duties the same
ut 100 per cent. on the sale price, as they were during
poly. The present high duties alone would have lessened
ader expected to make, as the importation exceeded con-
ption, but the great cause of fall of prices and abstinence
England, is the still undisposed of stock of the East India
he end of last year amounted to upwards of twenty-five
nd which might, according to the East India directors'
ther partly or at once thrown upon the market, thereby
their will, and disheartening capitalists from laying out

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their funds in tea speculations. The importer can therefore only sell for immediate consumption, on account of the unsettled state of the market from the above cause, and he being unwilling or unable to prolong his risk under such circumstances, presses the sale of his teas, and must submit to heavy losses.

"The shipping engaged in the tea trade under the monopoly, averaged about 28,000 tons per annum, and employed about twenty-four or twenty-six ships. During the first year of the free trade ending on the 31st of March, sixty-seven ships loaded at Whampoa, registering 34,982 tons, and during the second, no less than eighty-three ships of 41,934 tons register, thus shewing an increase of shipping upon the monopoly trade of 10,188 tons average during the first two years. In these none of the ships carrying British manufactures or eastern produce to China, and discharging at Macao and Lintin, without coming to Whampoa, are included; and these likewise have been much more numerous, during the last two years than before, nor are the country ships with cotton from Bombay, Calcutta, and Madras counted.

"The exports of teas to England since the trade was thrown open (23d April 1834,) up to the present moment, have amounted to lbs. 96,797,320; and those in the last season only up to the present time to lbs. 45,731,196, or lbs. 1,946,665 less than in the season before last; nor is it probable that before the new crop comes in, any more will go to England, since few teas are now in the market, and no ship laid on. The average price of the last season's teas, taking the Canton Commercial Price Current as guide, we find to be, a fraction more than 24 taels per pecul, producing 823,616 taels, or $11,480,636, or at the exchange of 4s. 10d. £2,774,487. This proves with how much more vigor the free traders have entered into the trade, than was shown under the company, when the capital employed in purchases of tea in the year 1827–28, did not exceed £1,981,419, or near one million less than what is now engaged in the trade. The purchase amount in the last season of tea for the British market, was nearly as much as the proceeds of the annual sales of the company's teas, including their enormous profits as we find them to have amounted in 1830 to £3,024,138 only.

"Surely the British government, seeing what an immense capital is employed by its subjects in carrying on a trade from which the treasury derives so great a revenue, the duties on tea amounting to nearly one in every fourteen pounds of the whole revenue of Great Britain, ought to do something inwards removing the difficulties which now prevent this trade from becoming as flourishing as it might be, and lower the rate of duties, by which the revenue would probably, not only not be prejudiced, but even benefited as an increase of consumption must necessarily be the consequence."

Twelve dollars per annum may seem a high price for a weekly paper, like the Canton Register, or Press; but when their necessary expenses are brought into the account, it will be seen that neither of these papers can at present be afforded for a less sum, or even for so small a one, as that at which they are now sold. The expenses of the two papers, with their respective price currents, must be nearly the same in each case, and cannot be far from the following estimate, per month:

Interest on original capital, say $2000	20.00
Wear and tear of machinery, repairs, &c	20.00
Rent of house, office, &c	50.00
Pressmen, and coolies,	15.00
Lamps, oil, &c	10.00
Compositors' wages, more or less, say	100.00
Paper for printing and writing,	10.00

225, multiplied by 12=$2700 per annum, we add
ditorial services, the total of $4700 will somewhat
ie of either of these papers. The subscription list of
are credibly informed, shows that about 280 copies
ily from the office—to the Straits of Malacca, to the
presidencies, and to several of the chief commercial
Britain and in the United States; and about 325
e Current are issued weekly from the office of the
copy per annum. But several copies of the Regis-
ce Current are sent gratuitously or in exchange for
We suppose that two hundred and seventy-five of
one, and $5 for the other, per annum, giving a
$4675 will fully equal, perhaps exceed, the actual
mbers of the Canton Register and General Price
irculation of the Canton Press, and its "Commercial
hey having been commenced within the last twelve
still less. This statement does not include re-
isements, &c.; and though not minutely accurate,
price of these publications is as low as the cir-
ie case will allow. Moreover, the *situation* of an
journal in Canton is by no means the most agree-
magined. Cut off from all civilized society except
y of 'bachelors' like himself; having no intercourse
inhabitants at their homes in their social relations,
their public institutions or courts of justice; without
patches, besides those which, and frequently at very
me from beyond sea; watched and guarded as an
ly animal by the servants of the police; confined
"thirteen factories," except on a few special occa-
alth's sake he is allowed to go abroad and be called
one he meets; with no earthly security for his per-
beyond the good-will of a time-serving magistracy;
nd the feelings of his best friends by telling too
of the truth; never secure from being harassed,
flattered, and cajoled; sometimes called 'able' and
enounced as the mere 'tool of a party; in these
task of an Editor, as such, however important in
s truly "an ungracious one," and ought not to be
in estimating the cost of a public journal.

our readers so long with remarks respecting the
those concerning the Repository shall be brief.
there were printed 400 copies; of the second, 400;
of the fourth, 1000; and thus far one thousand of
mber of pages in the 1st, was 512; of the 2d, 576;
4th, each, 584; giving a total of 2256 closely
es: each volume has been accompanied with an
of the first and second volumes was $6 a copy,
e of the subsequent ones has been only half that
st, no copies remain on hand; of the 2d, there are

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13; of the third, 219; and of the fourth, 500. The present circulation in China is 200 copies; in Manila, 15; in Sandwich Islands, 13; in Singapore, 18; in Malacca, 6; in Penang, 6; in Batavia, 21; in Siam, 4; in Sydney, New South Wales, 6; in Burmah, 3; in Bengal, Nipál, and A'sám, 7; in Ceylon, 2; in Bombay, 11; in Cape Town, South Africa, 4; in Hamburg, 5; in England, 40; in America, 154 copies; this gives a total of 515 now sent out from the office monthly; about one fifth of these, however, are sent gratuitously to public Institutions, Journals, &c.

Hereafter, as hitherto, so long as it shall be our duty to conduct the Repository, we will endeavor to lay before our readers, from month to month, the most valuable information we can collect. In the course of our work, we have already noticed a great variety of subjects, but have exhausted none; while a multitude, and many of them of great importance, remain wholly untouched. A great deal more information, and that which is more definite, showing more accurately and minutely what the Chinese government and people are in every respect, is greatly needed, especially at the present time when the nations of Christendom are *beginning* to think on their relations with this empire. We hope the Repository, in due time, will embody all the most important narratives and facts, worthy of being placed on record, respecting the jurisprudence of the Chinese, their systems of education, domestic habits, social intercoures, public and private manners, religious and superstious rites, history, arts, &c. Surely the time must come, soon we hope, when, the condition of this empire and the character and wants of its inhabitants being much more accurately known than they now are, the nations of Christendom, banded together to keep the peace of the world, each preferring each in honor, and all acting in regard to all on the golden rule—will rise in that true simplicity and dignity which ought to characterize the children of the King of kings, and strive together to elevate the Chinese to a high rank in the great family circle of enlightened and friendly nations.

P. S. Since writing the foregoing, new demands have been received for the Repository, not only for back volumes, but also for the present; these demands will increase the ciculation to more than 800 copies, monthly.

ART. II. *Siamese History; notices continued, giving an account of the Siamese wars during the year* 905 *of their era, or the year* 1535, A. D. By a Correspondent.

SIAMESE ERA, 905. The king of Pegu remarked, 'formerly I marched to Siam with 30,000 men, and proceeded even to the vicinity of the city wall, to a place called Lumpli, and nobody came forth to molest

orces were too small for a protracted siege; and if I
en times the number, I shall then doubtless succeed in
With this design, he levied 300,000 troops, 700 ele-
orses; gave his viceroy charge of the advance body;
Prome was to command the right and left wings of
the governor of Bassein, the rear. On Sunday, the
waxing of the 3d moon, in the afternoon, the king
n all his insignia of military glory, mounted on a male
ımed the 'Earth Leveller,' caparisoned with royal mag-
ırmy being all drawn up with the utmost order and
flying, and every thing in readiness, at a propitious
ad astrologer struck the mighty gong, whereupon, with
›werful and delightful music, the march from Pegu
, and vigorously continued for seven days, till they
ama (Martaban) by way of Samí. At that time, a
Káyachontapuri, saying that the guards had gained
n Choiya, that the Peguan king had, by a march of
:hed Moktama and there remained.—The prince Ma-
ıused all the families of Trichatwa and the surround-
›move for safety to the city, and sent word to Pitsa-
he Peguan army should enter Siam, prince Thamma
ect all the forces of the north, and intercept them.
Phayá Chakri to pitch a camp at Sumpli with 15,000
ed jackets and red caps. The dragon prince (Phayá
›n a priest in the wat which is called the golden
left the priesthood and erected fortifications for the
flotilla, extending from the wat of the golden moun-
of the jungle Pún. All the people begged him to
tside of the works for the further protection of the
s hence called the canal of the dragon prince (Phayá
obleman Mahásená raised fortifications with 10,000
ıai, (or the village of flowers,) having a thick battle-
His men wore green jackets and caps. The Phra-
0,000 troops, established himself at Champá. His
ed in black jackets and black caps. All manner of
e made with great vigor. The king of Pegu passing
marched towards Siam, and on Saturday the 5th of
he 4th moon, pitched the first division of his army at
ıe division under the viceroy at Phaniat: that under
Prome at a new town called Mekhámyong: that under
Bassein in the plains of Brachhét.
ay morning, the 6th of the waxing moon 4th month,
ıkrapat designed to march out and try the strength of
ıe plains of the golden mountain. He, therefore, to-
ıueen, arrayed in the habiliments of war, and two
ıwan and Mahinto rájá, mounted their respective
a propitious moment, as notified by the royal astro-
drums, and trumpets made the welkin resound, as a
ıing; whereupon the king commenced his movements,

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taking with him his two sons. The elephants rushed on with fury bearing each a man armed with a musket mounted on his neck, while the foot soldiers marched on with swords, shields, spears, and guns, in rear and front, on both the right and left. The trampling of men and elephants made a noise like an earthquake. They continued their march to Kókphayá. When the Peguans saw this, they conveyed intelligence of all to their sovereign. He replied, 'without doubt, it must be Maná Chakrapat coming forth to have an elephant fight;' and he ordered his men to set themselves in array. Then mounting his elephant, with 10,000 men armed with swords, in company with the governor of Prome, with 1,500 men armed with swords in each hand, he marched forth into the midst of the plain fronting the Siamese army, at the distance of 100 *sen*. While he was waiting for some happy omen, he ordered his men to engage in all manner of boisterous sports and dancing. The king gazed and saw the sun blazing without cloud or mist in the sky; regarding this as a favorable omen, he rode his elephant in front of his army, and caused the drums to beat, the trumpets to be blown, &c., with deafening noise, directing his forces to make a furious onset upon the army of Mahá Chakrapat, who ordered his men to open to the right and left, rush forward with boisterous shouts, pursue, transfix, cut, slash in every direction, till they plunged forward as though leaping through the sky. On both sides many fell dead, and others rolling in the anguish of their wounds till they almost filled the plain. Mahá Chakrapat pushed forwards his elephant so furiously that his life was seriously endangered. His queen, seeing this, hasted to rescue him, when the governor of Prome rushed forward, and with his royal sword made a gash in the queen's shoulder, passing down to her breast, and she died upon the neck of her elephant. Rámesawan and Mahinterát advanced to receive the corpse of their royal mother, and bore it away to the city. The Siamese perished in great numbers. The king removed his queen's relics to the royal gardens.

The next morning, the Peguan viceroy attacked Súnton Songkram's fort; its garrison resisted from morning till night, but when the Peguans were reinforced, it was compelled to yield with great loss. The next morning, the king of Pegu mounted on an elephant painted red, marched his army into the fields of Sumpli, ordering his foot soldiers to march behind the clumps of trees on both side of the plain. Here halting his elephant, he pointed with his finger towards the entrenchments of Phayá Chakri, requiring his cavalry, to the amount of 500, to advance upon it. Phayá Chakri came forth to the contest. When the Peguan army behind the trees, beheld this, they rushed forth, and slew on every side, pursuing the Siamese close to the fort, and occasioning dreadful carnage; Phayá Chakri and his remaining forces fled across the country to the capital, and the Peguans took his camp, and returned to the king's division, four-fifths of the cavalry bearing each a head of the enemy. The king had building erected, in which he gave a feast to all who brought heads for three days, during which, those who brought none were to remain

ve all the water in which the others washed, poured

.

determined to convey heavy ordinance in boats, and
Peguan forts; the effects of which were such that the
Phutlau, where they remained three days. Thence
by the three sacred Bannyan trees, to Phaniat, at the
ices. While Phayá Rám was firing a heavy gun to
uans, the reaction of the gun upset his vessel, but the
immense limb of a tree which fell near his majesty's
inmates of a fort, called Maháchai, assailed the Pegu-
hat they failed in every attempt to gain the capital, and
his tents. When news of the Peguan monarch's ad-
Siayuthia reached Thammarát (governor of Pitsanu-
l an army of 50,000 men from Pitsanulok, Sawankha-
Pichai, and Pichit, and marched to Chaiyanátpuri,
orts, and sent messengers to obtain news from Singa-
nessengers, when they saw the multitudes of the Pe-
but were pursued, two men taken, and brought to the
who smiled at the intelligence they brought, ordered
shaved, and then sent back to their master, with the
they were coming to intercept the Peguans, the
wait to receive them, if they were not coming, the
o in pursuit of them. At this news, Thammarát,
rge the Peguan army was? The messenger replied,
he exterior encampment, but it seemed large enough
of Phutlau. The Siamese governor after complain-
ulty of getting intelligence in war that might be de-
sured by all his officers, that the Peguan monarch
is strict adherence to truth: still, for greater security,
e forces of Sawankhalok and Sukhotai, amounting
Indopuri, there to make observations.
he third of the waiming of the 4th moon, the Peguan
order, very early in the morning, attacked the fort of
men resisted most valiantly. The viceroy was very
t was not immediately taken, and riding up in front
it about three *sen*, he proclaimed to his officers, that
te the fort, at once, he would cut off all their heads,
ensings. Being thus intimidated, they rushed for-
d carried the fort with serious carnage: but Mahase-
fled by a canal, and reached wat mayeng with great
viceroy returned, and told the king all he had done.
began to be in great want of provisions, foraging
out, but returned without success, and the Peguans
retreating. They could hope for the procuring of
ng by the way they came for they had destroyed
v passed along: "besides," says the king, "I have
Tammarát does not come dawn, I will go up and

he Siamese, to be the name of a place on the north-east of

attack him; he has plenty of provisions and his army must give way before us at the first onset, and his provisions will fall into our hands." The people praised his decision as the wisest possible. He expected, that as he proceeded to attack Thammarát, Mahá Chakrápat would pursue him in the rear, and that he would therefore have two armies to contend with. He therefore collected detachments belonging to Bassein, Lakeung, Siriam, Toungú, and Sittoung, of each 30,000, in all 150,000; appointed the governor of Prome commander, and ordered him, if he met the forces of Thammarát to attack and rout them at once. If he let them escape for one night, the heads of all the officers of the detachment would be taken instead of those of the expected captives. The Peguan viceroy was appointed to command the forces that remained, and if the Siamese forces should assail them in the rear, the viceroy must employ some stratagem to seize more or less of their officers and bring them to the king of Pegu on penalty of life. Every arrangement was then made for withdrawing from the Siamese territories, within three days.

When the Siamese monarch heard that Phayá Thammarát, had collected his forces, sent 20,000 to Indapuri, and was himself at Chaiyanátpuri with 50,000, he was delighted with the intelligence, supposing that the enemy were now fairly hemmed in by him, and had no way of escape, except by flight to Káyachontapuri. Súnton Songkram maintained that his Peguan majes'y was too able, skilful, and had too strong an army for such a measure, inasmuch as in his advances he had destroyed all the provisions of that province. Hence he inferred he would proceed, attack Phayá Thammarát and seize his provisions. The king of Siam differed in his opinion, and ordered Sunton Songkram to take 5000 men and waylay the Peguans on the road to Káyuchontapuri. Notwithstanding, lest the suggestion might prove true, his majesty ordered his two sons Rámesawan and Mahinterát to pursue the Peguan army towards Chaiyanót. Both these sone were taken and conveyed to the Peguan camp. When their father received intelligence of it, he was greatly dispirited, but framed a fulsome and yet a supplicating address to the Peguan monarch, and begged him to restore his children. He released them, and sent them back to their father to request that their father would give him a couple of royal male elephants. They returned and told their father that their offense in suffering themselves to be taken deserved death, but begged he would pardon them once. He graciously forgave them. They then mentioned the Peguan monarch's request, which after some demur was granted, but the Peguans and Burmans could not manage the elephants, which occasioned serious disturbances throughout the camp, and were therefore returned. The Peguan forces were then withdrawn and returned home by way of Kampengpet. The king of Siam then established the cities, Sákhón, Nontapuri and Nakhonchhaisi, and threw down the walls of Lóppuri, Náyok, and Phannapuri. Here end the occurrences of this year.

ary skill and power of the Chinese; actual state y, forts, and arms; description of the forts on the on; army and navy of China; modes of warfare; defensive arms, &c., &c. From a Correspondent.

bly, at the present day no more infallibe a criterion and advancement of societies than the proficiency ttained in "the murderous art," the perfection and mplements for mutual destruction, and the skill with learned to use them. Paradoxical as may appear the is very perfection and systematic simplification of has a direct effect in humanising mankind, by bring- el and by reducing war to a mere calculation, it is a nderstood; and of which history proves the truth. warfare has ever been that of man to man, when hand, where the personal strength and skill of each awn out, and each fought personally for victory, and ization advanced, and war grew into a science, indi- ne less prized; and discipline became the object of who relied on his own skill, in the direction of large points, as the means of victory. The introduction the consequent relinquishment of defensive armor, grand step; and the world has, in latter times, seen d lost with not so much effusion of blood as formerly atisfied the commander of a moderate sized army in The object, in civilized countries, has now become ting and disorganizing the opposing power, in lieu of measuring the 'glory' by the number the slaughter- no means problematical that, some few years hence, nplements of war will be so perfected as to make the lful for even kings to play at; as utter extermination both parties engaging. The recent improvement of laptation to the purposes of war, as in steam-ships, the invention of Mr. Topli's dreadful *pacificator* (of rench *double* is announced, and which propels a a radius extent of near two miles,—the first idea or may probably be given to the first baron Napier or rcester), with the still greater improvements that we ok for in a few years, will, we have no doubt, help at all the lessons of the sage, the treatises of the egislator, have tried in vain to effect—the blessing e; when, indeed, the sword shall be turned into d the falchion the scythe.

are correct, and we believe them to be so; and if admitted; the celestial empire will be found in the

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lowest state of civilization, yet more in arms than arts. We shall now make some inquiry as to the advancement of the Chinese in the destructive science; and respecting their weapons, means of defense, &c. The march of improvement in these has been as assiduously excluded from this "inner land," as in other things of a more pacific kind; and as the Chinese were in this respect in the thirteenth century, so we find them now; at least, the change is so trifling as to be hardly worth noticing. Morrison, in his View of China,* gives the year 1275 as the time of the invention of powder and guns; and, as the powder is, to the present hour, of very inferior kind, and the cannon as bad as it is possible to be, with even moderate security to those serving them, the probability is that neither have much improved since their first invention. We, of course, do not include in this censure the guns cast by the Jesuits, Schaal, Verbiest, and others, for the emperors; and probably, some pieces cast, of late, near Canton, may quoted as improvements, in form and manufacture;† but in the main, the remark holds good. The Chinese powder is usually coarse grained, and of uneven size; apparently, also, from the noisome smell which it leaves after firing, abounding in sulphur; it seems to be easily affected by the atmosphere, to decompose rapidly, and to leave black stain and moisture on paper when fired. For these reasons, we can understand the want of expansive force which has been noticed by all who have witnessed the discharge of Chinese artillery. At the passage of the Bogue, by his Britannic majesty's ships Andromache and Imogene, few of the shot had impetus enough to go through both bulwarks, though fired at a very short distance, sometimes not more than a cable's length; while many fell off harmless from the bends of the ship; and many fell short; some almost tumbling out of the mouth of the guns. It has been asserted that the government does not manufacture the powder for the forts and troops, leaving this to the care of the soldiers, or officers, who are allowed for it in their pay; but, whether this is the case or not, the fact of the miserable quality of the Chinese gunpowder is indisputable.

* (A. D. 1275.) Fire machines in war were used in ancient times, but not with powder. What were called *paou*, were machines for throwing stones. They could threw them from 100 to 200 paces. Fire-engines commenced during this dynasty, amongst the Tartars. Lime and sulphur (they say) were enclosed in paper, and when thrown into ditches that surrounded the walls of towns, exploded upon coming in contact with water, and annoyed the besiegers. Wei Shing made engines for throwing stones, in which he used powder. His powder was made of sulphur and willow charcoal. These, it is said, were the commencement of the powder and guns used in later ages.

At the commencement of the Ming dynasty (1366), they had 'fire-chariots,' 'fire-umbrellas,' and guns, which they called the great general, the second, and the third general, &c. At the beginning of the dynasty, they had only a kind of musket called shin-ke-ho-tseäng. The guns and muskets of the Franks (or Europeans), all appeared afterwards. Leaden bullets were first introduced in the forty-third year of Keäking (1563). Muskets were introduced during the reign of Keätsing. Japanese entered the country, and with their muskets were taken. The Japanese thus taken were ordered to teach the Chinese.

† In a report to the emperor, the governor of the province states that of these guns ten burst at the first fire, the number cast being fifty-nine.

ıich are to be seen in the forts on the Canton river, be taken as the best which they have, except the ı Jesuits, are worthy of the powder which is used for ı Portugı ese or Dutch pieces, of every age, length, ; and not a few of them so old and honey-combed Of marine cannon, properly so called, they have board the junks being field or battering pieces, as The native cannon are cast; and are, we believe, the bore not drilled smooth, as in European guns; which they rest are mere blocks of wood, or solid he gun is lashed down with rattans; so that it must fire any but point blank shots, and very difficult to an object, except that immediately in front of the ı fired. The forts about the Bogue are furnished ıort of armament, to the gross inefficiency of which buted the escape of the two corvettes in 1834, which blown into the air, at once, had the forts been effi- ıd worked.

which we hear so much, are however, formidable sition; the passage between the starboard and lar- ı short three quarters of a mile; and vessels drawing ı being compelled to pass under the guns of that on ıe Andromache and Imogene, it will be recollected, ith light northerly airs, and against an ebb tide; to the fire of the forts, often a raking one, for an ıtes; yet they received little if any damage, and in both day's engagements. The Chinese idea of confined to the erection of a plain wall, generally the water, and facing the channel of the river; f granite slabs and *chunam*; and is of greater thick- here the guns are placed, becoming thinner as it ıt, and ending in battlements, on a common wall the lookout men, on the top of the main wall, can however, seems made of the battlements, which are ' At the back of the forts it seems to be the object steep as possible, up the face of which a solid wall, s is run, joining nearly at the top, so as to give it a great stone "pound." Along this part there are is built but to prevent the gunners being pounced It seems probable that the original model of these is to be found in the Portuguese one of the *barra*, nature of the ground suggested this form, and e have copied it. Some of the forts in the Canton passage, and one at Anunghoy (the old Bogue lar shape, and look much more formidable than these mount two tier of guns—as, in fact, do *now* since the forcing of the Bogue in 1834. That on ıituated on the western side of the entrance of the nore like a regular fort; an upper tier, with a

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different face, so as to make a cross fire with the lower tier and Anunghoy, having been added lately, apparently by some better engineer than the Chinese are likely to possess. The back passage, and that to the westward of Tiger island, are now defended by forts or batteries, *à fleur de l'eau;* and probably now altogether not less than 250 to 300 pieces of cannon may be contained in the whole of the defences of the Bogue. The guns of some of the old forts are so badly placed that, if the powder possessed the strength of that used in foreign countries, the fire would tell on each other.

From the Bogue to Whampoa, there is no defence—but, on the forks of a cross, the opposite points of two islands dividing the stream of the river into two channels, which meet again, the lower ones at Whampoa, the others two miles below Canton, there are two "forts," on flat marshy land; one of which, known as "Howqua's folly," was built after the visit of the Alceste to Whampoa; and the other one, higher up, scarcely completed, was commenced about six months ago. This is built of granite, pierced for about thirty guns, in a semicircular form; and commanding the course of the river from Howqua's fort, as also the two parts of the river which it divides. It is a long half mile from its neighbor, one of whose sides (it being of a square shape,) it could batter down, while the compliment was returned into it from nine guns (always supposing Chinese shot to travel half a mile), in case of any craft or boats forcing a way up. Howqua's fort or folly, as it is called, is so placed as to be, in fact, useless; as a position could be taken up, on two of its angles, by boats, which might batter it down unharmed; and even in case of boats pulling up to storm, the height of the guns from the water would render them innocuous. The forts, as they are in courtesy called, in the immediate neighborhood of Canton, as the "French and Dutch folies," &c., are in such a wretched state as to be scarcely worth naming, except as they might be made *points d' appui* against the city of Canton if attacked by an invading power, as they command the city and are easily assailable from the water. Had admiral Drury been aware of this, Great Britain might have been spared one of many signal disgraces in this country.

We have given this detailed description of the several forts near Canton as, from all that we hear and read of those in other parts of the empire, these may be looked on as *chef d' œuvres*, and models for imitation. It will be seen that they are but samples of fortification in its infant state; without fosses, bastions, glacis, or counter defences of any kind; being, in fact, but such lines as the engineers of a disciplined army would throw up, as temporary defences and to cover their guns, in the course of a single night. The river forts are open at all points; and none of them could stand the fire of a heavy ship, assisted by a storming party, or tirailleurs on shore, who could always find excellent posts in the rear or flank. out of the reach of the guns of the forts. Not the least noticeable point is that the gate is invariably placed in the side; the direct approach, if not quite open, commanded by at most one or two guns, and without ditch, drawbridge, portcullis,

ut a few inches of plank in the inner and outer doors; hicker here than at other parts, a small court being may be commanded from the top of the wall by match-

an judge of the effective state of these forts, we should be, in general, except on extraordinary occasions, as of lord Napier, the very worst imaginable. Many ay recollect the capture of Howqua's fort in 1832, at officer and men were surprised, by a single piratical taken some offense at the garrison. It is true that, nsiderable body of troops has been stationed to work e Bogue; but we are convinced that a *coup de main* one of them in ten minutes, and that, before the pas- ttes, a body of fifty armed men might have walked, d out of all the forts.

tive military strength, the Chinese seem to have no city gates, where it is considered that a strong and l is always kept, foreigners, who go from curiosity io opposition more than from a coolie-looking man, r of breeches, a fan, and perhaps a rattan whip. The gners to deliver petitions as always a signal for a mus- y, who come in, one by one, undressed, unarmed, half asleep; while piles of brown felt caps, and heaps ig red and yellow long jackets, bearing the character large scale, before and behind, are brought through ie adornment of the heroes of the hour; by and bye, officer, generally the largest sized man that can bows, sheaves of arrows, and rusty swords, make show; evidently got up for the nonce to astonish arbarians," who might, did they please, be in the go- before the guard could awake from their slumbers, courage with their uniform.

roof of the inefficiency of this guard is the fact of the ates at early hours during winter, frequently as early vent the irruptions of banditti; who, nevertheless, of- getting into the city, unopposed, and undisturbed, ole streets; of which many instances may be read of the Canton Register. Those who accompanied xpedition to the city gate, in December last, to in- of the officer of the "Faerie Queene," can bear th of the above account; the swords then produced iat the soldiers could scarcely draw them: the only ided by them was one of the soldiers who received from the back hand of the hero who stood before want of discipline, and the same carelessness, ap- e of Gutzlaff's and Lindsay's voyage up the north- even, if possible, things seem yet worse; among o sort, a display of the military is described, where ine was attempted, but so badly executed, that the

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soldiers themselves joined in the laugh set up by the foreigners, who were present, witnessing their manœuvres. See also the rest of the voyages of Gutzlaff on the coast of China *passim.*

While such would appear to be the actual state of the soldiery, it will seem strange to many that the accounts of the two unhappy embassies teem with statements of the high discipline and fine appearance of the soldiers among whom they passed; but, even supposing that neither of the writers of the works, published since, labored under a delusion, (and of this, particularly of Mr. Ellis, in the last embassy, few can doubt,) the frequent accounts of the drawing out of bodies of troops in all the cities as they passed, strikes the reader as a mere trick to dazzle or mystify the foreigners, and to impress them with high ideas of the number and power of the troops;* any great body of men looks imposing, especially when in uniform; and it is far from improbable that the Chinese supreme government gave orders to all the governors of provinces and cities, in the route of the embassy, to make as great a display as possible; in like manner as commanders of forts obtain a capitulation and the honors of war by exhibiting to the flag of truce an appearance of plenty and force, while starvation and weakness reign in the garrison. The constant firings at night, so much spoken of in Lord Amherst's return voyage through China, go to bear out this.

It may be true, that some of the Tartar troops yet retain something of the warlike spirit which enabled so few of them to overrun this vast empire; though, even against this, come the constant complaints of the emperors, from Keënlung downwards, as to the falling off of the military ardor, and the lessened dexterity in the use of their peculiar weapons, the bow and the sword.† These complaints are often now to be found in the Peking gazettes; and it is but a short time since the viceroy of Canton, in a proclamation, stated the same fact, ordering the frequent exercise of the troops, to repair this great error. The falling off of the Tartar spirit is, in fact, in accordance with all that we are taught by the history of human nature; and the same result has invariably attended, within a few generations, the descendants of the conquerors of every soil, when once domesticated

"At every military post and every town of note along the river, troops were drawn out while the yachts carrying the embassy were passing.....After the salutes were over, the gandy dresses or uniforms of the soldiers, worn upon extraordinary occasions, together with their arms, were said to be deposited in the storehouse of the station, until they should again be wanted: in the interval, the men assume not always a military, but often the common habit of the people; and are occupied in manufactures or the cultivation of the land. Staunton's Embassy, vol. 2, p. 74.

† Du reste, on y remarque bien moins de discipline que dans les troupes modernes de l' Europe, moins d' esprit militaire, et, sans contredit, moins de courage. Elles ont eu d' ailleurs peu occasion de l' exercer depuis la dernière invasion des Tartares. Ceux-ci ne sont plus eux-mêmes ce qu'ils furent autrefois; l'éducation qu'ils reçoivent aujourd'hui a dû contribuer à les amollir. On ne met sous les yeux des jeunes Chinois que des livres de morale; on ne leur parle que de lois et de politique; ils voient partout peu d' égards pour l' état militaire ceux qui l' embrassent, ne le font souvent que par l' impuissance de pouvoir prendre tout autre parti Il leur manque ce qui mène aux grands progrés dans tous les genres, l émulation. *Grosier, Descr de la Chine,* Vol 5, p. 18.

gamated with, the conquered. So far has this been
that the emperor has frequently reproved in public
'artar tribes, for forgetting, not alone their military
n their language, which it has ever been the policy
) preserve unmixed and uncorrupted.

ficiency of the Chinese military force to repress any
king in any part of the empire has, of late, become
;ners; and in the many insurrections, within the last
e northwest frontier of the empire, as also in many
n the islands of Formosa and Hainan, and the hills
n Hoonan, Kwangse, and Kwangtung, the Chinese
treachery and gold have effected what arms failed in
rn of the leaders of the disaffected to submission. In
sze war of 1832, so great was the demand for, or the
, that the Tartar troops, who should always remain in
ooyuen's own troops, were sent off; and, even then,
aised by the government did not reach, it is said,
n. In Hainan, where governor Le went in person,
an 6,000. If these statements be correct, and they
le of the mark, what becomes of the immense paper
Chinese are said to be able to collect? During
lence in Canton, it was notorious that men were
to pass off as soldiers to intimidate the foreigners;
eroes, were recognized discarded cow-keepers, bro-
and shoe-makers, and other riffraff innumerable.
as recourse to such shifts, and which dresses its
;imentals, in imitation of tiger's skins, to terrify its
)pearance and cries, can have but small pretensions
skill. We had also a curious proof of the state of
e soldiers at that time. The gang which had it in
unfortunate lord Napier, to blockade and starve
cowardly fiendlike plan for conquering him, were
night, in smoking and gambling on the pavement
)ries, spread out at full length, in the indecent
ed by the Chinese.

ed the Chinese as powerless on land, except in
g from great numbers; but it may be fairly doubt-
, any real strength could be looked for. In all
ie cultivator of the soil is so driven down to a
t he has no care as to who is, for the time, gov-
of the country; in fact, he has nothing to lose:
or his own sake, will not attempt to harass him
is to be got, and on whose exertions mainly depend
uest, the soil; it is for this reason that serfs and
ietness, regardless of all changes and conquests;
ism, as we call it, is confined to a mere love of the
y have been brought up, and does not extend to
)verns the country, any more than it does to the
r them or their village. This is the secret of the

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rapid overrunning of large eastern empires, immediately a heavy blow is struck at the chief of the state; or that the defending army is defeated. The only opponents are military, and nobility, or wealthy men of the state; some struggling for life and place; others for their possessions; while the peaceful laborer lives on in utter disregard of the struggle, and indifference as to the side to which victory may incline. The repeated conquest of China, India, and Persia, may prove this sufficiently; and the conquest of this country (apparently, if we may judge from the elements of changes already apparent, now not far off,) will be effected with less difficulty than at any former time; so relaxed and powerless seems the military force of the empire.

If, however, this be predicated of the land force, what words can convey an adequate idea of the monstrous burlesque which the imperial navy presents to our astonished gaze? Powerless beyond the power of description or ridicule to pourtray, yet set forth with all the braggadocio and pretence for which the Chinese are so famous, the marine of this vast empire presents a state of things unparalleled among even the most savage states or islands that we know of: and we query much if a couple of New Zealand war canoes would not be an overmatch for all the force that could be brought against them. It has been seen that a whole imperial fleet has, more than once, "knocked head" to a single unarmed merchantman, manned by Lascars; and the miserable equivocations to which admirals and governors of large provinces have had recourse, to get rid of so formidable a visitor, are as well known as the valor with which they have fired at the ship, when sailing away four or five miles from them; or the civility with which the intruder has, against the emperor's most positive and repeated orders, been treated while remaining in the port or bay, where her avocations or pleasure may have led her. It will be seen, that the fact of the absolute weakness of the marine is now well known to the emperor; and all his governors of sea-board provinces have avowed the impossibility of preventing the visit of a "barbarian" or "demon" ship. It is not many years since the inhabitants of the sea-coast were ordered to withdraw, a day's journey inland, as the only means of preventing the irruptions of a ladrone fleet; and we have seen that, twenty-five years back, a pirate kept this and the next province in check; stopped the trade, and ravaged all parts of the coast and country, near the river side, with the most daring audacity, and in perfect security; till, after a long course of horrors and violence, he and his chief companions were bought off, by a free pardon and high governmental appointments, the retention of all their treasures and forgiveness of all their followers. So unchecked were these men, that they often came up the Canton river, careless of the forts, and laughing at the edicts and mandarins, so near to the provincial city that the report of their guns was even heard in it. They reaped the crops of the villagers, plundered granaries, levied black mail, and put to death all the mandarins whom they caught; yet were they triumphant and unharmed, for years; and, as we have said, were eventually bought off, by the government which they had outraged and defied.

same course as was pursued by Kanghe (in 1684) irate Ching Kihshwang, the grandson of the famed whose family had for forty years put the power of erors of China at defiance, and laughed it to scorn: is considered his submission, that we find it stated ory, that "the multitude was called together by gov- ness the tonsure of the pirate chief and his party." this family was originally a servant to a foreigner at l, it is believed, been in Europe, or India. It must this buying off of the pirates was when the Tartars n of conquest, and when all China had been reduced By his power at sea, this man's son, Koxinga, kept rmosa, from which he had ejected the Dutch, to n given by the previous dynasty, in exchange for the h they had established themselves on, and which not power to wrest from them. He succeeded, by cading the Dutch, whose ships had gone to Batavia, to evacuate the fort Zelandia, and retire from the his grandson's surrendering to the Tartar emperor, Chinese empire. It will be thus seen that the same n which the Chinese empire is now, such has been for centuries; and, as all foreign improvements seems little doubt but that it will be permanent.

ar ships (junks) are large unwieldy looking masses at sails, wooden anchors, rattan cables, a considera- right stems, no stern posts, enormously high sterns gold and paintings, considerably weakened too by nich the monstrous rudder can be hoisted up and eather; immense quarter galleries, and look-out ; generally drawing but little water, flat floored, ack, with large goggle eyes in the bows; and, as cribes the Goede Vrouw, looming particularly large s the appearance of a celestial "first rate:"—few 50 tons, and the generality are armed with but two h, as we have before observed, are on solid beds, be useless, save in the smoothest water. We have ver, seen six guns in a large war junk, on special which were stationed in front of the Praya Gran- ing the business of the late lord Napier, had each zes; two of which, taking the whole width of the s field pieces, which, had they been fired, must ne junk, or gone, with the recoil, over the gangway crew is composed of forty to sixty men, accord- as they are designed to act against their own . Lances, pikes, and a few swords, but plenty of up the armament. The smaller craft are not so ers, being built partly on the model of some for- Chinese acknowledge, the same as used in the hong- smuggling boats; these are neat in their appearance,

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pull from ten to sixty oars, and go very fast; they are armed with one or two small swivels, two, three, or four pounders, and the usual and favorite weapons of the Chinese, lances and stones; over the sides of the boats, as they pull, are hung shields of rattans painted into a caricature of a tiger's face, with which to protect themselves in case of attack. We have also, in some of these seen, occasionally, something approaching to boarding nettings; but their speed is what is chiefly relied on. To convey to the mind of a stranger the ridiculous excess of the inutility of the naval establishment of China, would, we are well aware, be impossible; could it even be rendered, it would not be more credible; helplessness and cowardice are the chief, we may say the only points; but carried to such an extreme as would appear impossible to all who have not visited the country.

Nor again, judging from what we know of the campaigns of late years, are the Chinese armies much more to be dreaded than their fleets. We have now before us multitudes of instances in which small bodies of insurrectionists have kept head against the imperial troops for periods that amaze us: the emperor, in almost every case, being obliged to urge, threaten, and force the governor to take the business properly in hand; and yet, notwithstanding all this, partial rebellions are protracted for indefinite terms, and are generally only got under, at last, by bribery and conciliation. The Chinese army, large as it is sometimes made to look on paper, exists but in name; the soldiers, who are stationed from generation to generation in the same town, unless called out on actual service, naturally prefer taking their pay and going on with their peaceful avocations, or luxuriating in the *dolce far niente*, the supreme bliss of a Chinese, to undergoing the dangers of the tented field; and what the soldiers want in courage and efficiency the officers by no means make up in skill: nor is the total absence of a good commissariat, and the difficulty of transporting supplies, or *munitions de guerre* as *de bouche*, with the want of all medical or surgical aid, much calculated to stir up the dormant courage of the sons of Han.

The Chinese tactics are as puerile as most of their other ancient disquisitions, whether on morals, philosophy, government: a collection of pompous, trite, and meaningless common places forms but a poor school for soldiers; yet, in the most famous treatises on the military art, held, as all the old books, in bigoted esteem by the Chinese, we find nothing better. Sententious nothings, and merry andrew tricks and distortions, are all that we find as theoretical and practical soldiership, in these admired treatises; to depart from or impugn which, would, in the eyes of the Chinese, be little short of sacrilege.

We have now open before us their books on the art of war, as collected by the Jesuit missionaries, and which form a compendium of military skill. From the "exercises," we take, almost at random, the following, which is a good sample of the whole; and which will convey no bad idea of the absurdities, yet held in reverence, and which have been approved of the Tartar Chinese emperors.

On donne un son de trompette; immediatement apres on frappe un coup sur le tambour: à l'instant les soldats discontinuent leurs évolutions; ils

onne contenance, tenant le sabre et le bouclier au dessus de
disposition d' attaquer ou de se défendre, et tous ensem-
and cri.
up sur le tambour; les soldats tournent comme s'ils vou-
assage de ce côte, et poussent un grand cri.
oup sur le tambour; les soldats tournent le sabre du côte
ouloient s' ouvrir un passage de ce côté, et poussent un

ip sur le tambour; les soldats se remettent, et poussent un

ip sur le tambour; les soldats lévent le sabre et le bouclier,
se, font un pas en avant, et poussent un grand cri.
coups sur le tambour; les soldats se tournent à gauche, et
s étendards qui sont déployés.
oup sur le tambour; soldats font des évolutions avec le
; ils se courbent un peu comme s'ils vouloient se cacher;
en long sur le dos (la poignée prés du cou), et poussent

coups sur le tambour; chaque soldat ayant le corps ra-
clier, dont il est entiérement couvert, fait un pas en avant
e même bouclier, qui lui sert de point d' appui, comme il
et apres le tour entier il se releve tout de suite, et se
la disposition d' attaquer. (I)
ip sur le tambour; les soldats font un pas en avant, font
ite à gauche et de gauche à droite, et poussent un grand

ip sur le tambour; les soldats font agir le sabre de gauche
nt un grand cri. *See Memoires concernant les Chinois*,
l.

exercises, contained in a quarto book of 396 pages,
irit as the foregoing; *frapper le tambour et pousser*
s the whole burthen of the Chinese Dundas. We
ral Trim to uncle Toby, "ah, your honor, one good
net were worth it all!"
s that high civil officers take the direction of the
ase is pressing; but, when war is made by book,
o be wondered at. From this it is, that we can
omplaint of governor Le, in 1831, to the emperor,
neers of Hainan had *pretended a retreat*, and led
osition where, as Falstaff says, his ragamuffins were
rebels having had the amazing audacity to inveigle
where they shot arrows at them, and set the long
s destroying "not a few hundreds;" thus also, the
Yu Tihpeaou, as to the Meaoutsze, in 1832, who
ght (while his troops were resting, and cooking
g in fire balls, and blowing up the powder, besides
ing men quietly engaged in taking their dinners;
ly by no means civil treatment of those going "on
ce:" of this *unfair* mode of fighting, a due repre-
e. Complaints of this sort abound in the reports

ait à propos, a fait remporter, du temps des Soung, une vic-
s Tartares Je parlerai ailleurs de ce point de histoire.

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made about the wars which have been carried on during the last few years; proving that military skill is confined to their books, but that, among the living Chinese, it is but a dead letter.

The principal weapons of the Chinese are the bow, the match-lock, the sword, and the lance or pike: the use in armies of cannon, except of a small size, is, we think, but of unfrequent occurrence; the difficulty of transport of such unwieldy weapons over the bad or narrow roads, or over hills and rivers, must be greater than the gain in efficiency: we read, it is true, of Kanghe having cannon of light kind cast by the Jesuits, in order to punish some hill borderers who had rebelled; and Keënlung had them taken against the Meaoutsze in his intended war of extermination: we also know that small pieces are used, on the backs of dromedaries, in the northwest and desert frontier; but, as constant and powerful aids to an army, the cannon of the Chinese cannot be regarded. We have never read or heard of any thing approaching to the light and handy field pieces of the western world; nor, from what in Macartney is described as the effect of the exhibition of those sent from England, is it possible that, even at Peking, any idea was to that time entertained of the existenco of such. The shot is not well made, and, as the guns are of various sizes, we apprehend that no great care can be taken to give each its own; loose and small bullets and pieces of iron are used, as well as stones, which are often fired as balls. Of shells, we believe, the Chinese have no idea: we find mention made of hollow masses of iron, filled up with powder and pieces of iron, being used to harass an advancing army, by burying them in the ground, where it is expected the next night's encampment may be made; but, as weapons of active annoyance, the Chinese have yet to learn their use. It is a pity that the lesson had not been given at the attack on the Bogue forts, whose shape and situation are admirably suited to the purpose: the explosion of the first shell would have been the signal for an evacuation *en masse*. The Chinese use common rockets to set on fire houses, tents, &c. and some were fired at admiral Drury's boats, in his half-and-half attempt to reach Canton.

The matchlocks are ill-made weapons; most of their bullets, iron; and the bayonet, unknown. Flint-locks, carbines, pistols, and all the other tribes of fire-arms, are not in use. The bow is generally of the strength of forty to eighty catties; the string silk; the arrows are well made, feathered, and with iron or steel barbed points. This is doubtless, the most efficient of their arms; and, as Macartney was told, "is held the highest in estimation." The swords are of two kinds, straight, heavy, double pointed (not unlike the Roman sword), of about two feet in length; or somewhat longer, bent in the form of a sabre; the handles of both are plain and unguarded. Those which we have seen, are, in general, heavy weapons, of rather rough make, and poor finish, and of but ordinary metal; far inferior, in all respects to those used by foreigners. Daggers and knives do not seem used for the purpose of war. The pike or lance is used of every possible variety of form; the shaft from ten to fourteen feet long, of bamboo or

) are like a halberd, a Lochaber axe, a scythe on
, a half moon with the curve inward or outward, and
ıe edge; but the whole of them probably used more
stic defense than in the field. The defensive armor
e iron helmet, and quilted dress of the Tartar, which,
"seems to have the inconvenience, without the ad-
·." Double swords, so called, are sometimes used:
:h longer than a large dagger; their inside surfaces
) that when placed in contact, they lie close to each
a single scabbard: the blades are wide at the hilt,
ularly towards the points. When unsheathed for
se warrior brandishes one of these blades in each

gone through the subject which we sat down to
ough we were well aware that the military force
npire was much overrated, we rise astonished at
utter imbecility, which we find the various works
arched agree in attributing to it. It seems indeed
'hole fabric does not fall asunder of itself: of this
; that, at the first vigorous and well directed blow
ver, it will totter to its base; and it is by no means
ıe secret societies, which we look on as embodying
at strength, and whose object notoriously is the ex-
tars from the Chinese empire, will before many years
'ish.

have avowed ourselves, to war, as a principle, we
e its horrors brought here by any of the civilized
tern world; nor in fact, do we think it at all likely,
ıre the object, and this is by no means probable, that
and politic as they are, would ever allow matters
ıard blows. We are strongly of opinion that many
ɔver without seeing some interference, in one way or
e many foreign nations which trade is gradually
re immediate contact with China. The United
ı envoy, more than once, to the neighbouring courts
d Siam; and we sincerely hope that the experiment
ting. A proper interference would, probably, pre-
ıe which may else be drawn on the Chinese empire
of its rulers. The evil day may be put off; but
: must; if a treaty of commerce be not effected,
cts of both the native and foreign powers may at
ınd controlled. Is it wise to wait till quarrels of a
pring out of misunderstandings? We think not;
ıe of avoiding the consequences of a recourse to the
that we deem the arrangement of a commercial
of the nations trading with China. Of what may
yes of kings and ministers, the *just* grounds of war,
but that a nation nursing itself, like the Chinese,
randeur, and treating as inferiors all other nations,

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most far its superiors in civilization, resources, courage, arts and arms, seems to us so much of an anomaly that we cannot contemplate its long duration, when the scales shall have fallen from the eyes of the "barbarian" nations, who for so many years, have, in ignorance, bowed the knee to a power which, as to efficient strength, is no more than the shadow of a shade.

[Our correspondent is entitled to our best thanks for the very faithful manner, as we think, in which he has described the military skill and power of the Chinese. We fully agree with him that is it the "*duty*" of western governments to arrange matters with the Chinese, and that speedily, in order to prevent an appeal to the "*ultima ratio regum.*"—It is proper to state here that, his paper was in hand before the arrival of the recent pamphlets on China.—*Corrigenda.* On page 165, for Topli's, read Toplis'; p. 166, for Keäking, Keätsing; p. 167, for horses-hoe, horse-shoe; and p. 168, for d'appin, d' appui.]

Art. IV. *Correspondence with the Chinese government; two letters from the foreign merchants, addressed to the governor and hoppo, with the replies of their excellencies to the second letter.*

There is an old Chinese maxim to this effect, When you enter a country inquire what prohibitions are there in force. The late governor Loo, in one of his edicts addressed to foreigners, said, "Obey and remain, disobey and depart; there are no two ways." It is unquestionably our duty to know the laws, and to obey them, so far as we can with a conscience void of offence towards God and man. Unrighteous laws we may not obey; neither emperor, king, parliament, senate, nor council, has a right to make us worship wood or stone, or to cause us to steal, murder, defraud, covet, or do any evil thing. We have, then, not only a right, but it is our duty, to inquire into the character of the laws which we are called on to obey. Although, according to governor Loo, there are no two ways, yet we conceive that, without either *acquiescing* in bad laws or *departing* from the country, there is a way open to foreigners, namely that of *remonstrance.* There have been, and may still be, those who deny the existence of this right, even where the regulations are most notoriously evil and relate solely to the foreigners. "It belongs," say they, "only to the *authorities* to concern themselves with the regulations of the state; foreigners have no right to intermeddle with such matters; and if they do not like the regulations of the country, let them stay at home." Much as we love peace, and would pursue only the things that make for peace, we cannot approve of this theory: *homo sum, humani nihil a me alienum puto.* It is generally conceded, we believe, that the laws of China, respecting intercourse with foreigners, are hostile both to its true interests and to theirs. They engender pride, self-sufficiency, strife, deceit, hatred, and the like; they are at variance with

ıony that "He hath made of one blood all the nations
etard industry; prevent the diffusion of useful know-
od has purposes of mercy in extending here the gos-
ney go as far as human laws can go to prevent their
ıinst laws pregnant with such evils, possess we not,
foreigners, the right of remonstrance? If so, then
meddle with the buying and selling and kidnapping
d sons, nor plead their cause wherever her influence
here any so heartless as to deny to her this right?
ept those who enjoy the wages of that foul traffic.
o put on record in our pages, as we do below, the
ıetween the foreign merchants and the local authori-
tariff. It will be seen, indeed, that it has produced
in correcting abuses; but it goes to establish the
ıigners writing and asking for the correction of se-
embarrass their commerce. We rejoice at this, be-
g, foreigners assume the right of standing on the
and requiring the government to do them justice.
government has refused to grant their request, still we
ıeigners will either obey or depart; nor can we urge
ainst right and reason. But we would urge them still
ə government the existing evils, and to remonstrate
l that in a tone and spirit that shall cause us erelong
d extortion quailing before the demands of truth,
nity. We do not now touch the questions, to what
nstrances shall be carried, and what obligations rest
Christian governments to second the efforts of their
l intercourse, and only *honorable* intercourse, with
ons. The pamphlets that have recently appeared
one of which we noticed in our last, show that in-
d we sincerely hope it will not cease untill duty
ɔd. There are those who think that the spirit of
itself change laws and customs, and of itself effect
in the relations of China with other nations. We
the mighty influence of this spirit; but it is, we
believe that the spirit of trade, whose freedom is
ɔ, can change the heart of China. She is antisocial
ɛr, and we look in vain for any relinquishment of
part. Much is predicted from the contemplated
ɔ opium. It is argued that the free trade has for-
boon. And what has it obtained? Is it any thing
hich to extend her exclusive system? Is the bring-
ithin the purview of her noble company of hong
to freedom? True, the emperor does herein con-
ɔt keep from his subjects an article which they *will*
ıanges his position and gives it to them in his own
nd, for aught we can see, China remains China
mean to be understood as saying, that freedom of
f foreigners does not afford more ground of hope of

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free intercourse with China than the monopolizing system of our late E. I. company. But we conceive that it will effect this by awakening and extending interest in regard to China, and eventually causing right efforts to be made from right and effectual quarters, rather than by any inherent power of its own to change the attitude of the Chinese authorities towards foreigners. We protest against the idea that the change of foreign relations with China is to wait the slow and uncertain issue of connivaces with those petty authorities, who are reckless of shame and all regard to justice. And does any one pretend that the changes which it is presumed will flow from this one-sided free trade system, can ever flow in any other channel than in connection with these connivances? We see not how; and, till we do see, we advocate *remonstrance, honest remonstrance,* EFFECTUAL GOVERNMENTAL REMONSTRANCE, until foreigners shall stand in the view of China, as clothed in the attributes of children of one common Father; and all the rights, which nature and nature's God gives us, of free intercourse, can be exercised in a way that does not beggar us of all self-respect. In every remonstrance three things are to be premised; the case must be palpably just and important; it must be stated in clear and respectful language; and then urged with a resolution that will hold on – and hold on – and never let go.

The first of the following series of documents was addressed to the governor Tăng in April last; and another of the same tenor was at the same time addressed to the late hoppo Păng.

The answers of both these officers were in the tone of haughty disregard and vain assumption, so usual with Chinese authorities. One thing, however, seemed to bear the character of a concession; the hong merchants shortly afterwards sent a list of the various charges to which the principal cotton and woollen manufactures that are imported are liable; and though the aggregate of the charges on each article as stated therein is somewhat greater than the average of what has usually been paid, it was yet regarded as an advantage to have obtained an *official* statement, a thing which had always before been peremptorily refused. On the other hand, a flaw in the Chinese tariff, which had been beneficial to foreigners, was remedied, by rendering longcloths of a greater length than 40 yards subject thereafter to pay double duty.

Under the impression that the having procured an official statement of the charges on a few articles was an advantage gained, a second letter was addressed last July, to the governor, and duplicate of it to the hoppo Wăn. The answers of their excellencies are given below, marked No. 3 and 4. These are also in the usual style of Chinese documents, and while they grant no relief to the petitioners, another advantage which these have hitherto enjoyed, that of passing grey longcloths of every quality at the same rate as coarse white ones, is taken from them.

Thus, changes which will benefit themselves, whether right or wrong, are easily made by the authorities, irrespective of the will of the great emperor; but to make any changes in favor of foreigners, "it is

impossible,"
it will ever
powers at P
spirit which
work of rig

To his excell
Sir,—We
have been im
sale in Cant
ever, the levy
sion betwee
the erroneou
from the var
the difficulti
ignorance of
To avoid
calculated to
ought to sub
your excelle
authentic lis
from foreign
We are
excellency,
immediately
(Signed b

To his excell
Sir,—Sinc
subject of in
duties payal
somewhat h
be aware th
len and cott
prices, more
were easily
per piece;
we are less
lency will
duty on lor
98 cents pe
of forty y
instead of
We alsc
English an
venting ou
depriving
We wo
landed in
the voyag
commenst
We w
happens t
from othe
and in su

use regulations, once established, change not. And
us, until the powers that be *here*, know that the
will be reached with remonstrances, in the tone and
ce assumes when she awakes to a accomplish the
ness.

No 1.

e governor of Kwangtung and Kwangse.

represent to your excellency, that, for some years past, we
s of large quantities of cotton and woollen manufactures for
duties on which have been punctually paid. Of late, how-
the duties has been attended with much vexatious discus-
lves and the hong merchants and linguists, not only from
ner in which the goods are classed and measured, but also
tes at which the duties are charged, such discussion, and
ch give occasion to it, arising, in a great measure, from our
ale of duties established by the government.
iscussions, which not only involve loss of time, but are
b the good understanding that in a business point of view
tween ourselves and the hong merchants, we solicit that
ll cause us to be furnished, for our future guidance, with an
ies payable on manufactured and other goods imported

l that the difficulties complained of are unknown to your
t by placing them before you, as we now do, they will be
ed into, and remedied. We have the honor, &c.
y-three firms and individuals.)

No. 2.

governor of Kwangtung and Kwangse:

ving your excellency's reply to our representation on the
ities, we have been furnished by the cohong with a tariff of
woollen and cotton manufactures, the scale of which fixes
tes than were previously demanded. Your excellency will
crease has of late years taken place in the imports of wool-
ufactures; the consequence has been a great reduction in
larly on cotton goods; longcloths, which twenty years ago
t $12 per piece of forty yards, being now worth only $5
qualities having declined in the same proportion. Thus
pay the duties now levied, and we solicit that your excel-
matter to be inquired into, and some relief afforded. The
of first quality is stated, in the tariff just received, at about
and on those of second quality at about 44 cents per piece
which length duties are ordered hereafter to be levied,
yard pieces, as lately allowed.
all to your excellency's notice the high duties levied on
camlets, which amount nearly to a prohibition; thus pre-
ng them, as well as opening the door to smuggling and
ament of a large revenue.
beg your excellency's attention to the subject of goods
l state, occasioned by ships meeting with bad weather on
uld pray that an allowance may be made in the duties,
the injury the goods may appear to have sustained.
beg leave to state to your excellency, that it frequently
received by us are, from unsuitableness to the market, or
nsaleable, excepting at a heavy loss on the original cost;
e would solicit that we be allowed to export them without

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being required to pay export duties, and that the duties paid on import be also allowed us back. To guard against evasion or advantage being taken of this indulgence, we submit, that, upon the arrival of goods the realization of which may appear doubtful, they be deposited in some special warehouse under the custody of the government and cohong; and that a reasonable time be afforded for endeavoring to effect sales—say nine or twelve months from the date of their being warehoused; at the expiration of which period it would be imperative upon us, failing a sale, to export them.

We would likewise beg permission to point out to your excellency that differences frequently arise in fixing the quality of cotton longcloths for the first and second grades of duty; and that the cohong have suggested that to obviate this in future, we send to your excellency's office a piece of each description as formerly imported; that they may receive an official stamp, and afterwards be deposited at the consoo-house for reference when needful We accordingly send your excellency a piece of each quality, the difference between which is easily distinguishable.

The dimensions of cotton handkerchiefs are also frequently a source of vexatious discussion, and we would, therefore, solicit your excellency to cause us to be furnished with the standard size on which the first and second class of duties are to be levied; and, in order to enable us to make true comparison of the Chinese government measures with our own, we pray that we may be furnished, through the cohong, with a measuring rod, to represent the imperial covid under which duties are levied on goods chargeable by length.

Having as yet received only the scale of the duties on a few articles of our import, we would respectfully request that we be furnished with a general tariff of duties payable on all foreign imports; and that an official copy be also deposited in the consoo-house for reference at all times.

We take the liberty of placing these matters before your excellency in the full confidence that they will have your favorable consideration; grounded, as we are willing to hope they will be found, on strict justice and equity And we would also take leave to point out to your excellency that a defined regulation for the levying of import duties on foreign trade, which is every year becoming more extensive, will be the surest means of continuing a good understanding, and facilitating our commercial operations with the cohong.

(Signed by twenty-three firms and individuals.)

No. 3.

Reply of governor Täng to the second letter of the foreigners at Canton.

Täng, governor of Kwangtung and Kwangse, &c., &c., issues this proclamation in reply to the English foreign merchants, Fox and others.

On a former occasion, the said foreign merchants presented a petition at my office, which I, at the time plainly answered. I also addressed a communication to the hoppo, and received from him the following reply.

"Hereafter the goods brought by foreign merchants ought to be regulated according to the measure and quality of the company's imports. There is a marked difference as regards fineness in the qualities of the first and second classes of cotton piece goods; or if, perchance, any of second quality be rather finer than usual, so as to resemble that of first quality, it is nevertheless to be regarded when examined as really of second quality, and to be assessed accordingly. At the same time, the said foreign merchants must make true reports, nor may they represent as of second, what is really of first quality. Of longcloths, one hundred covids are to be regarded as the dimensions of one piece, and two hundred covids as constituting two pieces. Broad cloths, long ells, camlets, &c., are to be fairly and equally measured, so as to obtain the consent of all. In regard to the proclaimed tariff of duties and the legal measure, they have already been given."

as been already made known, in order that obedience might

ıother petition has been presented, making a series of ove points. I have examined the subject, and give the . The tariff of custom-house duties has been fixed, after ı, by the supreme Board of Revenue, and has been publish- 'the GREAT EMPEROR. It is to be reverently and for ever . How can any presume to hope, that, because of late ı have been reduced, or because the high rate of duties ın, a reduction will therefore be made in the fixed amount :ers not whether goods be damaged or not, they are to be ɔds which they are found to be. The regulations contain ıitting a reduction on account of damage. As to the market ; different times; but the established regulations, once com- . If the market price should be found such as is unsuitable, erchants must be satisfied with what they chance to find it; ation and exportation the legal charges must be levied. f gain on the pet the said foreign merchants, a matter ıcern, afford a reason for indulging them with permission to l goods assessed only if found suitable, and freed from all ? All these requests are flimsy and absurd, and not to regard to the size of cotton handkerchiefs, the legal covid ɔn given already, they can of course be measured according or irregularity. It is needless consider of this request ɔnce to the desire that pieces of the first and second quali- ɪent to the hoppo, may be examined, officially stamped, and nerchants, to be kept by them as musters, which can here- ·red to for comparison, so as to prevent contention in refe- ıts; let them await the decision which shall be given, communication to the hoppo, and have requested him to t thoroughly, and to issue orders as to the mode of acting This let them do.

ı year, 6th moon, 16th day. (28th July, 1836.)

No. 4.

reply to the second letter of the foreign merchants resident

l appointment Superintendent of maritime customs in the ung, &c., &c., to the hong merchants.

e 6th moon, in the 16th year of Taoukwang (30th July), governor an official document, as follows; [the governor's es with a copy of the letter from the foreign merchants hich is followed by a copy of his answer, and ends thus:] the above to the hong merchants, and directing them orders, it is right that I should also address you the :t, and request you to examine it. I hope that you will :o consideration the propriety or impropriety of granting ces of the first and second qualities of longcloths may be stamped, and given to the hong merchants, to be kept by ich can hereafter be easily referred to for examination, tention in reference to assessments. I hope also that you ficial edict your decision on this point, and that you will hereof.'

he above, as also a foreign petition in Chinese, from chants of England and of other nations, of the same e governor; I, the hoppo, have examined, and give the

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All duties levied upon foreign imported goods are fixed in respectful obedience to the tariff, which was established by imperial authority, and was published the supreme Board of Revenue. Heretofore foreign merchants coming for commercial purposes to Canton have always obediently paid these, nor has there ever been any discussion respecting them. How is it possible that the importation and exportation of goods should be left to the will of individuals, or that any increase or diminution of duties should be unauthorizedly made, in accordance merely with the varying qualities or the fluctuating value of commodities? With respect to smuggling, and defrauding of the revenue, explicit rules exist: why should the prevention of goods being imported, when occasioned by high duties on them, lead to the offense of smuggling? Since the said foreigners have dared to embody such a statement in their petiton, they must have had reference to something actually existing. Let the hong merchants question them authoritatively and minutely on this point, in order to furnish *data* whereon to investigate the matter legally.

In reference to the request that, if, when goods are imported the price be found unsuitable, permission may be given to rëexport the same and to receive back the import duty already paid; I answer, that, as soon as any duties are paid, the sum is immediately entered in a ruled book furnished by the Board of Revenue, and the amount of duties received is from time to time stated, and the money forwarded to Peking. How can such a principle be admitted as to give back the duty because the article may be unsuitable for sale? This request is evidently attributable to the said foreigners' ignorance of the rules and statutes of the celestial empire and to their own vain and inflated expectations. It needs no consideration. In regard to the published tariff of duties, and the declared legal measure of the Board, the late hoppo Pǎng has already given an answer on these points. Why do the said foreigners again annoy with needless requests? But in reference to vessels which, while sailing on the high seas, may have had their cargoes injured by the violence of the winds and waves; the said foreigners may, whenever a case of this nature occurs, represent it at the time, and it shall then be taken into consideration whether there be any call for compassion to be shown, and to what extent. It is unnecessary, to make fixed rules respecting this matter.

In regard to the musters of different qualities of longcloths presented for examination with the request that they may be stamped and placed in the consoo-house to be referred to at any time; I answer, that there are diversities of quality, both in bleached and unbleached longcloths; but the said foreigners very commonly pass the unbleached longcloths as all of second quality, or even as being all coarse. This cannot but lead to confusion in the classification. They must of course, therefore, present musters of the different qualities of unbleached longcloths also. Then only can the evils of overreaching and contention be avoided.

Let the hong merchants meet together and consult as to what is allowable and what is not so in the above particulars. They must pay special attention te these points,—to fix the various qualities of goods; to state the differences in their dimensions and weights, and in the duties applicable thereto; and to remove entirely all confusion and the evil practices connected with it. They must with earnestness and assiduity impress on the foreigners these things, that they may implicitly obey the enactments of government, and may cease to render themselves offensive by whining complaints. In compliance with the reply given by the governor, immediately take this subject into consideration, and report on it; and let there not to be the least connivance or delay. Let this receive the most earnest attention. A special order.

Taoukwang, 16th year, 6th moon, 18th day. (31st July, 1836.)

c Hospital at Canton: third quarterly report, on the 4th of August, 1836. By the Rev.

the hospital prevented its being reopened until
ing the two months, which have since elapsed,
'e been treated, making the aggregate 1674.
licants have been sent away as incurable, with-
.ll classes have eagerly applied for aid, and the
:onfidence have been exhibited as heretofore.
ll existed in obtainning the assistance which the
ıd the heat of the season have rendered desi-
g, the principal part of the labor of administer-
ınd the supervision of the house patients by
evolved upon an individual; and the treachery
:onducted dishonestly, and the loss of instru-
were in daily use, have increased the cares and
uch an institution in such a place as Canton.
ospital for the last term have been $328.50.
luring the quarter; 1st, of the eye, 2d, miscel-

-	23	Iritis - - -	2
-	36	Lippitudo - -	7
ıia -	10	Night blindness -	1
nia -	16	Synechia anterior -	8
ılmia	2	Synechia posterior -	2
almia	2	Myosis - - -	7
-	2	Closed pupil with depoi-	
la -	2	tion of coagulable lymph	6
-	10	Procidentia iridis -	3
-	10	Glaucoma - -	1
-	23	Atrophy - - -	26
-	32	Hypertophy - -	3
-	2	Complete loss of one eye	3
-	5	Less cf both eyes -	40
-	14	Mucecele - -	1
ularity		Muscæ valitantes -	2
nea -	59	Malignant ulcer of the	
cornea	11	upperlid - -	1
-	19	Encysted tumor of the	
-	18	upper lid - -	1
-	10	Tunor from the external	
-	19	angle of the right eye.	
otica	2	causing it to protrude	
-	2	upwards, out of its orbit	1
	24		

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Adhesion of the conjunctiva to the cornea	2	Goitre	2
Preternatural growth from the lower portion of the orbit and near the external angle of the right eye, resembling a congeries of veins	1	Enlarged tonsils	2
		Sarcomatous tumors	2
		Encysted tumor	1
		Hernia	2
Disease of the caruncula lachrymalis	1	Curvature of the spine	3
		Phymosis, natural	1
		Hydrops articuli	2
		Acne	2
		Impetigo	2
2d: Psoas abscess	1	Rheumatism	4
Abscess of the thigh	1	Intermittent fever	2
Abscess of the ear	1	Phthisis	1
Abscess of the head	1	Dyspepsia	2
Abscess of the face	3	Deaf and dumb child	1
Otorrhœa	2	Dumbness	3
Deficiency of cerumen	1	Urinary calculus (removed)	1
Nervous affection of the ears	6	Needle by accident thrust into the breast, just below the sternum	1
Malformation of the meatus	1		
Polypus of the ear	1		
Deafness	3	Needle, thrust into the palm of a child's hand, removed by a magnet, after an incision with a lancet, a month subsequent to the accident.	1
Disease of lower jaw	2		
Dropsy	4		
Ovarian dropsy	2		
Hydatids	1		
Cancer of the breast	2		

As in the former reports, only a few of the cases presented will be detailed. The first I shall mention occurred during my visit to Macao.

No. 1284. Lan Alin, aged 54, had been affected with an ulcerated tumor upon the crown of his head twenty-two years. Hearing that I was to visit Macao, he requested his friends here te prevail on me to see him when I arrived there. Several applications of the kind were made, and in this instance I consented. When I saw him, the tumor was in a bad condition, and the appearance of soon putting on a malignant character. At times, according to the statement of the patient, who appeared to be a sensible man, it had bled to the amount of twelve or fourteen ounces. With the concurring advice and assistance of my friend, Dr. Colledge, on the 21st of June the tumor was extirpated. I saw it dressed while I remained, and on leaving Macao, Dr. Colledge kindly took the care of it. In about two weeks he wrote, "your patient is quite well, and in fine health has left, and I have seen no more of him." He has since sent by his son his "ten thousand thanks."

On my return to Canton, on the last day of May, I had the satisfaction to find the young woman, Yeäng she, who was wounded by a fall in a thunder storm, quite out of danger from the injury received. The side of the neck that had been perforated by the bamboo was perfectly healed. The discharge from the fractured clavicle

e time, the patient being very irregular in coming
l it had not entirely ceased, when at her own discre-
ıed her visits. On inquiring for her some weeks
ıad gone to visit her friends in the country.

gous Hæmatodes of the eye. Yat Akwang, of the
, aged 4 years, entered the hospital May 4th, and
ys under medical treatment. The disease com-
r months before, between the sclerotica and con-
er lid, and gradually increased till the whole eye
When the child came to the hospital, a large protrud-
in the situation of the left eye, and the least irrita-
eed. The child inclined his head to the opposite
feeble. The father was told that it could not then
might return on the first of June, and if circum-
would extirpate it. Early in June he returned.
had grown rapidly, and the protruded eye which
ıe cheek as low as the mouth, was six or seven
rence. The fate of the child, if the tumor was
ident. The father wished it removed, and, being
ight prove fatal, said it was better for his child to
ch a condition. The possibility of its returning,
n not prove unsuccessful, being also explained, he
performed. On the 26th, the eye was extirpated
the case, it was possible the eye itself might be
with a fungus. I proceeded with the operation
on found the whole was diseased. Without much
was detached from the surrounding parts, and the
below the globe of the eye. The little child en-
with much fortitude. The hemorrhage was not
ıflammation succeded, yet on the third day after,
ed for the life of the child ; but on the 9th day, the
aled, and the lids fell in and the child's appetite
ospects were flattering. However, the appearance
ıt its section, being diseased and presenting in
ow substance, like the cerumen of the ear, render-
ous. Before leaving, the little boy had become
He has since returned, and to my deep regret
im is to be momentary. The fungus has returned
former size, and that in less than three months

ıs. Pang she, mentioned in a former report, re-
ıl on the 4th of May. She had neglected all my
her health, and her abdomen had become more
than in the first instance. Being the close of the
edicines for the coming month, aad told her to
June; she returned accordingly, but her extreme
warm weather made me hesitate to repeat the
me evident that it was the only chance of prolong-
ulse was 144 ; her skin was hot and dry, with a
ration difficult, when on the 26th of June I again

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performed the operation. Three gallons and two and a half pints of dark fluid, similar to the former, was abstracted, making the aggregate of about six gallons. She was immediately relieved of most of her former symptoms; her pulse the day following was 95. She rapidly recovered her health, and was discharged on the 8th of July. I am confident she could not have lived two days longer without this interposition. On the 28th, she reported herself and had improved very much during twenty days' absence.

No. 1500. July 8th. Chin Aying, a little girl of thirteen years of age. She had been incommoded by three sarcomatous tumors situated together, between the shoulders and above the spine. The three were in close contact, and as it were formed one, four inches in breadth and three in depth. On the 14th. they were extirpated. The largest of the cluster was firmly united to one of the spinous processes by a semi-cartilaginous or bony union. The whole tumor was a very hard and almost horny substance. Judging from the rapid growth of the last year, it must soon have become a cumbersome load. No unpleasant consequences have followed the removal of it, and the wound is kindly healing up by granulations.

No. 446. The case of Akae is mentioned in the first report, under date of December 27th, 1835. About three months subsequent to the removal of the original tumor, as she was walking by the river side, a coolie, carelessly passing by, thrust the end of the bamboo, with which he carried his burden, against the superciliary ridge of the right temple, from which the tumor had been removed. When she came to the hospital about a month after the accident, there was considerable tumefaction above the eye. It being the close of that term, she was directed to remain at home until the first of June; at which time the tumor had attained the magnitude of the former one, though not exactly the same shape, and others previously on the side of her face were enlarged. The new one was altogether of a different character from the former. It had the appearance of a spongy mass, and was bounded on the left by an exostosis from the superciliary process one eighth of an inch deep, and one inch and a half long at its base, forming an irregular perpendicular ridge; the tumor grew rapidly and was fast tending to suppuration: the general health was affected, and death seemed probable and that speedily, unless its progress could be arrested by a surgical operation, while the heat of midsummer not a little increased the hazard of such a measure. After repeated consultations with Dr. Cox and Mr. Jardine, who had assisted in the former instance, it was resolved to embrace the first favorable day for the operation. On the 21st of July, the operation was performed. On the first incision being made, a large quantity of greenish fluid gushed out from cells of disorganized matter. Two elliptical incisions from the middle of the forehead down the cheek to a level with the ear were first made, and then a third from the middle of the first incision back upon the side of the head to a point five inches above the ear. The whole cyst was completely dissectely out upon the temple, and even portions of the pericranium were removed, showing distinctly the bloody appearance of the cranium caused by the confusion of the

nors above the ear were all removed, and what on
on was supposed to be the parotid gland and its
vere sarcomatous tumors, occupying their situations;
moved, together with a tumor lying deep in the
There was a loss of about sixteen ounces of blood.
ıth of the weather rendering it necessary to dress
ın the following day there was found considerable
the eye, which finally suppurated. The incisions
ıealed in the same kind manner as before, and but
ı that took place beneath the integuments, would
he same rapidity. The exostosis has not advanced
s at the operation. The constitution suffered much
ormer instance, but she has very much regained
he flesh she had lost, and now looks forward to the
ng home in a few days, with the hope of enjoying
:om the grave.

ıe same general character as mentioned in the former
etailed, but it is unnecessary. I have often been
ght inconvenience experienced by cataract patients;
infrequent consequence of the operation, and usu-
tion is very slight. When the patient lives at a
ls it inconvenient to be long absent from home, I
cases, couched the cataracts in both eyes at the
vith equal success as in cases of a single eye. An
ears old, was brought from a distant part of the
blind but lame. I found that she had broken the
ne eleven months before, and had a cataract in each
rtunity of her friends I was prevailed upon against
erate upon her eyes. I did so, and found the lenses
ɔn took place, sight was restored to a considerable
orption was still going on, when after a few weeks
ıalth than before.

his brief report by subjoining a translation of some
fa szeyay (in the first report called *Matszeah*),
y to the Chefoo, as they will serve to illustrate the
vhich he and other patients entertain respecting
translation is by Mr. Morrison, to whose kindness
bligations. It has been put into verse by a friend.
: style is a necessary consequence of faithfulness
The old gentleman's gratitude has ever seemed
n dismissed from the hospital, he requested leave
ıd take "my likeness that he might bow down
" He had previously intimated his intention of
he painting of course was refused, but his ode was
with some marks of formality; first he sent a ser-
of presents; then a friend, who was equipped for
ted the ode and a gilt fan with a quotation from
inese poets, elegantly transcribed upon it by a
ıy, relating to the same subject. The ode, pre-
ırks of his own, is as follows.

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Doctor Parker is a native of America, one of the nations of the western ocean. He is of good and wealthy family, loves virtue, and takes pleasure in distributing to the necessities of others: he is moreover very skilful in the medical art. In the ninth month of the year *Yihwe*, he crosed the seas, and came to Canton, where he opened an institution in which to exercise gratuitously his medical talents. Hundreds of patients daily sought relief from his hands. Sparing neither expense nor toil, from morning to evening, he excreised the tenderest compassion towards the sick and miserable.

I had then lost the sight of my left eye, seven years, and the right eye had sympathized with it nearly half that period. No means used proved beneficial; no physician had been able to bring me relief. In the eleventh month of the year above named, my friend Muh Keaeshaou introduced me to Doctor Parker, by whom I was directed to convey my bedding to his hospital. I there made my dormitory in a third story, where he visited me night and morning. First he administereu a medicine in powder, the effects of which, as a cathartic, continued three days. He then performed an operation on the eye with a silver needle, after which he closed up the eye with a piece of cloth. In five days, when this was removed, a few rays of light found entrance, and in ten days I was able to distinguish perfectly. He then operated on the right eye, in like manner. I had been with him nearly a month when, the year drawing to a close, business compelled me to take leave. On leaving, I wished to present an offering of thanks; but he peremptorily refused it, saying, "return, and give thanks to heaven and earth: what merit have I?" So devoid was he of boasting. Compare this his conduct, with that of many physicians of celebrity. How often do they demand heavy fees, and dose you for months together, and after all fail to benefit. Or how often, if they afford even a partial benefit, do they trumpet forth their own merits, and demand costly acknowledgments! But this doctor, heals men at his own cost, and though perfectly successful, ascribes all to heaven, and aosolutely refuses to receive any acknowledgment. How far beyond those of the common order of physicians are his character and rank! Ah, such men are difficult to find. The following hasty lines I have penned, and dedicate them to him.

A fiuid, darksome and opaque, long time had dimmed my sight.
For seven revalving weary years one eye was lost to light;
The other, darkened by a film, during three years saw no day, [ray.
High heaven's bright and gladd'ning light could not pierce it with its

Long, long, I sought the hoped relief, but still I sought in vain,
My treasures, lavished in the search, bought no relief from pain;
Till, at length, I thought my garments I must either pawn or sell,
And plenty in my house I feared was never more to dwell.

Then loudly did I ask, for what cause such pain I bore,—
For transgressions in a former life unatoned for before?
But again came the reflection, how, of yore, oft, men of worth,
For slight errors bad borne suff'ring great as drew my sorrow forth.

"And shall not one," said I then, "whose worth is but as nought,
"Bear patiently, as heaven's gift, what it ordains?" The thought
Was scarce completely formed, when of a friend the footstep fell
On my threshold, and I breathed a hope he had words of joy to tell.

"I have heard," the friend who enter'd said, "there is come to us of late
"A native of the 'flower'd fla'gs' far off and foreign state;
"O'er tens of thousand miles of sea to the inner land he's come;
"His hope and aim to heal men's pain, he leaves his native home."

rth, this man I sought, this gen'rous doctor found ;
ıeart, he's kind and good ; for, high up from the ground,
ı, to which he came, at morn, at eve, at night,—
t vain were I to try his kindness to recite.

gentine, he pierced the cradle of the tear ;
lt ! Soo Tungpo's words rung threat'ning in my ear :
mist," the poet says, "take heed you do not shake ;"
'ear rung in my ear) "how if it chance to break."

ı his needle pierced : the drad, the sting, the pain,
ıse, and that the cup of sorrow I most drain :
ım'ry faithful showed the work of fell disease,
rbs of sight were dark, and deprived of ease.

ght : if now, indeed, were to find relief :
much to bear the pain, to bear the present grief.
of kindness, which I heard, sunk deep into my soul,
ear I gave myself to the foreigner's control.

e sought the lens, and quickly from it drew
darksome fluid, whose effects so well I knew ;
e soon clear'd the lens, and then my eyes he bound,
water, sweet as is the dew to thirsty ground.

lay I, prostrate, still ; no food then could I eat,
d were stretch'd as though th' approach of death to meet ;
ıstray—mind ill at ease—away from home and wife,
:hat by a thread was hung my precious life.

, no food had I, and nothing did I feel ;
:oow, pain, nor hope, nor thought of woe or weal ;
ıy life seemed gone, when sudden, in my pain,
ray—one glimmering ray, I see, live again !

ısions of the night, he who dreams a fearful dream,
b, uprushing comes, one restored to day's bright beam,
dness and surprise, with joy, with keen delight,
kindred crowd around, I hail the blessed light :

ıart, with heaving breast, with feelings flowing o'er,
me quick to him who can the sight restore !"
ut he forbade ; and, forcing me to rise,
bend not the knee ;" then pointing to the skies :—

he, "the workman's tool, another's is the hand ;
ıt, and in *his* sight, men, feeble, helpless, stand :
ı to cultivate, and never thou forget
work of future good thy life is spared thee yet !"

ən of my thanks, he refused ; nor would he take
ey seemed as dust ; 'tis but for virtue's sake
ne. His skill divine I ever must adore,
rance of his name till life's last day is o'er.

in these brief words, this learned doctor's praise,
ırth deserve that I should tablets to him raise.—

ly a month in the hospital, I penned also the following
ıtated the thing which I saw and heard while there,
ıccessful practice.

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[A translation of the lines here alluded to by the old gentleman, and also of the quotarion from Soo Tungpoo, may be given in a subsequent number.—What he says, of my calling on him to give thanks to earth, of my rich family, &c., is to be received with due allowance as Chinese embellishment.]

ART. VI. *Journal of Occurrences. Peking; Hoonan; destructive gale in the Chinese sea; extracts from the Canton Court Circular.*

AGAIN we find ourselves limited to a much narrower space, for noticing passing occurrences, than we could wish. Rumors, here, are always afloat, but none at present which we need to notice. The state of public affairs throughout the empire, so far as we know, is tranquil; the fruits; of the earth, during the past season, have generally been plentiful; and health continues to be enjoyed. The final decision of the emperor, on the memorial of Hen Naetse, is not yet known in Canton.

Peking. The indignation of his majesty has been roused by the unprincipled and corrupt conduct of some of his high ministers, including two princes of the blood. His anger is directed against their conduct in general; the particular case which has excited it, is, that they passed, at a grand military examination, an individual wholly incapable of performing the military exercise require. "Have we," exclaims his majesty, "directed the government of the people for sixteen years, and can none of our princes and great ministers yet see that all we seek for is comprehended in the one word, TRUTH?" His majesty then proceeds to command the degradation of the several offenders, and adds: "In these punishments we manifest an unusual degree of tenderness. Let all our princes and ministers be roused thereby to greater diligence and faithfulness, and let them not fear to incur hatred or reproach for doing well. Let them not fail to pay regard to those high desires which occasion these reiterated and earnest instructions."

Hoonan. The disturbances in this province are stated by the goverenor of Hoopih and Hoonan to be at an end. No details are given of what took place, beyond those which have already appeared in our number for May last.

The severe gale, which is noticed below, in the Court Circular of the 1st instant was very destructive to the shipping in the Chinese seas. The bark *Susana*, belonging to Macao; and the *Admiral Buyskes*, a Spanish ship, were lost, with a part of their crews. Two or three other ships, we fear, will have to be placed on the same list; we refer particularly to the *Hormasjee Bomanjee*, *Hamoody*, and the *Margaret Graham*.

Extracts from the Canton Court Circular. June 26th. The governor and lt.-governor went and offered incense in the temple of the god of war. Fung Yaoutsoo presented a report respecting the vaccination of children at the foundling hospital.

June 29th. The two principal, and four inferior envoys took leave, about to return to Peking. Twenty-nine criminals were recaptured.

June 28th. Twelve persons, arrested for murder, were sent to the magistrate of Tungkwan for trial.

July 3rd. The envoys returned to Canton, having received a dispatch from the emperor directing them to do so, for the examination of a new case, in which the late magistrate of Heängshan is to be put on trial.

July 15th. The envoys again left Canton. Three military officers were brought to the city for trial. The chehieën of Nanhae reported that, "during the preceding night [4 o'clock this morning], a fire broke out in Hinglung street; ten [more than twenty] shops were burned down, six torn away, and the fire then extinguished." The execution of capital punishment was reported.

July 24th. The imperial envoys again returned, having received another dispatch, requiring them to examine a new case. Capital oxecution reported.

July 29th. The envoys took leave of the governor and lt.-governor. The execution of capital punishment, was reported.

August 1st. The "river magistrate" reported that, at 8 o'clck last evening a "fierce gale" arose and raged till this evening: no boats nor lives were lost.

August 22d. Leäng, the new commissioner in the salt department, received the seals of office.

THE

ESE REPOSITORY.

V.—SEPTEMBER, 1836.—No. 5.

ical and descriptive account of China; its ancient history, language, literature, religion, government, nners and social state; intercourse with Europe liest ages; missions and embassies to the imperial h and foreign commerce; directions to navigators; ematics and astronomy; survey of its geography, my, and zoology. By Hugh Murray, F. R. S. E.; d, esq.; Peter Gordon, esq.; captain Thomas Lynn; lace, F. R. S. E., professor of mathematics in the uni- nburgh; and Gilbert Burnett, esq., late professor of s College, London. With a map and thirty-six en- Jackson. In three volumes. Edinburgh; Oliver weeddale Court; and Simpkin, Marshall, & Co., CCCXXXVI.

of his engravings, from an original drawing preserved collection, Mr. Murray says, "in order to show the Chinese vessels, a few have been altered according a other drawings of the same collection; in other is exact." Again, with reference to another plate, n some degree a composition from several of the it home by lord Macartney's embassy, so as to rent features which usually distingish Chinese moun- these remarks of the Author, respecting the li- and altering the objects of natural or artificial nded to characterize the whole of his first volume, ve yet seen, they would give the reader a correct, uate, idea of his work. Mr. Murray's well-earned of his learned coädjutors, whose names appear on book, led us to expect an accurate and complete inese empire. We expected to find a good work, hy of a prominent place among the volumes of the

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Edinburgh Cabinet Library. We have long wished that a correct account of what China is, together with a brief history of what it has been, might be given to the public; and when it was announced that Mr. Murray had undertaken this task, we anticipated, as many others did, that the desideratum would be supplied. Such were the expectations and feelings with which we opened his first volume; but a perusal of the first page, convinced us that our expectations were not to be realized; and every successive page, to the end of the volume, only served to confirm us in this opinion. Many parts of the work are totally wrong; and many others are mere "composition:" the author's facts, "collected from various sources," are thrown together like the objects in his engravings, often presenting descriptions of scenes, which have no existence except in imagination, and which have more than once reminded us of the lines of the poet:

> Humano capiti cervicem pictor equinam
> Jungere si velit, et varias inducere plumas
> Undique collatis membris, ut turpiter atrum
> Desinat in piscem mulier formosa superne;
> Spectatum admissi risum teneatis, amici?

The author having before him, as he says, "ample materials" for compiling "a satisfactory account of China," the "historical inquirer" had a right to expect from his pen, what Mr. Murray declares has not hitherto existed, "a complete and connected view" of the history, learning, commerce, and statistics of this "immense sovereignty." How far the study of "China, vol. I," is likely "to throw an important light" on the world, we will show in the sequel, having first laid before our readers the author's preface, which fully explains the plan of the work. The preface is dated March, 1836, at which time the volume was published; the second volume was to appear in April, and the third in May following. We here introduce the preface entire.

"The importance and interest attached to the subject of this work appear to be now fully appreciated by the public. China, from the antiquity of its origin, its early progress in arts and civilization, and the very peculiar form which its institutions have assumed, exhibits an aspect differing from that of every other empire, ancient or modern. Its story is that of the largest portion of mankind that have ever been united under one political and social system. Recent events also have opened to Britain prospects of vastly extended intercourse; so that the wall of separation which has so long stood between the two nations is soon likely to be, in a great measure, broken down.

"These considerations have induced us to assign to the history, learning, commerce, and statistics of that immense sovereignty a larger space than usual, and to bestow upon them the most careful research. To this task we were further urged, by reflecting that there does not, so far as we know, exist at present any channel by which the historical inquirer can obtain a complete and connected view of them. Successive missionaries, indeed, in the course of two centuries, have transmitted to Europe many important communications; but these, from their very magnitude, are nearly inaccessible to the ordinary reader. The General History, for example, in thirteen large quarto volumes, and the Miscellaneous Memoirs in sixteen, encumbered with much irrelevant matter, present a mass which few will be inclined to penetrate. Various

ubt, have been lately made from Chinese writers, which siderably our knowledge of that nation; yet none of them suited to European taste. Du Halde alone attempted to nient form the very valuable records of which he had the volumes are now, in a great degree, superseded by further formation.

ever, there has not hitherto been any single work in which ount of China might be found, those above mentioned, with rd ample materials for accomplishing such an undertaking. f these advantages, the author has made every exertion to suitable compass such a view of the history, productions, and social state of this great empire, as will at once amuse sh reader.

survey of the aspect and natural features of the country, neate, from the voluminous work of Mailla, and other wri- ive outline of Chinese history. Without entering into a ts, he has sought to exhibit the advances made in civiliza- the most memorable events that distinguished the succes- gether with a philosophical view of the causes whence e and their downfall. He then adverts to the knowledge reeks and Romans relative to China; on which subject he that he has thrown additional light, by tracing an early Canton, and the existence of an ancient trade in tea. The first volume is occupied by the transactions of the modern their attempts to open a commercial intercourse; their and the reception which they severally met with at the

lume is chiefly devoted to inquiries still more important, ature, religion, government, industry, manners, and social Recourse has been had to the most authentic sources of o pains have been spared to illustrate subjects so interest- so imperfectly understood. There is added a succinct tercourse from the earliest period to which the lights

ne, after a condensed view of all that is known respect- empire, its foreign commerce, particularly with our own . This subject so extremely important at the present discussed by Mr. Peter Gordon and Mr. John Craw- ntleman who has established a well-merited reputation e Indian Archipelago," and by his account of the embas- va, Siam, and Cochinchina. In the discharge of his offi- occasions, as well as when governor of Singapore, he tunities of collecting information, which he has here aracteristic activity and intelligence.

nportance to introduce directions relative to the naviga- sponding to those in our work on British India. The erformed by captain Lynn, an officer long employed by ating their vessels, and afterwards as examiner of their hose nautical tables and other works display a thorough with the scientific principles of his profession, but also its and channels to which he here supplies a guide. In er for which we are indebted to him, he communicated gh, who liberally allowed the use of his valuable col-

astronomy, though they appear not to have at any time ce in China, present some striking peculiarities. The

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ount of these sciences, embracing their history and actual condition, has n contributed by professor Wallace, whose distinguished attainments are ufficient guarantee, that it will be found both interesting and satisfactory.

"The natural history of those vast provinces is the branch which remained gest in a state of imperfection, an inconvenience resulting from the strict hibition imposed upon the intercourse of Europeans. Of late, however, exertions of the British residents at Canton have procured from the in- ior numerous specimens, many of which now adorn our museums and gar- ns. To Mr. Reeves, particularly, the scientific world is indebted for these portant advantages; and his friendly communications have been found essential service in the composition of this division of the present work.

"The chapter on geology and mineralogy, which has been prepared with eat attention, will be found to contain many interesting facts, and to pre- nt as full a view of these branches of knowledge as could be obtained the present limited state of our acquaintance with the central parts of ina.

"Botany, a subject of the highest importance, has been treated by Gilbert rnett, esq., the late professor of that science in king's College. In com- sing it he enjoyed an unreserved communication with Mr. Reeves, and d access to all the materials in possession of the honorable Company.

"With regard to zoology, it may be stated, that the observations which ve been given, are enriched with some elegant engravings of animals cha- cteristic of the Chinese empire.

"The author has pleasure in expressing his obligations to sir Charles 'ilkins, for the liberality with which he admitted him to the museum and rary of the East India Company. His acknowledgments are likewise rticularly due to Dr. Horsfield, not only for the obliging manner in which facilitated his access to those collections, but for the aid afforded by him procuring information from other quarters.

"The map of China has been carefully engraved from a drawing by Mr. 'alker, who had the advantage of inspecting all the materials in the posses- on of captain Horsburgh. It has been greatly improved by means of e chart of the eastern coast prepared with great labor and from the most cent surveys by that eminent hydrographer.

"The cuts, amounting to thirty-six, executed by Jackson in his best style, e almost entirely taken from original drawings never before engraved. he splendid collections possessed by the Company were liberally submitted the inspection of the Author. Some valuable subjects have also been ob- ined by the publishers from Canton as well as from private individuals; id all of them, it is hoped, will be found well calculated not only to embellish it to illustrate the work."

Greater promise than is here held out, no reader could ever wish have fulfilled. The promise, however, is not greater than will the disappointment of those who expect to find "a complete id connected view" of the Chinese empire. We will not attempt remark on the vagueness and ambiguity of the Author in the open- g paragraph, where he tells his reader, that, "Generally speaking, ie great kingdoms of Asia extend along its southern border, chiefly pon the shores of the Indian ocean, and are bounded on the north y the snowy peaks and pastoral wilds of Tartary;" while, "China, a the contrary, is situated on the Pacific at the eastern extremity of ie Asiatic continent, and in the same latitude with the most elevated its central mountains." We likewise pass over similar descrip- ons in other parts of the work. But what is to be thought of the en-

prove that China is not, as "has often been regard-
in? Who ever believed it to be one vast plain?
old books about China, it is said that tea grows on
o inacessible that monkeys are trained to pluck the
them down to their masters. Many other wonderful
ed, of which we may say with truth, that the more
e more readily they have been believed. But these
erials for authentic history; and the time for their
ters of fact, we supposed, was over and gone.
e regretted that the Author looked at China, as he
ne, through the magnifying glass which some of the
sented to him, forgetting the circumstances under
. If we deprive Chinese scenery of the false color-
writers have thrown around it, and of the errors
rs have added, we shall find the whole eighteen pro-
at nearly the whole of their extent, to be moderately
me places highly productive, capable of amply remu-
lustrious laborer; but not producing fruits so spon-
duce its inhabitants to sink into slothful inactivity.
he country thickly populated, and every advantage
e it by the great rivers which rise in the elevated
l Asia, and by the smaller ones which spring from
ns. We shall find many fertile agricultural districts
ith villages of every size; and we shall see com-
gether in large cities natives from many of the
y, we shall behold the crowded population often
r to obtain a livelihood, to bring under cultivation
repay their toil, and to redeem land from the water
ose. Such a country is a rich picture in itself, it
oring. "Those immense ridges which traverse
ost part "clothed to the very summit with luxuri-
s," particularly the tallow and the camphor; "the
example, which overspread that highest and most
h crosses the southern provinces," affording fuel
uilding "to the northern districts;" and above all,
ung, Yunnan, and Fuhkeën, "covered with plan-
hese, and an immense number of bridges, immense
tals, splendid triumphal arches, hills covered with
l cities on the waters,"—all these we did not ex-
ped, for at least the hundredth time, in the Edin-
ary.

rprise and regret that Mr. Murray should fill his
cts" as those contained in the following sentence.
has the indigenous vegetation been everywhere
ure, but the highest mountains have been leveled
to their tops; cities have been built upon them,
es of wall erected along their summits. They
actice upon a vast scale all the industrial arts,
nufacturing." And again, he tells us of chains of

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mountains, which, "in some places, where the great rivers have forced a passage through them," are "shattered into very irregular forms;" but are, he adds, "in general, covered with verdure and cultivation, and adorned with triumphal arches, pagodas, and other fanciful structures, and are thus made to exhibit a gay and smiling aspect peculiar to themselves."

It is often difficult, and sometimes quite impossible, for us to ascertain from what sources Mr. Murray drew his information; and we are astonished to find no allusions to the valuable works of Rémusat and Klaproth; while at the foot of many a page are marshaled old Mendoza, Purchas' Pilgrims, and a long list of other like worthy veterans.

In the first chapter of our author's work, which he says, contains a "general view of China," and occupies twelve pages, there is not, in our humble opinion, even one paragraph, long or short, so free from errors or defects as to be in any tolerable degree fit for the press. It is strange, it is passing strange, that any one should venture to publish such a work under the name of history; and how Mr. Murray could allow it to go out into the wide world, with his sanction, we cannot understand. Excepting the preface, there is nothing in the work worthy of such a mind as Mr. Murray's; indeed, we can hardly conceive it to be his own work; it is more like the production of a giddy school-boy, or of some young aspirant, than of a grave historian. The author talks of "China," of this "immense sovereignty," of this "vast empire," most apparently without having any definite idea of what he would fain describe. It does not even appear from any thing we can find in the book, if we except the map, whether he intended that his "general view of China," should embrace the whole empire, or only the eighteen provinces. The description of the mountains, plains, rivers, lakes, &c., affords no adequate idea of the actual state or appearance of the country.

The second chapter, occupies thirty-three pages, and contains the "ancient history of China;" the third, in sixty-seven pages, gives us the "modern history of China;" thus, in one hundred duodecimo pages, the reader has *the promise of* "a complete and connected" history of this vast empire. The first and second paragraphs of the second chapter will show how well this promise is fulfilled: we quote them entire.

"The history of China, long entirely unconnected with the western nations, has excited less of our attention than that of countries with which we have maintained a closer intercourse. It possesses, nevertheless, a deep and in some respects even a peculiar interest. It includes an almost uninterrupted series of annals for upwards of 4000 years, commencing at an era coeval with the rise of the Egyptian and Assyrian monarchies. Nor do these memorials, like those of Europe, exhibit alternate ages of greatness and decline, of refinement and barbarism; they present a vast empire ascending, by gradual steps, from the first rude elements of the social state, to a very considerable pitch of civilization and improvement. No other records, except such as are contained in the Sacred Volume, give an account of human society at so early a stage.

.rs to have been an object of peculiar attention to the and sages at a remote period. Regular arrangements the authority of the state, for transmitting public events In the literary tribunal, or rather board, called Hanlin, artments,—the qualification of whose members are deter- examination,—is exclusively devoted to the composi- annals. They are written in the first instance on loose introduced through an aperture into an official bureau,* s by express orders from the sovereign. Being thus pre- the government, they are not destined for general perusal. rosier, such care is taken to secure impartiality, that the ror's reign are never reduced into an historical shape, till have died, and the throne has passed to another dynasty. ent seems to have obtained credit, it is nevertheless diffi- a royal family would thus anticipate its own extinction, forward with some hope of perpetuity. It, however, usu- e founder of a new race, having no motive to conceal the hich preceded, and finding, probably, in the conduct of the it closed, ground for having wrested the sceptre from ued to sanction the publication. It appears certain too, nnot be tampered with, and are never seen even by the y mentions one instance of the request being made, lly resisted by the board, who urged that there was no demand."

·aphs are fair specimens of the whole "history of modern. Passing over the first, without attempt- rrors, we will examine the second, sentence by

appears to have been an object of peculiar atten- nonarchs and sages at a remote period." What is by a remote period, he does not specify, nor af- ascertaining. We suppose he must have referred nonarchs and sages who lived anterior to Confu- y, persons who have lived since then have been of *sages*. If such were the author's meaning, he l a negative, and said, "history appears *not* to of peculiar attention," &c. Until the monarchs ascended the throne, none of the imperial rulers, n, gave any "peculiar attention" to the writing n of historical works.

"Regular arrangements were made, under the e, for transmitting [the record of] public events hen were these arrangements made? By whom nd, what were they? These questions we leave of those who are able to answer them.

"In the literary tribunal, or rather board, called chief departments,—the qualifications of whose ined by a minute examination,— is exclusively sition of the national annals." Here the Author

enerale de la Chine (13 vols. 4to, Paris 1777). Pref.

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evidently leaps from "a remote period" to the present time. But how and why does he convert the imperial academy, the Hanlin yuen, into a literary tribunal or rather board? And why does he say that "one of the chief departments" of the academy, "or rather board," as he would have it, "is devoted to the composition of the national annals," whereas only a subordinate branch, the *kwŏshe kwan*, is entrusted with that work?

Fourth sentence. "They (the national annals) are written in the first instance on loose sheets, which are introduced through an aperture into an official bureau, never opened except by express orders from the sovereign." This may be true; if so, however, it is very unlike the method of writing and preserving historical papers, generally prevalent among the Chinese: Grosier's work, to which our author refers for proof of this statement, is not always correct; and we doubt if it be so on the point in question.

Fifth sentence. The national annals, "being thus prepared originally by the government, are not destined for general perusal." How correct it is to say that the annals "are *not* destined for general perusal" will appear in the sequel. Lest the reader should be led to suppose that the annals were "thus prepared" by the government at "a remote period," as Mr. Murray intimates, it should be borne in mind that the Hanlin yuen is a modern institution, having had its origin long subsequent to the period at which our author commences his modern history.

Sixth sentence. "But, according to Grosier, such care is taken to secure impartiality, that the events of an emperor's reign are never reduced into an historical shape, till all his descendants have died, and the throne has passed to another dynasty." This is a specimen of Grosier's work; and it would be sufficiently contradicted by the fourth sentence above, *if* that were correct: for, as the histories of China, which are prepared by the government, are usually mere annals, if "the literary tribunal" were exclusively devoted to their composition and to placing them in "an official bureau," there would be produced something very nearly approximating to "an historical shape." But, be this as it may, Grosier's account is refuted by the facts that the events which occurred during the reign of Teënming, Tsungtih, Shunche, Kanghe, and Yungching, monarchs of the present dynasty, have been "reduced into an historical shape," printed in sixteen quarto volumes, which are now for sale in this city; and also, we presume, in all the principal cities throughout the empire, though it is not published with the emperor's "sanction." A copy of this work is now lying before us, along with Mr. Murray's "complete and connected" history of ancient and modern China

Seventh sentence. "Though this statement seems to have obtained credit, it is nevertheless difficult to believe that a royal family would thus anticipate its own extinction, and not rather look forward with some hope of perpetuity." It is "difficult to believe," truly; and there must be no lack of "credit" too, if it can be obtained for such statements.

. "It, however, usually happens that the founder
ıving no motive to conceal the actions of the one
nd finding, probably, in the conduct of the rulers
ed, grounds for wresting the sceptre from them,
› sanction the publication." This is a very "phi-
he causes" which induced "the Chinese monarchs
ıote period," to give their "peculiar attention" to
ever, usually happens that the" writer "of a new"
› adequate means, or "no motive," for determining
ne works "which preceded, and finding, probably,
certain publishers "with whom" he is acquainted,
ieving he will be amply remunerated, "becomes
the publication." *The publication* of what?

"It appears certain too, that these records can-
ith, and are never seen even by the emperor
"these records" are to be tampered with or not,
re certain than that the emperors of China have
"tribunals;" and if Mr. Murray will take the
r the pages of the Peking gazette he will there
ıct. The emperor frequently peruses, and repe-
his government.

"The history mentions one instance of the re-
when it was successfully resisted by the board,
› was no precedent of a similar demand." Thus
ill of the one man, who is supreme in everything,
t powers without control, and who is clothed
of deity and styled the "son of heaven,"—even
ıccessfully resisted. However, it is by no means
rpose of the emperor, absolute as he is, should be
; nor is there any reason to doubt that there is
imilar demand," because there could be no oc-
t, since it is the undisputed prerogative of his
he records whenever he pleases.

urray say, in commencing his next paragraph,
st be confessed, hang over the remoter eras of the
hen we sat down to the perusal of his book, it
on of marking every sentence and paragraph
e incorrect, in order to notice some of the most
ı review; but we soon found that the procedure
ne and space than either our readers or ourselves
› an object. The last part of the book, though
is sometimes grossly erroneous. However, we
olume, that it contains many things that are true
are new: but, unfortunately, it too often happens
new are not true, while those which are true
ve close our brief notice of "China vol. I," and
what "new light" is to be thrown on the world
'olumes II and III.

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Art. II. *Notices of Modern China: the influence of foreign commerce considered, first in connection with European nations, and then with those conterminous with this empire.* By R. I.

It was stated in a former part of these "Notices," that a principal cause of the stability and integrity of the Chinese empire, is its isolated locality and the peculiar language which debars communication with other large empires; and that this accidental position has established *isolation* as a principle of safety to its government. It must not be, however, supposed that the Chinese government has been always able to maintain this seclusion. The empire has been exposed to intercourse with other nations both by commerce and by conquest, and has indeed shown no disinclination to the former, when unattended by danger of the latter.

"It is remarkable," say Robertson,* "that the discoveries of the ancients were made chiefly by land; those of the moderns are carried on by sea. The progress of conquest led to the former, that of commerce to the latter. It is a judicious observation of Strabo," he continues, "that the conquest of Alexander the Great made known the east, those of the Romans opened the west, and those of Mithridates, king of Pontus, the north." This remark is true, as regards the first part of the sentence; but, with deference to both the above named historians, we must give precedent to commerce, before arms, in nearly all discoveries, whether ancient or modern. The silks of China had probably found their way to Tyre long before Alexander arrived there in his career of conquest. In any event, the Phœnicians and Massilians traded in the tin of Cornwall two centuries before Cæsar's descent on Britain; and Jason & Co. had laid in an investment of wool in the Euxine, long before Mithridates lived. The English East India company in modern times, is of itself a confirmation of our position. It is the wealth of commerce, in truth, which both whets the appetite of conquest and furnishes the means to pursue it. But commerce may also claim a priority of merit beyond mere discovery. "The great conclusion, so interesting and important for human nature and its history, becomes in a manner forced upon us,—the first seats of commerce were also the first seats of civilization. Exchange of merchandise led to exchange of ideas, and by this mutual friction was first kindled the sacred flame of humanity."† So it has been and will be with China.

Considering plunder to be the stimulant to conquest, we are tempted to doubt the truth of the wealth and prosperity of ancient China, when we find the Huns, the Turks, and the Mongols, who had alter-

* History of America, vol. 1, note 7.

† Heeren's Reflections on the Politics, &c., of the ancient nations of Africa vol. 1, page 475

petty states of Kathay, abandon the contest to pour
the rest of Asia, and of Europe. But about the
king of Tsin formed the little principalities of Ka-
pire; "the pearls and merchandise of foreigners
ia."* Two centuries later, "in the time of Hwante,
gypt or Arabia,) and other nations, came by the
e sea with tribute; and from this time trade with
ied on at Canton."† Then it was that the Heung
d into Kathay and held more or less of the country,
uring several succeeding ages. In the meantime,
Knji, although torn by civil war and dissension, was
rom foreign conquest; and here foreign commerce
1 it, no doubt civilization, until the Tartars were
t of the empire also.

he Arabian travelers,‡ that in the ninth century,
t of all the ships of the Arabs. "A Mohamme-
them, "is appointed judge (*query*, consul) over
by the authority of the emperor of China, and he
e Mohammedans who resort to those parts. The
ho trade thither are in no way dissatisfied with his
is decisions are just and equitable and conforma-
This was the result of peaceful times; but the
reigners was afterwards interrupted, according to
by a rebellion, when Canfu was taken by the
sacre of the whole population which ensued, says
perished one hundred and thirty thousand Mo-
Christians, and Parsees, who were there on ac-
is passage is worthy of remark as being, so far as
nly instance of the murder of peaceful traders in
t by the imperial government, but during an
people.

e Chinese had shown no disinclination to trade
e was then no disinclination, because no fear of
sea. But six centuries before, the great wall of
lt in the north to check the incursions of hostile
of the Mohammedan travelers, a jealousy of for-
d in the south. "When the ambassadors of Ma-
y bordering on China,) says one of them, "enter
ully watched, and never once allowed to survey
they should form the design of conquering it,
ficult task for them, because of their great num-
are divided from China only by mountains and
ie Chinese, therefore, had found good reason
ous of foreigners, it does not appear that they
their entrance into the country for peaceable
is, who was sent embassador to the Great Khan

gy, page 47. † Morrison's Chronology, p. 45.
ns. Harris' collection of voyages.

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of the Mongols about A. D. 1253, tells us: "the Nestorians inhabit fifteen cities of Kathay, and have a bishop there in a city called Segin." (Seganfoo in Shense.)

We pause here to remark, that the apostles of religion, who should be essentially ministers of peace, here in China, as elsewhere, were the first followers in the train of commerce, where they have not preceded it, and have always been in advance of conquest. The Nestorians probably accompanied the caravans, which must have traded at a very early period between China and the western nations; and they propagated their religion in Tartary and Kathay, in the first ages of Christianity. We have already seen that Mussulmen, Jews, and Parsees had long found their way into China, where no conquerors of their creed have yet set foot. The Mongol conqueror of China, Kublai khan, so far from being averse to foreigners, invited the Polos to his capital in Shanse,* and afterwards sent them back to Europe, accompanied by one of his officers, on a mission to the see of Rome, to bring back with them missionaries, holy oil, &c. Marco Polo, who became subsequently an officer of the empire, speaks of Nestorians, Christians, Saracens, and Mohammedans, as living in several places in China, both north and south of the Yangtsze. The latter country, by the way, he calls Manji, (Manee,) which according to Dr. Morrison,† means "savage barbarian." This term barbarian was used equally by the southern people in speaking of the northern, and in preceding ages most likely by every petty tribe with respect to every other state, as it is applied by the whole empire to this day, to all countries beyond China.

The Mongol dynasty was driven from the throne, towards the latter part of the fourteenth century by the Ming, a Chinese family. The last were exposed equally, however, to the attacks of the Tartars, throughout their whole dynasty, and their jealousy of foreign conquest was further excited by frequent descents upon the east coast by the Japanese. They did not refuse, nevertheless, to admit the Portuguese to their ports to trade, about the middle of the dynasty, notwithstanding the outrageous proceedings of Simon de Andrade, one of the first Portuguese commandants who visited China. It was under this dynasty too, that Macao was given to the Chinese; and that the first Jesuit missionaries appeared in the country; and were received and honored at court.

To the Ming succeeded the present Mantchou dynasty, under the first emperors of which the Roman Catholic missionaries gained considerable influence in the empire, and the western European nations began to trade with China.

We have given this short sketch of the intercourse of foreigners with China, because the policy of the government has been constantly confounded with the temper of the people, which has been supposed to be averse from foreigners and from commerce. Even the committee of the houses of parliament on the East India company's charter,

* Marsden's Marco Polo, quart. edition, p. 10.

† See Canton Register May, 1828; also Morrison's Dictionary.

y to take a mass of evidence, to prove that the people, were impelled by self-interest, and willing with whomsoever they could gain profit. Upon on has also been based the position, that nations aking forcibly through this seclusion of the Chi- family of the world; whereas the restriction upon does exist, is simply the policy of the government, night possibly soon cease to exist; which we have ng acted upon, and which we shall presently show an ever to preserve; supposing it, as we do, to be y, which the Chinese government in its present olitical knowledge can pursue. We have seen that e first discoveries, by Europeans at all events, in t it has contributed to the civilization, as far as it ese; and would make a deduction from the fore- seems difficult to escape; that the foreigners who r trade with this empire, should forbear, as far as s fears.

of the English in China points especially to the The different reception of the embassies of Macart- ust be attributed, in part perhaps, to the personal onarchs Keënlung, and Keäking, who received e nothing to do with the character of the people. wever, that in former days a viceroy of Canton, months he held office, invited the chief Brit- to nine several conferences, gave and accept- &c., that his predecessor, and even imperial com- ghest rank, admitted the select committee of the 's factory to personal audiences, acts of com- e been quite unknown for several years past; we t the conduct of the government and its officers by their fears of the power of the British govern- different periods, rather than by general aversion

n of the massacre of foreigners during a rebellion, iar aversion to them, for all the Chinese of the ath at the same time. The only wonder is that of the foreigners in Canton, has not oftener pro- the mob. The truth is, that the foreigners are nd in property, than the natives are themselves, oppressed by the governmental officers, and by s our previous Notices will show. The foreign- o the very policy of which we speak, for the far as its pride and nature will permit, to dis- d of just, or at all events, of serious grounds of o avoid collision with their governments. This another principle of conduct for foreign traders

eous Notices, p. 135: see also Canton Register, March.

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in China, which is, that if instead of taking the good along with the evils of a despotic government, they endeavour by outrage to insult that government and weaken its control over its own people, they jeopardize their own property, and use their growing strength to pull down the edifice of the Philistines on their own heads.

We have said that the apostles of religion have in China, as elsewhere, been the first followers in the steps of commerce, which is only to say in another way that commerce introduces civilization amongst the people with whom it prevails; for religion (meaning Christianity) is as we have observed elsewhere,* the summary of all civilization.

It may be said that the march of improvement through this or any other means, has been too slow in China; to which we reply that its progress has been slow all over the world, but that its progress has been greatly accelerated in Europe in the last century especially amongst nations whom we shall presently show to be conterminous with China, and therefore likely to accelerate the march of improvement by every contact. The pressure of civilization was until two centuries ago, perhaps from China, outwards; it is now from other countries into China.

Commerce has, at the same time its evils, as well as its advantages, and it is through the first sometimes, as when it introduces war and pestilence into a country, for instance, that Providence works the greatest changes in the habits of a people. Its abuses may be made to work out a political even as well as a moral good. An instance of this is exemplified in the opium trade in China, which in its intoxicating progress we have seen† to have opened the way for the circulation of religious tracts, much farther than the ordinary progress of legitimate trade; and its political influence in the Chinese government may be estimated by the memorial respecting it already given in this work.‡ It has forced the Chinese government itself to admit the progress of commerce is irresistible.

The inferences which we have already drawn for the guidance of individual foreigners in China, may, with some additions arising out of the subsequent observations, be thus restated for the benefit of their governments, viz:

1st. That governments which are desirous of extending their relations with China by peaceable means, should on the ground of policy, as well as of justice, take all possible pains to disarm this power of unnecessary fears.

2d. That whilst they trust to commerce to pioneer the road of communication with the country, they should contribute, by every peaceful means, to introduce intellectual and moral improvement into the country in the train of commerce, both to facilitate its own operations, and to furnish it with a safe starting place for future discoveries.

* Chinese Repository, vol. 1, p. 19. Chinese Repository, vol. 4, p. 138.

† Gutzlaff's voyages, passim.

d they misjudge conquest to be a more rapid mode
ne end; even then they must trust to commerce
essories for the information necessary to attain their
nfluence amongst the conquered people requisite in
hem.

what we consider to be the true policy of foreign
nunications with China, and the only policy which
ment in its present state of knowledge is likely, or
ursue towards foreigners, we proceed to consider
e conterminous with China, to which our remarks
efer.

ormer number of these Notices, that China is al-
ted by her geographical position from other great
tish isles. She has formerly, perhaps, been more
otects her eastern and southern provinces, and on
sand, the desert of Cobi, covers her frontier more
ocean. The northern frontier of the empire alone
pt by the weak device of the great wall, and there
en invaded and twice conquered by comparatively

The colonies of the empire on that side, are
olia, and Soungaria, an account of which will be

They comprise the countries whence probably
irks?) the Huns, the Mongols, to overrun Asia and
tribe of these countries seems to be now likely to
, unless the present Mantchou dynasty be driven
hina, and reconstruct its power in its proper ter-
bility of such an event appears to be anticipated
elf; for in 1829, according to the Peking gazette,† taels of silver from the Peking treasury to be de-
Moukden, the capital of Mantchouria, which can
some such emergency.

nial possessions are bounded along their whole
the Russian territories, their only commercial
ch is nominally at Kiakta, near the river Selinga;
must be confined to the natives of Russia and
e routes collected by Humboldt‡ when in Siberia
velers show that a frequent traffic is maintained
by the Tartar subjects of Russia. The Russian
Kiakta continues, as far as we know, to be con-
same terms as stipulated in the treaty of 1728.
t the town of Kiakta on one side of a small river,
eir Maemae ching on the other. The officer of
ided over the Chinese at Maemae ching in 1772,
t,§ was paid a fixed salary, but it did not nearly
s derived from the presents which the merchants

vol 1, p. 117; vol. 4, p. 57 and 285
h January, 1830
gie, &c., par A de Humbold

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ere obliged to make him. The same system occurs at present, doubt with its consequent corruption, as well at Maemae ching at Canton, and other parts of the empire. "It is remarkable," ys Pallas, "that there were no women in the Chinese town, but e females in the Russian town recompensed the Chinese for the ivation." We have here the same policy of the Chinese governent operating precisely in contrary ways at Maemae ching and Can-n; at the latter place, it is the foreigners who are deprived of their ives.

The late Padré L'Amiot tells us in a note to his translation* of a hinese statistical account of Tartary, that at the period of the arrival lord Macartney's embassy at the court of Peking, the first minis-r of the empire was on the Russian frontier, acting as commis-oner for the settlement of the boundary lines of the two empires. The Russians were accused," says the Padre, "of having advanced o far along a river. After many debates, there was a kind of ar-ngement, but it appears that the Russians did not retire, and, *au-ita refero*, this affair was not in the Peking gazette." Former Notices" in this work, recount many irruptions and insurrections nongst the barbarous tribes within the Chinese frontier and on the orders, as mentioned by the Peking gazette; but the writer has no here met with a case of aggression by foreigners over the Russian ontier, which may either be accounted for upon the Padre's insinua-on, or we may attribute it to the moderation of Russia. Judging the tter power however, by what we know of its career in Asia Minor id about the Caspian and Aral sea, we will venture to infer that it enaces encroachment upon China by the same fatality, which we iall presently see urges on the British upon another frontier of the npire.

The Peking gazette does not hesitate to confess to disturbances on its southern frontier, as has been previously shown,† having little fear from its tributaries Cohinchina and Burmah; yet it is in this iarter perhaps, that events are preparing by the ordinary operations commerce which are likely to influence the destinies of China at me future day, more than most of her causes of apprehension; but is commerce is urged on by British enterprise, through the British ovinces which approach the empire on this side. Martaban, one of em, lies about the mouth of the river, Thalein, which takes its rise Yunnan. A scientific expedition dispatched by the supreme gov-nment of India, has lately explored this river; and Dr. Richardson, ho also ascended it, apparently on a political mission, met at eunay a Chinese caravan from Yunnan, and arranged with the eads of it, that they should proceed down the river next year, to loulmein. It is more than probable that the Chinese will fail to erform their agreement in the first instance; but the circumstance ay be improved hereafter into a continued intercourse.

* MS. copy: a part only of this work has been published in the Royal Asiatic Society's Transactions.

† Chinese Repository, vol 4, p. 490.

ıo live in Ava between the Chinese frontier on this
ın seem to belong to the race of Shans, one of
name of Lolo, was described in a former number of
Chinese authority. Their kindred tribes extend
e mountainous countries between Yunnan and A-
e Yangtsze keäng in Szechuen, and are the same
eady shown to vex the Chinese frontiers both of that
nan. It was one of this race, bearing considerable
ance and habits with the Chinese, which, as allies
ıce and once only encountered the British army in
and got a lesson on the value of discipline, which
still to learn. Some of these tribes are now sub-
rulers of India.

he British province of A'sám, and of several of the
are either incorporated or in alliance with it, is al-
work.* It is extracted chiefly from a work called
dia," from which we will repeat a passage to which
cannot be given. It shows forcibly the irresistible
rge forward the British, like the Russian rule in
the resolves of the first, if not of both those powers.
he tribes in question, it concludes; "Thus a por-
ıll three hundred miles in length and nearly as
as fallen under the care and protection of the Brit-
ithout any preconcerted plan of conquest, and al-
nowledge of the inhabitants of our British metropo-
ın the south, nothing separates us from Burmah,
of Manipúr, recovered and preserved by British
ıt, thirty leagues of Burman territory may inter-
ıd the Chinese province of Yunnan; but if we go
territory wholly our own, we come directly to Ti-
letely under the Chinese government."

very full account of these states in the Journal of
y (April 1836), asserts: that "our territory of
in almost immediate contact with the empire of
ing separated from each by a narrow belt of moun-
ssessed by barbarous tribes of independent savages,
ıg crossed over, in the present state of communica-
ve days. From this mountainous range, navigable
at rivers of Nanking (the Yangtsze), of Kambodia
Martaban (the Thalein), of Ava (the Irá'wa'dí),
butary streams of the Brahmapútra), derive their
designed by nature as the great highways of com-
nations of Ultragangetic Asia. In that quarter
ghbors, the Burmese, have been accustomed to
into A'sám; there in the event of hostilities, they
pt it again; and there, in the event of its *becoming*
ngeance on the Chinese, an armed force embarking

* See vol. 5, page 49

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on the Brahmapútra, could be speedily marched across the intervening country to the banks of the greatest river of China, which would conduct them through the very centre of the celestial empire to the ocean."

"The tea-tree," adds the same work in another part, "grows wild all over the Singpho country, as also on all the hills in that part of the country, and is in general use by the natives as a wholesome beverage."—The Bengal government is, it is understood, about to attempt the introduction of the cultivation and preparation of this shrub into the country by means of the Chinese. There is no conceivable reason why the manufacture of tea should not succeed in its native country, except the expense attending it. If the government is willing, however, to make a pecuniary sacrifice, if it be necessary, for the sake of benefiting the country hereafter, we may expect to see a Chinese colony established in A'sám or its tributary states, who will speedily carry on an active trade with their countrymen in Yunnan. One of the governors of Canton, Yuen Yuen, we believe, in one of his edicts respecting foreigners said, that they were only to be curbed by *tea reins*, alluding to the necessity which he supposed them to lie under of procuring tea, for which they could submit to any thing. It seems not impossible that tea reins may be used hereafter to procure greater concessions from the haughty government of China than it has yielded already to a more ignoble influence, the smuggling trade in opium.

It may be said, that if any advantages are to be derived hereafter in this quarter, they will be attributable to the Burmese campaign. This may be true; but looking to the influence which is now quietly being gained over the Shan tribes by the British officers in A'sám, and the strength of those tribes, as stated in the before quoted works, we argue, that the same advantages might have been acquired by less costly and more worthy means without the Burmese campaign; that mild treatment and patient but firm control over the mountaineers who were in immediate contact with our possessions, might have united them in an opposition to their oppressors, the Burmese, and been a sufficient check upon that people; or that if, at the worst, it became absolutely necessary to invade Ava, that the task had been rendered infinitely less expensive and bloody, by first securing the coöperation of the honest and hardy mountaineers.

Following the Chinese boundary westward from A'sám, we find that government in control of a territory, which extends over twenty degrees of longitude, and which is only separated by the Himalaya chain of mountains from countries of equal extent, controlled similarly by the British. Tibet, upon the northern side, is indeed, ruled nominally by the Lama hierarchy at Lassa, but it is really directed, especially in its foreign policy, by the Chinese resident there. He is understood to nominate or appoint the Garpons or officers of government, who superintend and guard the various passes through the mountains, and one of his assistants presides at the great mart at Gartope, near the western extremity of Tibet.

ıe mountains, we have the Nipa'lese ter-
o pay tribute to China; but is actually
t government, and controlled by the Brit-
The policy of the supreme government,
over this principality, wisely allows the
his own Chinese fashion. The British
accordingly restricted to a limited space
and until lately, if not now, have been
into the country; these are very much
ich the foreigners in Canton complain,
ption.
e state lie the British districts of Kemaon
in immediate contact with Tibet, with
s, subjects of the British government in
gh the passes in the mountains. Beyond
district and the river Sutlej, where they
ik power, lie a number of little indepen-
'ja's exercise the power of life and death
t they all pay tribute to the British gov-
d in their relations with each other and
governor general's agent at Deyrah Doon
ountaineers who people these states carry
ason through the valley of the Sutlej and
aya with Seb and Gartope, and some of
ırkund in one quarter and Lassa in an-
ointed from the latter place are stationed
revent the passage of Europeans through
der the Asiatic subjects of those same
, as elsewhere in the Chinese dominions,
of the Chinese authorities enables enter-
e the restrictions, as Moorcraft, Gerard,
; and our knowledge of Tibet will no
ssions in this way. Upon all these matters,
on the Burmese frontier, the Peking ga-
ally silent as about Russian affairs; its
perhaps, as its narrations.
the Russian and British powers are hem-
l possessions in two nearly parallel lines,
r, pressing upon the provinces of China
herefore, the advantages of its former iso-
ust decrease the resistance of its isolating
ss of those two great powers must continue
ost imperceptible but irresistible effect. It
s possibly as with the Chinese to avert
and energy of the European governments
it, and their religion as well as sound po-
do so, until certain that the collision will
quered as well as advantage to them-
either of them, as little, to make an

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immediate impression upon the Chinese empire, and a too precipitate attempt, if such a thing were to be thought of, might only retard the events which are peaceably promoting the trade of all the countries. Whenever the present dynasty of China wears out, and there is no reason to suppose that it will be immortal more than those which preceded it, it is more than probable, that the empire will rend into Tartar and Chinese kingdoms. Each will probably seek for foreign aid against the other, and the contest for political influence now going on in other parts of Asia, between Russia and the western European states, may then be removed to China. Any advantage to be obtained in this or a similar commotion in the Chinese empire, will fall to the foreign power which has contributed most in the interim to develope the intellectual and moral capabilities of the Chinese, and taught them previously to confide in and respect the moderate and moral dignity of the people, whose physical aid they may then invite.

The above speculation is presented merely as one of many accidents which may at some future day call for European interference with China, and be turned to advantage by the power which is prepared to avail of them; but ages are but as days in Asiatic history, and it is impossible to predict the time when any change may occur. The present emperor of China, if less energetic, seems to be as just and as attentive to the business of the empire, as any of his race. But although of middle age, he is reported to be prematurely old, his heir presumptive is a child, the mother said to be one of the cleverest of her sex, and her father by adoption a minister of state—contingences, any one of which is sufficient to revolutionize a despotic government. What are the elements of change amongst the people, may be gathered from our previous "Notices."

Art. III. *Description of Manipúr: its situation, productions, government, language, and religion; with some account of the adjoining tribes.*

From an unpublished Report recently made to the Indian government by captain Pemberton, late joint commissioner in Manipúr, from which extracts are made in the Calcutta Christian Observer, as well as from other Indian publications, we have derived our information respecting this state. The Report describes the great chain of mountains which forms a barrier on the east along the whole extent of the Bengal presidency. From the southeast of the valley of A'sám in N. lat. 26° 30′ and E. long. 95° this chain runs a course generally south, having Manipúr and Burmah on the east, and on the west Káchár, Khásiya, and A'ra'cán, till it terminates at cape Negrais

t of the latter province, and the southeastern cape
ngal, in latitude 16° north. In the northern part,
rd from Jynteah, this range increases in height till it
nd of the valley of A'sám; thus far being under
and farther on, more or less directly so. This part
to 8000 feet in its greatest height, while farther
00 feet, and the vallies lie at an elevation from 2500
the sea. From the east of A sam this range is divid-
s directly on into China, into the provinces of Yun-
ı; another in the latitude of Sadiya meets a branch
ıtains from the north; and a third divides into the
anges which border the Irawa dí on each side, from
mouth. "Every part of this mountainous country
l," observes captain Jenkins, "presents nearly a
l structure, being almost entirely composed of clay
here nearly of the same appearance, very much
grated, so much so as to be seldom visible in mass,
with a deep coat of soil and luxurious vegetation
st hills."

Manipúr lies between this great chain on the west,
mountains on the east; this latter range is west of,
the Kyendyen, or Ningthí river, which is the chief
the Ira'wa'dí, and unites with it below Ava. It is
valley about sixty miles in length, lying between
latitude; at an elevation of 3000 feet above the sea.
es not exceed 30,000, or 40,000, but being a united
e, "they exercise rule over all the hill tribes from
on one side, and from Ka'chár to Burmah on the
y is well watered by the numerous streams from
ersect each other in every direction, and by means
tion of the fields is accomplished with but little
tre of the valley are numerous small lakes of fresh
ımined, which, with all the streams and the water
ut a single outlet. This is at the southeast corner,
t there must be a slope from north to south; for if
ights the aspect is that of a perfect level. From
f and other Europeans, major Grant celebrates the
nate. 'The natives of Manipúr,' he observes, 'are
and robust race he had seen in any part of India.
livided into the dry and rainy; the former lasts
May, during which, the weather is generally clear
almost constant frost at night for the two winter
or never is snow seen. In the rainy season, the
nt, but the quantity is not great. The only grain
care is rice, but this grows of a superior quality,
rly double of what the same extent of ground in
Tobacco, Indigo, sugar-cane, and the like, grow
cotton, and camphor are cultivated on the hills;
imulus of a good market, none of them except

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cotton is raised to an amount beyond the supply of the people. 'The cultivation of fruits is neglected and left to chance, so that though they might be grown in great variety, yet at present few of them attain to great perfection.'

In the royal genealogical roll of Manipúr kings, we find a series of rájás from near the time of the Christian era down to A. D. 1819, when the reigning rájá was expelled from his dominions by the ambitious Burmans. About 1824, the British reinstated his brother Gambhír Singh, in his dominions, which he retained till his death in 1834. His son is yet a child, and the government is in the hands of a regency. From the account of captain Gordon, the government appears to be framed after the true Chinese paternal model; the idea is that of a large family; the rájá is the head or father, the royal connections the members, the chiefs the stewards, and the people are the servants. The latter are, indeed, divided into several classes, but all are designed in some way or other to minister to the wants or state of the royal family. Some provide grain, others salt, others cloth, others silk, others grass, others earthern pots, &c., &c. Every one has his duty, and every duty has its agent; each class has its *sirdars*, who after deducting their own allowances and the shares for other men in power, hand over the remainder to the head steward, who, in case it be not already cash, sells the surplus for his own and master's benefit. All these classes, however, are termed tributaries, are deemed inferior, rarely give personal attendance, and if they go on military expeditions generally act as porters. The next great division of the people give attendance at the rate of ten days in forty. Of these, the most numerous are the seapoys, then the horsemen, spearmen, messengers, house-builders, doctors, barbers, and in short, every description of people needed for the police or for the defense of the country. The rájá has the power of degrading any one to a disreputable rank, or of elevating to a higher; and when we farther remember that no man here can resign in disgust, but must continue through life to be in some way or other a servant of government, we perceive the power of the rájá, for good or evil, is unusually great. The whole people look up to their government not only as the source of honor and emolument, but also as the authority on which all in every grade depend for the rank they hold in society, and to which they look as their model of manners, fashions, and religious observances.

It was the command and example of a prince of Manipúr, which first introduced Hinduism into the country. About the year 1780, an image of Govindah was publicly consecrated with much ceremony in Manipúr, by the grandfather of the present rájá. This was the first national profession of that faith, though its votaries had previously been resident there. At the same time a proclamation was issued by the rájá stating that, in order to avert the recurrence of such calamities as then oppressed them, (the invasions of the Burmans,) he wholly made over his country to this celestial proprietor, henceforward holding the government in his name. Near the same time, an inferior

rated, to whom was entrusted the presumptive
a'já' positively enjoined that no descendant of his,
on of these images, should ever be raised to the
ıce the possession of them was a fruitful source of
his sons, up to the accession of Gambhír Singh,

encement of the present century Hinduism has
lanipúr, and the Brahmans now form a very influ-
the late rájá they obtained almost unlimited sway,
in the erection of temples at their sacred place,
nt all the money received from the British gov-
e late war. Much of that influence terminated
rájá; and though the practices and doctrines of
t rigidly enforced, there are such exceptions as
rading superstition is received in form rather than
ɔt observance is called genteel, while eating ani-
ng any other rule is termed vulgar. Aged people
laily bathing inconvenient, wholly give up the sys-
, and yet live respected in their families. Many
the religion prevalent before the adoption of Hin-
.cticed, and they have a regular set of priests and
ɔcted with the latter system.
s though a more favorable time than the present
for introducing the knowledge of the English lan-
'hristian religion. The influence of the Brahmans
e death of the late rájá; the Benga'lí is a foreign
ɔd but by the court and the Brahmans; while in
ooks have been written, and none printed. This
ɛ distinct from any of the Indian stock, and being
.ted, for some time to come the people must be
ɜtores of another language. That this must be the
led opinion of captain Gordon, the political agent,
nself the warm friend of improvements and of hu-
ɛnt Manipúrí alphabet is derived from the Bengálí
perfectly expressed, while by the adoption of the
if not also of the English language, more books
culation in one year than all that exist at present.
ptain Gordon is exerting all his influence: he has
in adapting the Romanizing system of India to
is now preparing a dictionary in English, Bengálí,
.he use of the people, in which he uses the Roman

guardian of the young chief have agreed that the
vard shall be conducted under the superintendence
And the work has already been begun. An in-
ɾr, brought up at the Chitpur school, has been pro-
ɛ joint expense of the British and Manipúr govern-
room has been built in which the young rájá
With him are associated the sons of the regent,

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and perhaps a few other of the nobility, who with wise foresight are preparing to be the companions of their future chief. The Brahmans, it appears, had previously exerted all their influence to prevent the rájá commencing the study of English, but entirely failed. "All obstacles," captain Gordon observes, "founded on ignorance and bigotry may be considered as removed; for none here dare cavil against a system of education which has been adopted by their prince, and the children of him who now holds the reins of government." The inferior and dependent hill tribes take their tone from the dominant valley, and witnessing there the benefits of knowledge and improvements will seek the same means of civilization for themselves. In this light, the small extent of the population of Manipúr is regarded as an advantage; for two or three dozen schools would educate the whole nation: 'then,' as the Chinese would say, 'the nation being educated, civilization follows; civilization following, the neighboring tribes behold and seek it; the neighboring tribes seeking it, knowledge is universally diffused and all is peace.' Such are the views of ardent and intelilgent persons regarding this small but important state. No missionary has yet been sent to make known the gospel there, but we are assured that such would be cordially welcomed by captain Gordon, if as a preliminary step it were his avowed object to give instruction in the English language.

The brief extracts from captain Pemberton's report, as given in the Calcutta Christian Observer, are the chief source of the information we possess relative to the numerous and various tribes inhabiting the great mountain range before described. The principal of these are the Mará'ms, who occupy the tract between A'sám and Manipúr; next the Kupuís, or Nágas, who reside on the several ranges of hills between Káchár and Manipúr; then the Khongjuís, better known as Kukís, Kuchangs, and Kusi, stretching from the southern border of the valley to the northern limit of A'rácá'n; and beyond these are the Khyens, between that province and Ava; and the Ká'rens, who reside on the inferior heights overlooking the low lands of Bassein. Besides these which are more important, are several others of inferior note principally dependent on Manipúr, such as the Mará'ms, Tankúls, Koms, Changsels, Chírus, Anals, Purams, Muiyols, Mansá'ngs, Marings, and Lúhuppas. On the east, the Mará'ms are bordered by the Lúhuppas, on the south by Manipúr, and on the west by the Ká'chá'rese. The villages of all the principal clans are large and populous, some of them numbering more than a thousand houses each, and capable of bringing into the field three or four hundred men. Their cultivation, which is chiefly rice and cotton, is most extensive; their herds of cattle are numerous, and they are in appearance, stature, and courage very superior to any other tribes with which we are acquainted, except the Lúhuppas, whom they much resemble.

All these tribes are so far civilized that they have become permanent cultivators of the soil, live in regular villages, under a sort of patriarchal government, which checks their fierceness sufficiently

al compact. Some of these communities ac-
rity of one chieftain, as the head of the tribe;
ı by becoming tributaries to some more powerful
ɔmission extends only to sending the quota of
nount authority in any exigency. The tribes
Bengal, and Ava, carry on a limited traffic with
the belt between Tripura and the valley of the
cupied by clans which have little or no inter-
and neighbors, and of whose existence we are
he warfare among them annually forces some
on the southern borders of Manipúr. So far
ame system of exterminating warfare prevails
ibes of these mountains, and even exists between
es. In such a state of society no improvements
welcomed; and hence we find that they pursue
course of employment, in the season of cultiva-
timber and tilling the ground; and when the
her resigning themselves to the feast and the
w marauding expeditions against their weaker

, west, and east of the Manipúr valley, are said
f the characteristic features of the Tartar, and
, with elevated foreheads, guttural dialects, and
e contrary the Kukís, or southern tribes, are
istinguished for the extreme softness of their
ss of their language. But their exterior mild-
ferocity of character, and with some of the
ns of savage life. The practice of "taking
g them; and plunder is less their object in
quisition of heads. These are considered es-
rformance of the funeral rites of their village
n them they undertake long and difficult jour-
many days by the paths that communicate
s, and from thence spring on the unwary trav-
an instant, and again plunge into the forest
me, bearing their bloody booty. Among the
e expeditions establishes a claim to the highest
ın confer; and their approaches are made with
yell of death is almost always the first intima-
e of their danger. During the lifetime of the
these scenes were frequently enacted in the
border of his territory, by the Kukís occupy-
f the Bárák river; and though their aggres-
e degree checked, they are still far from being

ıhabit the plains and mountains in the south-
are divided into twelve principal tribes, of
isa appears to be the head. The authority of
tend over nineteen clans, or *gaum*, thirteen

of which with himself have tendered their submission to the British authorities. This chief resides at the town of Bísa, and his own tribe amounts to about 10,000 men. Besides furnishing a small contingent of soldiers, his chief duty consists in giving immediate information to the British authorities of any thing calculated to excite apprehension. A constant communication seems to be kept up between the Singphos within the British frontiers, and those beyond and in the Burman territory. North of the Singphos are the Bor Khamptís, who occupy the mountainous region interposed between the eastern extremity of A'sa'm and the valley of the Ira'wa'dí. They are succeeded by the Mishmís, occupying the mountainous country from the northeast of A'sa'm to the extreme eastern source of the Bramhaputra. Sadiya, is the principal seat of the Khamptis in the British territories, and the villages of the district are said to extend not more than six miles from the town; the rest of the country is covered with a dense forest, in which herds of elephants roam undisturbed. At this post are stationed two companies of the A sa m light infantry, under command of a British officer, with two gunboats, each carrying a twelve pound carronade. This force is considered quite sufficient to overawe the restless tribes around, and check their lawless depredations, as well as to guard against the doubtful fidelity of the Singpho, Mútak, and Khamptí allies.

In conclusion we may adopt the words of the Observer in reference to the east and northern frontiers: 'the philanthropist, and the Christian will see how vast and how interesting is the prospect which opens before him. The Singphos and Khamptís may share in the labors of the infant mission at Sadiya; the Míkírs and Khasiyas will enjoy the exertions of the Serampore missionaries; and a pleasing prospect of intellectual improvement is already opening in Manipúr.' These things are, indeed, incouraging, and matter of thanksgiving to God; but for the supply of the many friendly tribes now accessible to Christian missionaries, and in some parts already preöccupied by the teachers of Hinduism, how inadequate are the means which are now employed!

Art. IV. *Relations between the United States of America and China: consuls at Canton; narrative of the Empress, the first American ship which visited this port; trial of Terranova; treatment of national ships.*

Mr. Snow, father of the present incumbent, was appointed consul at Canton near the close of the last century — probably in 1798; previous to which time no agent from the government of the United States ever resided in this country. The successors to Mr. Snow

ur; namely, Mr. Carrington, Mr. Wilcox, Mr. J. H.
e present consul, Mr. P. W. Snow. Mr. Grosvenor,
resided in this country while he held the office of
al duties, however, were performed by an agent till
gency was resigned, and the flag-staff taken down.
fter the arrival of the new consul, the flag-staff was
flag hoisted. Whatever may be the authority, which
i China have over their countrymen, their influence
n reference to the local functionaries, differ scarcely
of the other foreign residents. In cases of diffi-
e government usually look to the consuls as the
the respective nations to which they belong; but it
:e in them any authority or rank that can give them
i the lowest officers of the celestial empire. Indeed,
rstand the idea which the Chinese entertain of gov-
ty, there is none under heaven, which is legal and
pt that which emanates from the "one man," who
sovereign on earth. Hence arises the extreme reluc-
ese to use any official titles, when speaking of per-
who do not belong to their own country. And hence,
hets which they always seem fond of applying to
of the "central flowery land." And, until the gov-
terdom see fit to put themselves in free and friendly
th the rulers of China, consuls here must remain
present anomalous position, and forego the courte-
e to them as the representatives of independent and
nments.

commencement of the American commerce with
been published an interesting letter from Samuel
who was at the head of the "office of foreign af-
ton, when the first voyage was made to China. It
ork, 19th of May, 1785: we give it entire. See
lso the North American Review for October, 1834
st vessel that has been fitted out by the inhabitants
es of America, for essaying a commerce with those
hina, being, by the favor of heaven, safe returned
omes my duty to communicate to you, for the in-
thers of the country, an account of the reception
met with, and the respect with which their flag has
at distant region; especially as some circumstances
ich had a tendency to attract the attention of the
a people, of whom they have hitherto had very con-
which served, in a peculiar manner, to place the
ore conspicuous point of view than has commonly
duction of other nations into that ancient and ex-

loyed on this occasion is about three hundred and
, built in America, and equipped with forty-three
e command of John Green, esq. The subscriber

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had the honor of being appointed agent for their commerce, by the gentlemen, at whose risk this first experiment has been undertaken. On the 22d of February, 1784, the ship sailed from New York, and arrived on the 21st of March at St. Jago, the principal of the Cape de Verd islands. Having paid our respects to the Portuguese viceroy, and with his permission taken such refreshments as were necessary, we left those islands on the 27th, and pursued our voyage. After a pleasant passage, in which nothing extraordinary occurred, we came to anchor in the straits of Sunda, on the 18th July. It was no small addition to our happiness on this occasion, to meet there two ships belonging to our good allies, the French. The commodore, Monsieur D' Ordelin, and his officers, welcomed us in the most affectionate manner; and as his own ship was immediately bound to Canton, gave us invitation to go in company with him. This friendly offer we most cheerfully accepted; and the commodore furnished us with his signals by day and night, and added such instructions for our passage through the Chinese sea, as would have been exceedingly beneficial, had any unfortunate accident occasioned our separation. Happily we pursued our route together. On our arrival at the island of Macao, the French consul for China, Monsieur Vieillard, with some other gentlemen of his nation, came on board to congratulate and welcome us to that part of the world, and kindly undertook the introduction of the Americans to the Portuguese governor. The little time we were there, was entirely taken up by the good offices of the consul, the gentlemen of his nation, and those of the Swedes and Imperialists, who still remained at Macao. The other Europeans had repaired to Canton. Three days afterwards, we finished our outward bound voyage. Previous to coming to anchor, we saluted the shipping in the river with thirteen guns, which were answered by the several commodores of the European nations, each of whom sent an officer to compliment us on our arrival. These visits were returned by the captain and supercargoes in the afternoon, who were again saluted by the respective ships, as they finished their visit. When the French sent their officers to congratulate us, they added to the obligations we were already under to them, by furnishing men, boats, and anchors, to assist us in coming to safe and convenient moorings. Nor did their good offices stop here. They furnished us with part of their own banksall, and insisted further, that until we were settled, we should take up our quarters with them at Canton.

"The day of our arrival at Canton, and the two following days, we were visited by the Chinese merchants, and the chiefs and gentlemen of the several European establishments. The Chinese themselves were very indulgent toward us, though ours being the first American ship that ever visited China, it was some time before they could fully comprehend the distinction between Englishmen and us. They styled us the new people; and when by the map we conveyed to them an idea of the extent of our country, with its present and increasing population, they were highly pleased at the prospect of so considerable a market for the productions of theirs.

n of the Europeans at Canton is so well known, as to unnecessary. The good understanding commonly en them and the Chinese was, in some degree, inter- currences, of which, as they were extraordinary in led to a more full investigation of the American cha- rties than might otherwise have taken place, I will, ssion, give a particular account.

t Canton is, at all times, extremely strict, and the are circumscribed within very narrow limits. The ed, with concern, some circumstances which they oachment on their rights. On this consideration, to apply for redress to the hoppo, who is the head oms, the next time he should visit the shipping. De- y attended from every nation, and I was desired to We met the hoppo on board an English ship, and plaint were soon after removed.

occurrence, of which I beg leave to take notice, at was commonly called the Canton war, which productive of very serious consequences. On the r, an English ship, in saluting some company who rd, killed a Chinese, and wounded two others, in oat alongside. It is a maxim of the Chinese law, nswer for blood; in pursuance of which, they de- tunate gunner. To give up this poor man was to con- n death. Humanity pleaded powerfully against the epeated conferences between the English and the r declared themselves satisfied, and the affair was tirely settled. Notwithstanding this, on the morning erence, (the 27th,) the supercargo of the ship was ding his business, thrown into a sedan chair, hurri- nd committed to prison. Such an outrage on per- d a general alarm; and the Europeans unanimously their boats, with armed men, from the shipping, for mselves and their property, until the matter should conclusion. The boats accordingly came, and ours r; one of which was fired on and a man wounded. ped, and the Chinese men-of-war drawn up oppo- The Europeans demanded the restoration of Mr. Chinese refused, until the gunner should be given while, the troops of the province were collecting in of Canton; the Chinese servants were ordered by leave the factories; the gates of the suburbs were se was at an end; the naval force was increased; were embarked in boats ready for landing; and the appearance of war. To what extremities mat- en carried, had not a negotiation taken place, no Chinese asked a conference with all the nations . A deputation, in which I was included for Ame- (fooyuen), who is the head magistrate at Canton,

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with the principal officers of the province. After setting forth, by an interpreter, the power of the emperor, and his own determination to support the laws, he demanded that the gunner should be given up within three days; declaring that he should have an impartial examination before their tribunal, and if it appeared that the affair was accidental, he should be released unhurt. In the mean time, he gave permission for the trade, excepting that of the English, to go on as usual; and dismissed us with a present of two pieces of silk to each, as a mark of his friendly disposition. The other nations, one after another, sent away their boats, under protection of a Chinese flag, and pursued their business as before. The English were obliged to submit; the gunner was given up; Mr. Smith was released; and the English after being forced to ask pardon of the magistracy of Canton, in the presence of the other nations, had their commerce restored. On this occasion, I am happy that we were the last who sent off our boat, which was not disgraced by a Chinese flag; nor did she go until the English themselves thanked us for our concurrence with them, and advised to the sending her away. After peace was restored, the chief and four English gentlemen visited the several nations, among whom we were included, and thanked them for their assistance. The gunner remained with the Chinese,—his fate undetermined.

"Notwithstanding the treatment we received from all parties was perfectly civil and respectful, yet it was with peculiar satisfaction that we experienced, on every occasion, from our good allies the French, the most flattering and substantial proofs of their friendship. 'If,' said they, 'we have in any instance been serviceable to you, we are happy; and we desire nothing more ardently than further opportunities to convince you of our affection.' The harmony maintained between them and us was particularly noticed by the English, who, more than once, observed that it was matter of astonishment to them, that the decendants of Britons should so soon divest themselves of prejudices, which they had thought to be not only hereditary, but inherent in our nature.

"We left Canton the 27th December, and on our return refreshed at the Cape of Good Hope, where we found a most friendly reception. After remaining there five days, we sailed for America, and arrived in this port on the 11th instant.

"To every lover of his country, as well as those more immediately concerned in commerce, it must be a pleasing reflection, that a communication is thus happily opened between us and the extremity of the globe; and it adds very sensibly to the pleasure of this reflection, that the voyage has been performed in so short a space of time, and attended with the loss of only one man. To captain Green and his officers every commendation is due, for their unwearied and successful endeavors in bringing it to this most fortunate issue, which fully justifies the confidence reposed in them, by the gentlemen concerned in the enterprise.

"Permit me, Sir, to accompany this letter with the two pieces of silk, presented to me by the Fuen of Canton, as a mark of his good

ls the American nation. In that view, I consider
ly honored in being charged with this testimony of
he Chinese for a people who may, in few years, pro-
e with the subjects of that empire, under advantages
ior, to those enjoyed by any other nation whatever.
o be," &c.

y, in former numbers, given some account of the trial
Terranova. The following is extracted from the
teview for January, 1835; it was drawn up in Canton
occurence of the unhappy events which are narra-
lated Saturday, October 6th 1821.

of October, 1821, the committee of the American
ton, to whom captain Cowpland, of the ship Emily,
idvice and direction for the government of his con-
ne trial of Francis Terranova, received a communi-
ommittee of the hong merchants of the following
it the viceroy of this province had issued orders to
air on board that ship the next morning, and there
said man for the crime of which he was accused;
g acceded to the propositions previously made, that
air and impartial trial, and that both American and
s should be examined; at the same time refusing to
to the Rev. Robert Morrison to attend as interpre-
id of his being attached to the British factory, and
n not to allow the interference of those attached or
other nation. These things having been communi-
owpland, who was then at Whampoa with his ship,
ne committee, as there was not time to receive his
vas necessary to be on board, proceeded directly to
rly the next morning, Saturday, Oct. 6th, assembled
ily, previously to the arrival of the Pon-ue. They
sel had been prepared in the most suitable manner,
hand. Arms of every kind had been removed, and
vessel, (with the exception of the prisoner, who was
te-room, guarded by two American officers,) were
forecastle, which they did not leave during the day.
ants attended at the trial.

'clock in the morning, as the Pon-ue's boat, attend-
of Chinese men-of-war's boats approached the ship,
with the linguist Cowqua, joined him, and came
oat with him. Captain Cowpland immediately went
el, and was required by the hong merchants there
e the prisoner, and go with him on board the Pon-
Pon-ue, agreeably to the Chinese criminal practice,
he face. Captain Cowpland hesitated to comply with
ding it as substantially a surrender of the prisoner,
ted trial. Howqua, however, pledged himself, that,
emony had been performed, Terranova, should be
l the ship, and no further opposition to this demand

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was made. Howqua then required that the prisoner should be handcuffed, which was promptly refused. Captain Cowpland having pledged himself for the safe-keeping of the prisoner till after his trial, and the Chinese having agreed to leave Terranova in his custody, he refused to put him in irons, on the ground that no prisoner is thus confined in America, during the progress of his trial. As they had chosen to try the accused on board an American ship, they must permit him to be treated as an American prisoner, till the conditions acceded to by them had been complied with; that is, till he had a fair and impartial trial. Should he be found guilty, they would then have a right to secure him, as they pleased. On this explanation, the demand was waved, Terranova himself having promised to demean himself peaceably. Captain Cowpland accompanied the prisoner into the Pon-ue's boat, still lying alongside, and after remaining there a short time, they were sent back by the Pon-ue, to the Emily.

"In a few moments, a number of Chinese officers of the suite of the Pon-ue, came aboard, bearing the insignia of that magistrate. They were received by the eight hong merchants, who had already been on board more than an hour, viz: Howqua, Mowqua, Chonqua, Pacqua, Kengqua, Consequa, Gowqua, and Poonqua. The Pon-ue himself soon came on board, bringing with him all the witnesses on the part of the government, and a considerable retinue. As soon as he was seated, the linguist made out and handed to him a list of the names of the committee, noting those who had not yet arrived. This committee consisted of twelve or fifteen of the most respectable American merchants at Canton.

"Pacqua, the security merchant of the Emily, and Cowqua the linguist, being called, fell on their hands and knees, to hear the demands of the Pon-ue, of which the Americans could get no interpretation. Captain Cowpland was next called. The question asked him, whether Pacqua was his security merchant, and Cowqua his linguist, being answered in the affirmative, he was required to bring forward the prisoner. This was done. Terranova approached the table at which the Pon-ue sat, the fatal jar with which he is accused of having struck the woman, and is supposed to have caused her death, was placed before him on the deck, together with the hat she wore at the time. He was questioned whether he knew the jar, whether it belonged to him, or to the ship. He replied with perfect composure and firmness that it was the same jar which he had handed the woman, at the time that he gave her a mace to pay for the fruit she was to put into it; showing by signs the manner in which he had handed it into the boat. The Pon-ue showed much irritation at any attempt at explanation, and Howqua and the linguist, although repeatedly urged by those assisting the prisoner, evidently did not translate the half of what was urged in his defense. Whenever either of them attempted an explanation, he was silenced by the Pon-ue. Without hearing what the prisoner wished to state in his defense, the Pon-ue called the government witnesses, stating that all he now wished of Terranova was to identify him,—to have him acknowledge himself the seamen

ıg with the woman, and that the jar was the same
ıed. The Pon-ue urged much the same considerations
be gathered from the limited abilities of the linguist
interpreter,) as he had urged on the inquest; and it
to every unprejudiced mind, that he had prejudged the
nly come on board to receive his victim.
ıese appearances tended greatly to discourage the hope
trial, the Americans present could not in silence sub-
ːh of faith on the part of the mandarins, after having
ɔlied with all that had been required of them, and they
ıg their witnesses examined. The Chinese witnesses
lled, the American withdrew, (such being the usage
al,) but not without the assurance, and in the full ex-
heir request should be granted. The only witnesses
part of the government, were the husband of Ko
woman belonging to the hoppo boat attached to the
children, apparently between the ages of seven and
These witnesses approached the Pon-ue's table on
knees, never raising their eyes. When the woman
look up, and point out which was the man, although
ːher seaman near, the linguist was obliged to put his
nova, to enable her to say, he is the man. She gave
unt of the affair, in which she was constantly prompt-
t child. This circumstance was objected to on be-
er, and the linguist was desired to make known the
Pon-ue, but he refused to do so. The linguist then
anslation into English of the woman's evidence. It
ıs she was well known to speak better English than
t or Howqua, she ought to be allowed to repeat her own
ish, for the benefit of the Americans, in order, that if
the Chinese version, the falsity might be exposed.
, and on her commencing a few words in English,
The Americans were accordingly obliged to sub-
ed translation made by the linguist. As soon as it
ːalled on Howqua, in the most solemn manner, to at-
hfully interpret what they had to bring forward as
y to this first and most material witness, which they
ıld be sufficient, in any court of justice in America,
evidence. She had just stated, that, from the hoppo
the Emily, she had seen the jar thrown. She saw
of Ko Leäng she; saw her fall into the water; saw
more; and knows that this is the very man who
[t was proved in contradiction to this evidence, that
ı of the two boats at the time, it was impossible for
what passed, the ship being between the two boats;
noon of the day on which the event happened, and
ıorning she had stated to captain Cowpland, in the
ɔther American captains, (who took it down in writ-
t, and the paper was forthcoming,) that she knew

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e delivered up to you. If he is not proved so, and hearing the evidence, you must take him out of the ave her; no resistance ought or will be made to you. our heads.

e Pon-ue perceiving the earnestness of the Ameri- d again to take his seat. He sat a few moments, alluded to was produced. The Pon-ue heard but a estimony,—silenced the linguist, and rising from t was heaven's business; if he had judged wrong, h him for it hereafter; he knew, in his own heart, y; he must be delivered up. With this he left the y, and went on board his own boat alongside, with e, leaving the hong merchants and linguist to see ed.

nockery of justice, there were on board the Emily usand Chinese. The ship was surrounded by men- e Americans on board did not exceed forty persons; the other American vessels were purposely ordered ng that could be construed into an offensive weapon, removed, to show that we considered ourselves com- wer, and as a respectful compliment to the Chinese lors were flying.

the oldest of the hong merchants, now acted as quired in the Pon-ue's name, that we should deliver The same reply was made by us as before; come ou have the power and you have armed men to ex- ain asked, if there would be any resistance, and the ance was given, that there should be none. How- ed to go to the Pon-ue's boat, as was supposed, to soldiers to take Terranova. It was, however, stated ist understand and must inform the Pon-ue, that the t consider him as complying with his engagements. a fair and an impartial trial. It had not been al- nsider the case prejudged. We are bound to sub- while we are in your waters, be they ever so unjust. it them. You have, following your ideas of justice, an unheard. But the flag of our country has never It now waves over you. It is no disgrace to submit rounded as we are by an overwhelming force, back- great empire. You have the power to compel us. nan innocent; when he is taken from the ship we e commander strikes his colors.

dered these last suggestions of so much importance, with several of the other hong merchants, went down oat, to communicate their substance to him. Be- urn, the linguist was put in chains on the Emily's merchants, having returned, required that captain take the man to Canton for a further trial, or put ong, till another and higher mandarin should be

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ordered to adjudge the case. This was refused by the Americans, on the ground that the Chinese had their option to try the man at Canton or on board the Emily. They had chosen the latter, and there we now required, that the trial should be closed. This being communicated to the Pon-ue, he was heard high in words with Howqua, who returned to the ship with the same demand, which he had just made, and to which the same answer was returned. We gave as our ultimatum, that they should come on board on their own responsibility and take out the prisoner, and the ship's colors should be struck. To this we steadily adhered.

"This conference lasted several hours. The Chinese persisted in refusing to take the man, and the Americans refusing voluntarily to surrender him. At length, the Pon-ue's patience being exhausted, he having sat in his boat more that three hours, he went on board the ship and took Pacqua out in chains, commanding him, with the other hong merchants, to follow him to the city, there to lay the whole affair before the viceroy."

Here ends the account of the "mock trial." It needs no comments from us. The fate of the unhappy sailor is well known. How the *Pwanyu* (or Pon-ue) knew in his heart the man was guilty, it is not easy to understand. When it is said, "God would punish him," we suppose the linguist used the word *jos* as a translation of the Pwanyu's words for the gods of his nation.

The manner in which the Chinese government is affected by the arrival of national ships, and the conduct which on such occasions it exhibits towards "men from afar," is very clearly exhibited in the following edict from Wăn, the imperial commissioner of maritime customs at this port. The arrival of the Peacock and Enterprise was noticed in our number for May last. Among those who went on shore at Macao, were lieutenant commandant A. S. Campbell, and Edmund Roberts, esq., deplomatic agent of the United States: the first deceased on the 3d of June, and the latter on the 12th of the same month. It is much to be regretted that proper measures are not adopted to disabuse the Chinese mind, relative to the designs of foreign governments. It would not be difficult, in a case like the one which we here notice, to make the officers of government understand the truth: to do so is practicable; and in a high degree desirable, as it would aid greatly in preparing the way for opening a friendly intercourse with this great empire. The following is the edict above alluded to.

Wăn, overseer of his majesty's gardens, by imperial authority superintendent of the maritime customs of Kwangtung, &c., issues this order to the hong merchants, for their instruction. The deputy officers at the custom-house in Macao have sent up to me the following report:

The pilots Chang Yuhfang and Yang Yungtae have sent in a report to us, stating that,

On the 13th of the 4th month of the 16th year of Taoukwang, two American ships of war, the Peacock and Enterprise arrived in company, and anchored off the Nine Islands. We went immediately and inquired the reason of their doing so; whereupon the captains of the two ships made the following declaration:

eft America to visit other ports; and on account of contrary
ither to anchor for a little time; there is no other reason for

this declaration, it is proper that we report the same, and also
atement of the number of men and arms on board these ships:
; in the Enterprise are 60 men, 10 cannon, 50 muskets, 50
of powder, and 500 balls; in the Peacock are 190 men, 22
s, 100 swords, 800 catties of powder, and 800 balls.
port of the pilots. Besides directing them to keep a strong
ips, we, as in duty bound, transmit to you their report for

l deputy officers (who are stationed at the custom-house
ported thus:

informed your excellency of the arrival and anchoring of
, and of the reason of their so doing. Between 3 and 4
14th of the current month, the pilots Chang Yuhfang and
med us that,
all boats from the American ships of war came into the
approached the shore (at Praya Grande), having in them
e went instantly and inquired the reason of their landing,
de the following declaration:
us are from the Peacock, and fifteen from the Enterprise;
ship we have come to Macao with the intention of living in
for the restoration of our health; and as soon as that is res-
bark.'
s, examined each of the sailors; they were really sick; there
the case; and we report accordingly.
ement of the pilots. Besides directing them to keep a strict
ips, it is proper for us to send up their report for your excel-

ports, having reached the custom-house office, were under
I received the following communication from his excel-
g.
of the 4th month of the 16th year of Taoukwang, I received
om Kwan, admiral of Kwangtung: it contained the fol-

nching, acting colonel on the Heängshan station, has report-

present acting ensign under my command and attached to
ted to guard against barbarians, has reported that,
s of 11 and 12, on the night of the 13th of the current month,
rian ships coming in from sea; they approached near the
ere anchored. Instantly I hasténed to make inquiry, where-
g Yungtae and Chang Yuhfang, declared that,
tructions given to us, we have examined respecting the
which have arrived. It appears that they are American ships
[the Peacock,] called *Sze-keě-lun*, has on board 190 men, 22
s, 100 swords, 800 catties of powder, and 800 balls: the
prise,] called *Kin-ma*, has 60 men, 10 cannon, 50 muskets,
s of powder, and 500 balls. To our inquiries for the reason
captains of the ships made the following declaration;
ur country to visit other places; and on account of contrary
ere to anchor for a short time; there is no other reason for

s), having obtained this declaration respecting the reason of
his clear statement.
ount given to me; whereupon I, as acting ensign examined
cock has three masts; is about 140 cubits long; 30 across
n each side of her hull are twelve port-holes, eleven of which

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are furnished with cannon: I ascertained also, that the Enterprise has two masts; is about 70 cubits long; 20 wide; and that on each of her sides are 5 cannon At present, both ships are quietly at anchor. As duty requires, I make this statement.

The above, having come before me the acting colonel, I find well authenticated; and on personal examination do not ascertain any thing differing therefrom. However, since the designs of the barbarians are incomprehensible, I immediately gave orders to the cruizers to keep up a strict guard; I likewise sent letters to the civil authorities, desiring that they might take measures to hasten the departure of the ships, and not permit them to sail about here and there at pleasure; and that if the ships should move at all, they must speedily report the same. These particulars respecting the two American ships of war, I report for your examination.

The foregoing, coming before me the admiral, I find to be authentic. On examination, it appears that the ships of war belonging to foreign barbarians, all annually arrive during and after the sixth month, and then as convoys for the merchantmen trading to Canton; but now two American ships of war, one large and one small, have just at this time unexpectedly arrived; and although the pilots, after a clear examination, have made a well authenticated report, that the ships, having sailed for other countries, on account of contrary winds, have anchored only for a little time; still, when thoroughly investigated, it is difficult to believe this. Besides sending orders to the military stations in Heängshan, and Tapäng, directing the officers to exert all their energy to keep up a strict guard, and likewise directing all the soldiers and officers in the forts to be vigilant, and have every thing in readiness for action—besides, returning an answer to major Chaou Keënching, requiring him to command those who are on duty instantly to report every thing they hear; to forbid the small boats to go near them, either to receive or to give any thing; and to urge the said ships of war immediately to depart, and not allow them to remain and create disturbances—and besides, also, ordering the cruizers to keep the ships of war quiet by maintaining a strict guard around them;—besides doing all these things, I send this communication for your inspection.

Such was the report from the admiral. On the same day, the acting colonel on the Heängshan station, major Chaou Keënching, sent up a report, the same as that given above. All these on examination, were found well attested. Besides giving replies, requiring strict guard to be maintained, I find on examination that the late colonel Tsin, of Heängshan, who obtained a furlough on account of the death of his parents, has been succeeded by a naval officer, Hwuy Changyaou, who had already been raised to the rank of colonel: this is on record. Hwuy Changyaou has likewise reported the arrival of the American ships of war. It is of the utmost importance that a strict guard should be maintained. Accordingly, orders have been given to Hwuy Changyaou, to those in command of the central, left, and right divisions of the maritime forces, and to the military officers at Tapäng, and to those in the forts at Tahoo (on Tiger island), Hwangtang, Chinyuen, Weiyuen, Shakeŏ, and Takeŏ; to be constantly in readiness for action, endeavoring to ascertain whether those barbarian ships of war have indeed come from America or have been driven here from some other province; to maintain on every side a strict guard against them, endeavoring to hasten their departure and not permitting them to move from place to place at pleasure, and when they go to sea, to observe closely which way they steer their course; and, if they should approach the mouth of the river, to be aware of it, and prevent their entering, not permitting them to advance one single step within the mouth of the river, which would involve serious consequences; and, if they should sail to the eastward, to send up a report thereof swift as the wind, that I may quickly send a dispatch to the authorities of Fuhkeën. There must be no remissness in any quarter. I likewise have sent communications to the judicial and financial commissioners of the province, that they may confer together on the subject. and issue suitable directions to all their subalterns: and, moreover, I now transmit this document for your excellency's inspection and guidance.

Such are the documents which have been received at my office. On examination, I find that, as the two ships of war are not here for the purposes of

ınot be permitted to move from place to place and anchor
se, thereby creating disturbances. But since many of the
ave gone to Macao to live in the barbarian factory for the
I have directed the deputy officers at Macao both to rouse
r duty in keeping a strick guard around the ships, and also
ery of the men and their departure to their own country.
is edict to the hong merchants: on the receipt of it, let
e thereto, and immediately transmit the edict to the chief
barbarians of the said nation: let them direct him to hasten
sick men; and as soon as they are all well, let him forth-
ıru to their native country. Let no pretexts be formed
elay, and thereby involving the parties in serious difficul-
f their departure be reported. Hasten. Hasten. A spe-
, 16th year, 14th month, 20th day." (June 3d, 1836.)

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to Borneo: arrival at Banjer-masin; notices of l Malays at the place; piratical chiefs; visit to the Dayaks; character and conduct of their chiefs.

ıdertaken by Mr. Lukas Monton, and the Rev. Mr. Ba-
of the Rhenish missionary society. Mr. Monton is a
e islands of the Indian Archipelago, and has been for
cted with the mission at Batavia, under the direction of
st, who has kindly sent us in manuscript a full account of
ieo. The journal of the voyage confirms the account
s in our last volume: see page 498. The voyagers left
May, 1835, on board an Arabian vessel; and, after visit-
the eastern shore of Java, they sailed for Banjer-masin,
late in the month of June, and when Mr. Barenstein was
illness. However, he was soon well again, and able to
of his mission. In the mean time, Mr. Monton engaged
Christian books. A few extracts, which may serve as
ıle journal, are all that our limits will admit. The voy-
Banjer-masin for Java on the 1st of August.

they comfortably settled, than Mr. Monton appli-
or permission to distribute books; and the Lord,
in his hands, inclined him not only to comply with
give some wholesome advice regarding his conduct
serving that our religion was not to be spread by
persuasion, and that it became us rather to suffer
ıause than to inflict it on others. Upon this, a be-
with the Chinese, because they were few in num-
ıe so familiar with the Malay language and the
at they could read and write them better than their
e were, however, struck with the circumstance of
ted to the people, and said in their simplicity, that

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vonderful events portended the near approach of the judgment
On returning to his lodgings, a number of Chinese came to
r. Monton for books. One rich and influential man, of the
of Bola, desired much to be acquainted with our religion; say-
at, if he could be convinced of the truth of Christianity he
become a Christian. At Bola's invitation Mr. Monton went
nouse, where he found a number of Chinese, as well as Malays
'abs, with their priests, assembled. Bola then said, that he had
ed all these together, that by listening to their different ac-
he might judge where the truth lay; for, the Malay priests had
itly informed him that, unless he became a Mohammedan he
not enter heaven, and he now wished to know whether or not
as true. Mr. Monton then asked wherefore all these people
ssembled? They replied, to hear some accounts of the books
had been brought. He then began to discourse to them from a
hich he held in his hand, and continued till the house became
suffocation, on which account he asked them to adjourn to the
ir, where he continued his discourse with them from three to
lock in the evening. All the Chinese declared that this ap-
to them the right way, because it revealed to them the love
ercy of God, and was accompanied by the free gift of books,
s the Arab and Malay priests would never let them have a
without paying for it, nor give them any instruction unless they
ited alms to the clergy. To all this, the Mohammedans made
y, but returned to their houses apparently ashamed.

he 5th July, Mr. Monton went to the Malay campong that was
he authority of the sultan, where he found the people still more
to hear; and able to read and understand the books; but the
ig was difficult, and was obliged to go from one house to an-
n boats; the market was held on the water in boats; and the
people were not men but women. On seeing this, he thought
cessary to distribute books there, and was about to move off to
ddle of the river, when a man came after him in a small boat,
for a book; Mr. M. gave him one, and desired him to read it, and,
vas reading a woman came to hear, who also asked for a book,
mediately read it aloud. Upon this, the whole mass of women
n small boats, asking for books, and pressed so close upon the
ter that he was afraid of sinking, while prahu was pressing
rahu. He therefore told his boatman to row hard, in order to
'ay, but the women seized his prahu and would not let him
, untill he had satisfied their demand for books. After this, he
alongside a large prahu, and getting on board, he divided the
among the assembled crowd, till they were all gone.

the 8th, a minister of the sultan called and asked Mr. Monton
to his house, and hold a conference on religious subjects,
he did, and answered their knotty and captious questions by
ing to the Scriptures, and bringing the word of God to bear on
earts and consciences. Thus, numbers came from day to day
verse on religious subjects, and to ask for books, who were sup-
s far as the stock would permit. Various persons also came to

ıg the rest, a Malay priest, who tried every means to
ributor of tracts in his talk, but was answered by
ıercy and grace of God, as displayed in the gracious
Savior, so opposite to the encroaching and oppres-
ɣed by Mohammed.

uly, three piratical chiefs called. These men were
ut of a fierce aspect, with red eyes and firm manner,
ry decided tone; they were natives of Borneo, and
. in extensive piracies over the whole Indian Archi-
coasts of Java, Sumatra, and the Malayan peninsula,
islands in the vicinity. The principal chief was
and had his residence at Pulo Laut, on the southeast
This island was high and fertile, peopled by several
who had under them a number of Malays and Java-
en taken from the various prahus captured by them.
ɔyed as slaves, or were sold to others, sometimes for
ıd sometimes for a bundle of black sugar; while
clever were employed in manufacturing guns and
vith other warlike implements. These three piratical
ɛd this information, had come to Banjer-masin with
ıg to the Dutch government, which they themselves
lo, but to which their king was averse.

July, the travelers set off from Banjer-masin for the
ıyaks, on board a prahu with thirteen men, and the
ɛd at the village of Marabaän. There they distribut-
l the next day proceeded on their journey, and about
ening arrived at the borders of the Dayak country.
ɔf the 16th, they entered some of the Dayak huts,
ɔn of the chief, named Raden Tuah, who requested
he wanted to learn to read, in order to understand
ɜus: they then went about in their boat from one
among the Dayaks, who were very glad to receive
to their discourse on divine things, saying: This
ıe, and suits us better than the teaching of the Mo-
ı we do not understand. Those of the Dayaks
ɜ Malay language well, appeared perfectly astonish-
l the missionaries speak of God and Christ, and
nd seemed as men just awaking from sleep: on
ɣou follow this religion, they replied with one voice

Amongst the Dayaks were some Malays who
the view of persuading the Dayaks to become
l in some instances they had been successful. One
had joined their party, but he was generally scorn-
ɒayaks, for his corrupt moral character, and for his
ıfe and children. The missionaries, however, told
ɟion of Jesus by no means required such conduct,
ɜ to do good to all, and especially to those of our
d that next year they would return and teach the
ı; to this they all assented.

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On the 17th of July, the travelers proceeded further up the river to the Great Dayak at a village called Pangkah, where they were received into the house of a chief named Seaji. In this house were a number of chambers, but their host gave them the middle hall to sleep in, because it was the post of honor among the Dayaks. They spoke to those assembled on the things of God, and were listened to with attention, but when they told them that in another year they would come and live among them, the Dayaks appeared extremely happy, and the chief expressed a wish to become a Christian. On the next morning the travelers pursued their journey, accompanied by the chief, above named, to act as interpreter. Thus they went on, stopping at all the houses on the sides of the river, and speaking to the people of the things of God, till in the evening of the 18th they arrived at the village of Gohang, where resided a Dayak chief, named Raden Anam rájá Panghulu, who received them joyfully.

On the next day, they went to the village of another chief, named Patî Bunga Laut, and returned with him to the village of the former chief. Here a number of chiefs and people were assembled, who desired to know wherefore the travelers were come amongst the Dayaks. They replied, that their object in coming was to proclaim good news from God to their brethren the Dayaks. With this, the rájá Panghulu appeared pleased, but Pati Bunga Laut did not seem so well disposed towards them. Upon this, Mr. Monton expatiated on the doctrines of the gospel, until the heart of Pati Bunga Laut appeared to be inclined towards them: the two chiefs then wished to enter into a covenant with the missionaries, because they said, the Lord must surely be with them, as many strangers had come to their country, but never any brought such divine instruction with them as what they now heard. They wished, therefore, to establish a fraternal agreement with the missionaries, on condition that the missionaries should teach them the way of God. The travelers replied, that if the Dayaks became the disciples of Christ, they would be constituted the brethren of Christians without any formal compact.

The Dayaks, however, insisted that the travelers should enter into a compact, according to the custom of the country, by means of blood. The missionaries were startled at this, thinking that the Dayaks meant to murder them, and committed themselves to their heavenly Father, praying that whether living or dying they might lie at the feet of their Savior. It appears, however, that it is the custom of the Dayaks, when they enter unto a covenant with any, to draw a little blood from each other's arms, and having mixed it with water to drink it together. Mr. Barenstein having agreed to do this, they took off their coats, and two officers came forward with small knives to take a little blood out of each of the travelers' arms, as well as out of those of the two chiefs; this being mixed together in four glasses of liquor, they drank severally from each others glasses; after which they joined hands and kissed each other; then the people came forward and made obeisance to them, as the friends of the Dayak kings, crying out with a loud voice, Let us be friends and brethren forever, and may God help the Dayaks

owledge of God from the missionaries. The two Brethren, be not afraid to dwell with us, for we will ınd if others wish to hurt you, we will defend you ood, and die ourselves ere you be slain. God be whole assembly be witness, that this is true.

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gious Intelligence : Batavia ; operations of the ık ; distribution of tracts; enterprise of Siamese l practice of Dr. Bradley among the Siamese, &c.

icle, respecting the voyage to Borneo, we extracted of the mission at Batavia, for the year 1835: the oth by Mr. Medhurst and Mr. William Young, jun. ıties, sustained in connection with the mission, and ıumbers of the Repository, were continued through g some of the public services, during Mr. Medına.— The operations of the press have gone on hole number of works printed, by lithography, xyraphy, were 24,645 copies, amounting to 1,830,656 number of copies sent out from the depository, was ere in various languages, as the Chinese, Malay, ench, &c.; and had a very wide circulation, from hantung in China to the extremities of Java.

r date of July 25th, 1836, Mr. Johnson, a mission-, writes: "Much of the time since our arrival in deed, been in the midst of trials and perplexity, ness and death, and without any certain dwelling-r 1835, we buried two children. * * * Since our hanged our residence no less than seven or eight ıce having been expelled by order of government onstructed with much expense of time and money; Mary, at the time lying at the point of death, exwing. * * * Within the last two years, with some en, I have distributed about 14,000 tracts. Here esting field for tract distribution. A great number ınually visit here from different ports of China."

one of the missionaries to the Siamese at Bankok. isited his family, and taken from them their young-

Under date of July 22d, Mr. R. writes: "While trading here is yearly diminishing, the European le is increasing. Three years ago, only three or essels were seen here, and that but once or twice , and these mostly Arabian vessels under English ıot uncommon to see two, three, or four during alf the year. Nor are the Siamese asleep; they are vements especially in ship-building. During the

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', Suang Nae Sit, son of the prahklang, built an elegant ship
European model, which has been sailing for some time. He
ıow superintending the building of two large ships of war, at
úu. Prince Chow Fah has also completed a large vessel,
ıiled down the river a few days ago; and which we have sel-
ı surpassed in neatness and elegance. We have heard that
has ordered no more *junks* to be built, but that all his vessels
after the European model." Application had been made to
ent for a place to erect the printing press, and the prahklang
n a favorable answer, intimating however, that it might be
that all the "white faces" should live together.

letters of D. B. Bradley, M. D. we have interesting accounts
ıg his medical practice in Bankok. While there is much
ging and trying, we fully agree with him that there is also
ound of encouragement for the friends of the Siamese mission.
ate of June 8th 1836, Dr. B. says: "on my return from Chan-
quickly set myself about fitting up another dispensary. For
ose I purchased a floating house on the Meinam, the great
fare of Bankok. My location possesses the great advantages
airy, cool, cleanly, and movable. In case the government
gain become jealous, and command me to move off to another
shall have none of the trouble, as before, of packing up med-
ith considerable loss, and turning off my 800 patients on an
g community It will only be necessary to loose from my
s, and float away with my patients on board if I please, quietly
in treating them. Thus the Lord has overruled the conse-
of my expulsion last autumn greatly to my advantage. Not
his particular, but in many others relating to our mission, all
ave been made to work together for our good. For many
have had, on an average, about 100 patients daily, and often
170, at midday. They consist of Siamese, Chinese, Burmans,
ıns, Laos, Malays, and Portuguese. I spend about three
ily in treating them, beside the time spent in preparing medi-
ıd visiting the sick in the families of the king, princes, and
- which is not a little.

he hospital, males and females are separate, and treated on
sides of the dispensary but at the same time. A Chinese
administers to the males, and a native female to those of her

Mrs. B. sits between the two departments, and directs the
s in fulfilling my prescriptions. She has considerable time
ersation with the females on religious subjects. My patients
eir papers to the assistants, and they to Mrs. B. to interpret.
have finished prescribing, I perform a variety of surgical
ıs, frequently such as are of considerable consequence, as
ın of cataract, excision of pterygium, cutting off immense
ma, opening jaws that have been perfectly fastened together
by adhesion of the sides of the cheeks, opening nostrils clos-
e small pox, removal of tumors, amputation of limbs, extrac-
olypi, &c., &c.

particular pains are taken to call as many together
as possible. Our floating chapel is generally very
that day; and Mr. Robinson preaches to the Siamese,
ood degree of interest in what they hear. The au-
all parts of Bankok and the country. Although
aged by any special seriousness in our hearers, yet
ord is by these and other means preparing his way
, and that he will soon appear among them in his
is steadily and judiciously engaged in the supervi-
hinese church in this city, in studying Chinese,
sick."

letter, dated July 23d, Dr. Bradly, after saying
led the operations in his hospital, adds: "I have
place for the establishment of the Siamese depart-
n. The land belongs to the prahklang. I have not
complete the bargain, but hope to do so after long
e. As I shall rent it of the prime minister for for-
ll be more stable than any other situation. It is in
Bankok, opposite the city wall, where Mr. Robin-
e soon to build each a house, and as soon as possi-
g office and chapel." We understand that a loca-
een found for the erection of a Tuft's power press,
Bankok.

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ls at Singapore: the Second Report of the Singa-
r 1835–36; printed at the office of the Singapore

ough of recent origin, are in a prosperous state,
nds and scholars. At present, there are of boys
glish, Portuguese, Armenians, Malays, and Chu-
English department, 14 in the Tamul, and 13 in
se, however, are not the only schools in the set-
issionaries of both English and American societies
hed Chinese and Malay schools in different parts
are well attended, being near the dwellings of the
last volume, page 524, some account is given of
tution, which is mentioned in one of the two para-
tract from the Report before us, and which will
thing of the views and purposes of the directors of
pore. The following are the two paragraphs.

sition of Singapore as a place where a beneficial com-
carried on by Europeans with the traders of the Indian
n often set forth; but to a philanthrophic mind, the
ents an extensive field for operations of a higher order;
introduction of civilization and the religion of truth
sses of natives who have either settled here permanent-
oming and returning for purposes of commerce. Plac-
of the British dominions in the east, and in the midst of

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emorial of Hea Nactse, recommending to his majesty to allow opium through the custom-house of Canton, so as to prevent exportation of silver, was dispatched to Peking on the 7th inrovincial officers. It is rumored that there will be a "strong o this "new measure."

ting "longcloths," came out from the office of the hoppo, er was going to press: we introduce it here as supplemenntained in that number, page 183. It was issued in consentation from the hong merchants, at the instance, we believe, nts. It is as follows.

al appointment superintendent of maritime customs in the pro-g, &c., &., in reply.

his petition is to request, that unbleached longcloths may be rate as coarse white longcloths, It sets forth, that, if distincegard to quality, the low price which the former bear in the on losses on the said foreigners. This appears to ntation, but in a case which relates to the established regula- of course to examine the quality of commodities, and act in gulations. In regard to the two pieces of bleached longcloth the petitioners wait, and the pieces shall be officially stampem: a communication also shall be addressed to the govr may be duly placed on record.—16th year of Taoukwang, [August, 27th, 1836.]

A curious case of theft has taken place in Peking, the office ishments having been broken into at night, and the great seal a month after its loss, both the thief and seal were discov- until repeated searches, when it was at length found in the f oven, used in the north for the purpose of heating the rooms immediate occasion of the theft is represented to be a loss ch the thief had been engaged in the outer court of the office; expected to gain by the mere theft of the seal, unless he took alue also with it, does not appear.

The two envoys who were lately at Canton have been hasng, his majesty being displeased with the manner in which investigation of the last case that was submitted to them, rture before the investigation was concluded. Two other n, president of the Board of Office, and Keying, president of e, were to leave Peking in August last; and, after concludhěkeäng and Keängse, will continue their journey to Can- second time the case above referred to. It is a case of r, committed by the son of a district magistrate in his father's ed up at the time, but reported by an officer at the capital.

Hoonan. The governor of Kwangtung and Kwangse has ension of several vagrant priests of suspicious character, en recognized the leader of the late insurrection in Hoonan. was traveling, as a priest of Budha, through Kwangse, inross over into Tungking. Several other principal offenders nd the emperor is not a little indignant, that, in a comparalike Hoonan, so many should have been suffered to escape es for a long time. The disturbances would appear to have n. as the governor of that province, as well as the governor quired to examine into the rise and progress of the associaturbances were excited. Either the police is very effective discontented among the people are very feebly united, else se wide-spreading insurrections so readily suppressed as we disturbances are as usual attributed to religious sects, among efore seen, Romanism, is included. It is easy, therefore, ealousy with which the government views the circulation regarding them as a cover merely to political projects of

Tseäng, who has been for several years lieut.-governor of lways been earnest in his endeavors to hinder the visits of

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on the coast of that province, has just been appointed to the govern-
teĕn and Chĕkeäng. He is commanded to proceed to Peking im-
receive the imperial instructions.

We give the following translation of an imperial edict, as showing
ned by the Chinese government towards its subjects of another race
t religion. "The Mohammedan prince, Isaac, was lately holding an
it Peking; and the climate not agreeing with him, we expressed our
ne should return to his home, for the recovery of his health. Kwo-
' reported that the prince is quite recovered, and requests the gift of
ment. This is highly gratifying to us; but as the prince is now up-
years of age, it is probable that the toil of a long journey, and the
nature of the climate will overcome him. He is not therefore re-
e to Peking, but is permitted to remain at home. We would thus
ender regard we bear towards our Mohammedan servants."

The governor of the "two broad provinces" has applied for a
ey to be placed at interest, the annual sum accruing from it to be
or the extraordinary expenses of the fortifications of the Bogue and
on. The estimate of what will be annually required, for the pur-
sing the military in working the guns for reviews, and for presents
perform the exercise well, is 6700 taels. To produce this annual
has been made of 50,000 taels (the amount of the property of two
im dealers, confiscated to government about two years ago,) to be
est, at ten per cent. The remainder is to be paid from a branch of
artment in which some reductions have lately been made. Ac-
ctual expenses are directed to be returned annually. The governor
e city for the purpose of inspecting these and the other fortifications
of the various branches of this river, and to review the troops.

m the Canton Court Circular. The execution of capital punish-
e 26th ultimo to the 22d instant, is reported to have taken place
ccasions. The number of thieves, robbers, and other disturbers of
ice, who have been caught and handed over to the proper authori-
the mean time, has been unusally large. Reports of these, and
s, fill up the Circulars before us; other occurrences, in which the
icerned, find no place in this courtly paper: one or two of which,
be here noticed. Early in the month, a person reported to one of
the police, that in a certain shop near the foreign factories, boxes
or contraband goods: deputies were accordingly sent to seize the
mistake they entered the wrong shop, and rudely commenced
: at this the people of the shop and their neighbors were incensed,
the deputies bound. It was not long before the cheheĕn and the
, and the deputies were released. The next day the case came be-
authorities, and the master of the shop and his principal supporters
who had been taken into custody, were released on the plea that
the deputies were unauthorised persons in disguise,—a thing which
pens. Another more recent affray has occurred, in which the parties,
vo different clans, took the field with swords, spears, and arrows;
re lost; but the particulars we have not yet ascertained.

. The governor and lieut.-governor went early in the morning,
ense in the temple of the god of war. N.B. This is repeated every
more or less ceremony during the month.

. Chin Alae, a *tattooed* criminal was seized and delivered over to
Nanhae.

This, the 10th day of the 8th month of the 16th year of the reign
Taoukwang, is the anniversary of his majesty's birth-day, who
t. 20th, 1782. All the provincial officers, both great and small,
collegiate hall, and there in order to pay their obeisance to thei
gn.

A messenger arrived from the lieut.-governor of Fuhkeĕn, havin
barian. The messenger requested an interview with the governor
rbarian, we understand, is a Lascar seaman; but by whom and
the coast of Fuhkeĕn, does not appear.

CH

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THE

ESE REPOSITORY.

. V. — October, 1836. — No. 6.

intercourse between China and Christendom; with the present state of the relations of Great Britain untry, by J. Matheson, H. H. Lindsay, sir G. T. . Goddard, and a Resident in China.

han the permanent establishment of free and friendly veen China and the western nations will satisfy the age. The present state of international relations, in at least, is "utterly intolerable;" and in all respects mprovements, beneficial and desirable to all who are ed. The great number of publications respecting ıave come from the press during the present year, are beginning to think on their relations with this inquiries which are now abroad in the west concern- n nations, are, we think, the sure precursors of d the friends of improvement, if they will *so* contend that recklessness which is too apt to characterize have nothing to fear. We need not have ruin in form; nor need we think or act as though natural or permitted of Heaven that they may be passively endured by us. When ourselves or others are visited it is right to regard them as occasions which demand of our powers in trying to remove or surmount them. w is, much may be done for the improvement of man dark abode of the savage may be progressively trans- home of the refined and virtuous; and wherever er whatever circumstances placed, it is always our exert ourselves as we find opportunity to effect this nan power, we believe, is to be diligently exerted to lition of China and its relations with other nations. would exercise a spirit of conquest or revenge (if

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there be such) we cannot coincide, nor can we with those whose dread of impetuosity makes them, if not in theory yet in practice, conservatives of existing abuses.

We do not think with an esteemed correspondent in our last number, that our line of obligation in accomplishing the desired changes, is measurable by the progress of commerce, nor, because its abuses have been by a wise Providence overruled for good, that therefore we may wait on their continuance and expect to see the fulfilment of our wishes. The circulation of tracts may have been extended somewhat by means of the opium trade; but this fact is no good reason for our waiting for improvements that follow only in the wake of commerce; and though hereafter, its "intoxicating progress" should still be overruled to work much political change, yet, surely, we may not *therefore* rest in the possession of *such* means to effect moral good. Commerce has done and is doing much for the benefit of mankind, and every proper means should be used to extend its benefits. But that an intercourse which self-interest seeks, when connected as it is in China with illegal and demoralizing courses, is all that the wisdom and energy of Christendom should endeavor to establish or is capable of effecting, is a sentiment to which we cannot give our assent. Nor do we think it right to sleep on, until we can witness the "irresistible effects" of the "lava-like progress" of the two great "conterminous" powers on the north and west of China. Are we warranted to expect that the "energy" which emits the lava will by and by prompt to check it? It may be that the influence of "religion as well as sound policy" should be exerted to avert "collision" until *happiness* can be secured to the "*conquered;*" but the "foresight" requisite for this is an acquirement so rarely found that we cannot build our hope upon it. In short, while we deprecate "a too precipitate attempt" to improve our intercourse with the people of this empire, we cannot recommend waiting for the results of the present system of commercial intercourse, and for we know not what events of "external pressure" and "internal commotion." Our voice is and it must be to the *moral powers* of Christendom (whose governments are or ought to be the repositories of such powers,) to *attempt* the amelioration of the condition of China. For accomplishing this end, a free and friendly intercourse is a great desideratum; and we firmly believe, that if they will "attempt great things," with a right spirit, in a right way, and for a good end, they may expect great and most beneficial results.

In making the foregoing remarks, we are not to be regarded as being either belligerent or pacific, in reference to any parties which may be supposed to divide in opinion our community. Truth is our object, and we trust our pages show that we are not partisans, but we do wish and hope and desire to bear a humble part in labors to concentrate the *energies* of *all* in just and generous efforts to improve the condition of China. This is duty. And we hail with satisfaction every effort to remove that ignorance of the character and circumstances of this people which must be felt to be signal among the difficulties embarrassing our path, in the institution of measures for

object of a more intimate connection of China with
The several writers named at the head of this article
re the public with this design, and with claims which
here gives them to be heard: the facts and opinions
advanced are worthy of being placed "on record;"
limits will allow, we do this in their own words. The
llow, though brief, are intended to show the spirit
object of each writer.

position and prospects of the British trade with China; tline of some leading occurrences in its past history. By esq., of the firm of Jardine, Matheson & Co. of Canndon: Smith, Elder & Co., Cornhill, booksellers to their

of Mr. Matheson's pamphlet is occupied with a brief f the circumstances attending the king's commission 34, and of the principles upon which the policy of the pany was based: he then proceeds to consider the of affairs, and to offer some remarks on the policy w to be adopted, of which the following paragraphs

d, the emperor of China has an unquestionable right se us intercourse with his dominions; to impose such may think fit; and that where no treaty exists, noth- from, at any time he pleases, withdrawing, restrain- such permission. Such observations as these are, quite beside the real question now in dispute; which e the original rights of China, as an independent na- ight have done, or refused to do, in the first instance, rights of China, *now;* whether her own acts have nd limited those rights, and imposed upon her ns, and subjected her to certain liabilities, from iples of justice,—of the law of nations,—forbid her 33.

efore, we are to discard all principles of right reason- onstruction of the rights and liabilities existing be- e have abundant evidence to show that China has imposed upon herself—the obligation of continuing n to trade with her, on fair and reasonable terms. , 'there is *no treaty*, and in the absence of a treaty, st any such obligation as that spoken of.' It is true ormal treaty solemnly and in so many words agreed e two nations; that the emperor chooses now to reject procure one. Surely, however, we are warranted in in analogy to another regulation of our municipal law, easonableness and utility,—*e. g.* a right of way over nother, which after a certain number of years' use, ription, an indefeasible right to the enjoyment of that l is supported by the supposition of an original deed easement; the trade which the emperors of China

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have suffered to be carried on for nearly a couple of centuries, may be reasonably presumed to have had its origin in a treaty—even of the most explicit and formal description. Let it be borne in mind again and again, that the advantages of this trade are not all on one side, but reciprocal, and have been acknowledged to be so, by China. It is mere trifling to talk of her being now at liberty to disregard the law of nations, on the ground of her having never designed to recognize it. She has been long too far committed by her conduct towards this country. We have already seen that in 1678 she *invited* us to settle a factory at Canton; the emperor has himself personally, and repeatedly through his viceroy, sanctioned our intercourse, and even laid down the terms on which it might be carried on. In 1715, the supercargoes stipulated for eight articles or conditions, according to which the trade might be carried on with China, and which were deliberately and solemnly conceded." *pp.* 41, 43.

"Is, then, the trade of China to be continued, and on terms consistent with the honor of the British nation? If the voice of Great Britain answer this question in the affirmative, a very different tone and style of policy must be forthwith assumed, from that which has hitherto so unfortunately been adopted. Great as are the sacrifices we have made to secure this valuable trade, long as we have carried it on, important as are the relations and responsibilities it has entailed upon us, we should forfeit for ever our character in the society of nations, whose eyes are upon our movements in this matter, were we, on light grounds, now to succumb to the Chinese, to be bullied and terrified by their absurd swagger and airs of intimidation, into a surrender of our just and hard-earned rights and privileges. At the present moment these considerations press upon us with uncommon force. Having seen fit recently to alter altogether our system of commercial intercourse with China, a measure which must be presumed to have been thoroughly and wisely considered before it was adopted, we shall become the laughing-stock of the world, if the direct effect of our elaborate legislation be, either to shut us out altogether from China, or place our intercourse upon an infinitely more precarious, oppressive, and ignominious footing than ever, as will infallibly be the result, if we be not now fully alive to the nature of our claims upon China, and prepared to assert them with resolution and vigor. Is there any one who doubts the justice of these observations? Let him meditate upon a recent illustration of their truth,—the melancholy and most humiliating reception and fate of lord Napier!" *pp.* 50, 51.

"The emperor of China, by ratifying the acts of the local authorities in their outrageous treament of lord Napier, has rendered himself responsible for such treatment; it has "become a public concern, and the injured party is to consider *the nation* as the real author of the injury, of which the citizen was only the instrument." Surely we should be able to show, before proceeding to such extremities, that we have "ineffectually demanded justice, or that we have every reason to believe that it would be in vain for us to demand it."

ısed," says Vattel, "in several ways: first, by a denial
erly so called, or by a *refusal* to hear your complaints
ur subjects, or to admit them to establish their rights
ıary tribunals." If this latter be, in the opinion of an
iter on international law, of itself a sufficient cause for
letters of marque and reprisals,—what abundant cause
ing to the same measures, in the accumulated wrongs
nese have already heaped, and still threaten to heap,
:ts of Great Britain!" *p.* 67.

ε as the year 1815, we find the president of the Select
Canton—Mr. Elphinstone,—thus indicating, to the
ors, the most advisable course then to pursue, in order
of which we have now even far greater cause to com-
e appears to me no mode so likely to prevent these
quences (i. e. an entire stoppage of the trade with
of establishing a direct and frequent communication,
ɒ governments." * * * Following up this suggestion,
r subsequent experience, carefully considering, more-
ɛculiar position of affairs at the present conjuncture,
that his majesty's government would act wisely in
ggestions of the present Canton merchants: who hum-
"That his majesty would be pleased to grant powers
to such person of suitable rank, discretion, and diplo-
ɔe, as his majesty in his wisdom might think fit and
trusted with such authority: and that he should be
ceed to a convenient station on the eastern coast of
to the capital of the country as might be found most
ıe of his majesty's ships of the line, attended by a suf-
force, which, they are of opinion, need not consist of
rigates, and three or four armed vessels of light draft,
steam vessel, all fully manned;" and that he might
ı a position to demand the reparations and concessions
l. Scarcely any additional expense, if that could be an
ın affair as this, need be incurred by this country, in
ıurse of policy; since the costly establishment which,
of their exclusion from Canton, we are now maintain-
r any functions to exercise) at Macao,—may be great-
l our Indian squadron, already in commission, might
cruize as a fleet of observation along the coasts of
›f lying at some of the Indian ports, which are usually
›althy to their crews. If the occasion should not be
re in the first instance, the service of a special pleni-
admiral might be charged with a letter from our
the emperor, referring to the manner in which lord
ɛived and treated, as a reason for desiring a commu-
is imperial majesty, with a view to come to an under-
s painful subject, as well as on the grievances from
is suffering." *pp.* 73, 75.

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"If, finally, his majesty should see fit to adopt the above suggestion, there remains one observation—already alluded to—to be most respectfully pressed upon the attention of ministers; that our plenipotentiary should be clothed with sufficient powers to enforce, if necessary, the assertion of our rights. It is an acknowledged maxim in all negotiations, that the surest preventive of war is an unequivocal manifestation of our being neither unable nor unprepared, on its becoming necessary, to resort to it. The moment our negotiator lets it be perceived that he is precluded by his instructions from adopting such a course, whether to protect the rights of our merchants, or vindicate the respect due to his official character, he may be assured that all his arguments will prove unavailing, and can tend only to betray his weakness; while, it is equally certain that the acute policy of the Chinese will, at the very outset, be invariably exerted to make him develope under what instructions he is acting; what are the limits to his sufferance, and what the extent of his powers to retaliate in case of insult or injury. This they will soon bring to light, by such a studied system of privation and disrespect, as shall compel him to show his strength, if he have any, or wanting this, to flounder through a course of alternate opposition and unavoidable submission, which cannot do otherwise than end in his defeat." *p.* 78.

2. *Letter to the right honorable viscount Palmerston, on British relations with China.* By H. Hamilton Lindsay, (late of the honorable East India Company's service in China,) author of the "Report of the Amherst's voyage to the northeast coast of China." Third edition; pp. 19. London: Saunders and Otley, Conduit street: 1836.

Mr. Lindsay, after remarking that it must be apparent to all "that our affairs can hardly be allowed to remain in the anomalous state in which they are now placed," asks, what is to be done? and having pointed out some of the difficulties of the case adds:

"I have considered the subject deeply, and feel convinced that there are but two modes of acting that can now be adopted with any appearance of consistency. The first method which I should suggest is by a direct armed interference to demand redress for past injuries, and security for the future. The second, the withdrawal of all political relations from a country which obstinately refuses to acknowledge such without insult. The mode of proceeding in the first alternative I will hereafter detail. In the second, I would suggest the withdrawal, at once, of all his majesty's commissioners, and that a person of no pretensions should be sent out as agent for the customs, whose sole duties should consist in registering ships' papers, and countersigning manifests. This mode of procedure will be highly embarrassing to the Chinese authorities, who are most anxious to see some recognized chief at Canton for the purpose, as they term it, of "managing and controlling all affairs of the English nation;" and on the very first difficulty or dispute which occurs, they will most anxiously inquire, why no such authority exists. Our reply then is obvious: "It is your own fault; for, when we sent one to you, you treated him with insult; and it is incompatible with the dignity of England

ntative of her sovereign should be subject to such
chief will, therefore, be sent until you promise him
on and treatment.'" *p.* 4.
ss for me to enter at length here on the various griev-
ich we labor in China, and which must be removed
ect to realize the advantages which a really free trade
try offers. I will merely recapitulate a few which ap-
t prominent. 1. The use of opprobrious epithets both
proclamations issued by the government, imputing to
es and profligacy of the most atrocious and revolting
The undefined state of the duties,—the real being in
tenfold the nominal. 3. The interdiction to hire
l consequent insecurity of property, or to trade legally
ie hong merchants. 4. The exorbitant port charges,
y prevent small ships from trading legally at Canton.
tion to trade anywhere but at Canton, being the port
ie worst adapted for extending our commerce, for the
:hat the staple articles of export, tea, and silk, are
e northern provinces at a heavy expense, while the
:harges of conveying our woollens to the north, form
bar to any great increase in their consumption. 6.
enforced relative to homicides. All the comparatively
l grievances under which we labor, which are, how-
ing and unnecessary, would vanish the moment we
l a claim to be respected by the Chinese, instead
ied, as we are most deservedly at present.—What,
the force requisite to coerce the Chinese empire, with
illions of inhabitants? In my opinion, by combining
ires with judicious policy, a comparatively small naval
ll that was requisite. I would wish to see an ambas-
om England to act in conjunction with the admiral
station for the purpose of demanding redress for inju-
nd negotiating a commercial treaty on a liberal basis.
iate force to compel submission would consist of one
ip, two large frigates, six corvettes, and three or four
, having on board a land force of about six hundred
tillery, in order to protect any land operation which
sary. The greater portion of this force is already in
ht be made available but with little expense." *p.* 11.
of these proceedings would, within a very short period,
l all vestiges of a naval force along the coast of China,
in our power thousands of native merchant vessels.
past presents facilities for such operations beyond any
ld, being studded with numerous islands, in many of
s on the main land, are long, narrow bays with deep
i any number of vessels might be deposited, and the
r a single man-of-war or armed merchant vessel.
ch depots might be formed, the vessels moored there-
nded with the exception of a few men in each to take

care of their property, and then would be the time freely to circulate printed papers, recapitulating the grievances we had to complain of, the demands we made, and stating that the moment they were granted peace would be restored, and all the junks in our possession would be liberated, safe and uninjured. This would have the double good effect of proving that our moderation was equal to our success, and would render every person directly or indirectly interested in the Chinese property in our power, an advocate for the expediency of granting our claims. A lithographic press, of which there are several in China, would form a valuable auxiliary on board the flag-ship. I need hardly say that I would recommend the kindest and most lenient conduct towards all the fishermen and inhabitants of the coast, and that all provisions required should be punctually and liberally paid for. By these means, confidence would soon be established, and the Chinese would flock to us from all quarters, bringing abundant supplies of every article we might stand in need of. I will even go so far as to say, that I fully believe trade to a very considerable extent might be carried on throughout the whole period of hostile operations, by granting passes to such Chinese vessels as were ready to embark in it." *pp.* 16, 17.

3. ***Remarks on the British relations with China, and the proposed plans for improving them.*** By sir George Thomas Staunton, bart. pp. 43. London: Edmund Lloyd, Harley-street; and Simpkin and Marshall, stationers'-street court. 1836.

The chief object of these remarks is to rebut those offered by Mr. Lindsay. What he promises to show respecting "a very highly colored or absolutely false translation," we here omit, because its insertion, with the remarks which the case demands, would require much more space than the present article will allow. Hereafter, in due time, we will return to this topic, and may then be able to show that the translations in question are neither "absolutely false" nor "very highly colored:" perchance we may show more than this, for our object will be to exhibit fully, by quotations from a variety of standard authors, the true meaning of the terms in dispute. After a few preliminary observations, sir George thus proceeds:

"It may be as well, however, just to notice cursorily, in this place, the six topics of grievance adverted to by Mr. Lindsay.—p. 11. 1. "Opprobrious epithets." It must be obvious that these must be wholly unworthy of notice as a matter of formal complaint, except so far as they may be introduced into official documents; and I think I shall be able to show, hereafter, that the most prominent instances of offensive language imputed to such documents, are to be ascribed either to a very highly colored or absolutely false translation. 2, "Undefined state of duties;" 3, "interdiction to hire warehouses, or trade with any but the hong merchants;" 4, "exorbitant port charges;" 5, "prohibition to trade any where but at Canton." There can be no question but that these are all points upon which the system of our trade with the Chinese might be altered vastly for the better; that it would be perfectly natural and reasonable, on our part, to endeavor

he Chinese government such additional privileges and
ugh the medium of amicable negotiation, provided any
heir being voluntarily conceded. But to denominate
ances," which would justify the employment of an
ence" for their "redress," appears to me an utter
guage, and to be wholly inconsistent with any inter-
law of nations, with which I am acquainted. 6.
ns enforced relative to homicides." These, I am
o concede, are a grievance, a very serious grievance.
vs, as especially applied, and endeavored to be enforc-
micide committed by foreigners, are not only *unjust*,
ntolerable. The demand of blood for blood, in all
eference to circumstances, whether palliative or even
doubtedly an intolerable grievance. But are there
ttending the fair and equitable adjustment of this
13, 14.
lieve it possible that our government can for a mo-
e first of Mr. Lindsay's proposals; but I do hope that
at deference which is due to his knowledge and ex-
opting the second. Nothing certainly can be more
r just in principle, than the maxim which Mr. Lind-
(p. 4,) "that we ought to hold no political relation
which refuses to acknowledge such, without insult."
ing the principle of this maxim strictly in view that
lord Macartney, and lord Amherst, if they have not
mmercial interests in China, as much as was wished
ve at least avoided doing that serious permanent in-
terests which must have resulted from an opposite
lid not indeed scrupulously criticise the wording of
criptions on the banners of their boats, but they pe-
ed all demands tending to national degradation in
ld be in any degree implicated as consenting parties,
t by so doing they would not only have not promoted
had in view, but have given a most dangerous en-
the encroachments and oppressive spirit of the local
anton, and have thus crippled our commerce as much
ve tarnished our national honor.
hink it possible that a third mission, if sent to China,
this is not the place to detail, might, in very skilful
ar of those difficulties which obstructed the former
d rendered all negotiation impossible, and that our
ight be preserved at the same time that our national
promoted; but I am very far indeed from recommend-
eriment should be tried. It would not only require
ader, but it would be necessary that he should have
lence and coöperation, if called upon, of that British
munity at Canton, for whose interests he was to
g aside the risk of an ambassador being named, who
good quality except that peculiar one, of fitness for

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his office—what possible chance would he have of advancing peaceably in the slow but sure steps of ordinary negotiation, while the majority of the British community at Canton, sympathizing, as I believe they at present do, in the belligerent views of Mr. Lindsay, would be impatient to cut at once with the sword the Gordian knot of his diplomacy?

"There are one or two other points in Mr. Lindsay's pamphlet which seem to require some notice. Although he is an advocate for naval hostilities on a large scale, he especially provides that "he would on no account advocate the taking possession of the smallest island on the coast." (p. 3.) No man certainly would advocate such a measure, except as an *ultima ratio;* but when we consider how many islands there are upon the coast, over which the Chinese government exercises no one act of jurisdiction, and which might easily be taken possession of with the entire consent and good-will of the inhabitants, if there be any; and when we further recollect that the original occupation of the island of Macao by the Portuguese was precisely an act of this description, and not the result of any previous authentic cession by the Chinese authorities, as pretended, it does seem an excessive and inconsistent degree of scrupulousness so carefully to disclaim any such intention, especially when something of the kind must have been anticipated when speaking (p. 10,) of forming depots among the numerous islands, where the crews of the captured vessels might be landed. Mr. Lindsay objects to the occupation of an island, because "such a measure would have quite a contrary effect from forwarding that extension of purely commercial intercourse, which would be so advantageous to both countries, and might also lead to consequences of which it would be impossible to foretell the result." (p. 8.) Very likely; but these are the very reasons why the scheme of a squadron, having sea and land forces on board, for the purposes of embargo and blockade, is also objected to. It is only in order to avoid direct hostilities, even as an *ultima ratio*, and under the circumstance of the British commerce having been driven altogether from the continent of China, that I ventured to suggest (in the resolutions which I moved in the house of commons,) that, instead of endeavoring to regain our position on the continent by force, we should endeavor to establish our trade "on some insular position on the coast, where (being out of the limits of Chinese jurisdiction,) it might be carried on beyond the reach of acts of molestation and oppression." From this proposition thus qualified, I confess, I see no reason to shrink." *pp.* 31, 35.

4. *Remarks on the late lord Napier's mission to Canton; in reference to the present state of our relations with China.* By James Goddard, esq., late of Canton. pp. 21. London. 1836.

The writer of these remarks first alludes to the circumstances under which lord Napier "came to Canton," and then adds:

"As regards personal considerations, no one perhaps could have been selected better qualified than lord Napier for the important office of chief superintendent of trade: he seemed to combine in his

;ree of firmness and pliancy, of dignity and affability,
unite the suffrages of those whose interests he had to
influence the Chinese government, if they were to be
ll. But in the struggle which he had to make in order
nself on an equality with the authorities at Canton, he
numerous difficulties, which in relation to the Chinese
vershadowed his influence.

s had been united with him, as his majesty's chief
members of the company's factory, a *melée* totally in-
e Chinese, who looked upon the company's servants as
of the hong merchants, which hong merchants are
in humbleness and submission before the local author-
. Yet, in defiance of Chinese prejudices, these dis-
ls were blended together in the superintendents of free
ıad also been established, before lord Napier's arrival,
ıittee, which was composed of another portion of the
ınts; so that to the eyes of the Chinese there was the
rely of mutation, and not of radical change; for al-
ıopoly was abolished, and the company had not the
t or connexion with free trade, yet they thus contrived
ı as large a portion of their retainers, as if they had
ɔssess, in reality, the whole administration of the Brit-
'ith that country." *pp.* 4, 5.

ance of eight of the company's servants in high offi-
ıot only gave scope for this inference, but it furnished
l hope, to the Chinese authorities, that if they could
Napier, they would then be able to preserve the *status*
ıd conduct matters as heretofore. Indeed, so natural
ıs this inference, that even Europeans fell into the same
Napier soon became sensible of the equivocal situation
placed; and a Chamber of Commerce suggested itself
institution likely to combine the commercial body, in
ıformation he might repose confidence, and whose
ɜst in the policy that it might be necessary to pursue,
e that their opinions would not be advanced without
d consideration when he might find it necessary to
To this object, therefore, he directed his attention
s: he called a public meeting, and, among other
ɜnded this to their particular attention, handing them
ɜ a paper of hints for their information and guidance;
ıe so, he left them to pursue their own plans with re-
consequence, rules and regulations were drawn up
'intendence of a committee, which only required the
ıeral meeting; all parties seemed to contribute their
ınmon object, and lord Napier appeared to have estab-
ıity beyond what could have been reasonably expected.
was in progress, and his lordship was endeavoring
atural supports around him, the contention with the
to thicken; each person began to entertain notions

of his own: all the varieties of fear and apprehension, of hope and confidence, took place; some appeared to be frightened at the shadow of a shade, and others assumed a confidence which saw neither hazard nor danger It would be difficult, and perhaps injudicious, to pronounce an opinion of the justice or folly of the views entertained on either side. *pp.* 5, 6.

"The determination and vigor with which lord Napier conducted the contest, shook for a time the resolution of the Chinese authorities, and an evident relaxation of their high tone took place: subordinate officers were appointed to hold an interview with his lordship, in order to obtain some insight into the nature and object of his mission, steps evidently of a yielding character. *p.* 8.

"On finding, however, that all direct communication with the Chinese authortities was still withheld, lord Napier adopted a plan which appears to have brought him nearer to an equality with them than any steps that had yet been taken. He publicly replied to the viceroy's and officers' edicts, adopting their own language and phraseology, as far as could be done with propriety. By this act they found their conduct about to be exposed to the body of the people, and their own proclamations met by those of equal publicity, their falsehoods detected, and the barriers which they had set up overturned. Had circumstances not prevented, or rather had lord Napier's sickness not overtaken him so rapidly, the operation of this system judiciously conducted would probably have overruled all obstacles." *p.* 10.

"So much with regard to the trade at Canton. As respects the extension of our intercourse with the eastern coast of China, we apprehend this can only be brought about by keeping up a constant communication with various ports by the ingress and egress of our ships of war. In an object of great commercial importance, promising to open to us the means and mode of supplying nations supposed to comprise a third of the population of the globe, with our arts and manufactures, cannot a few ships of war be spared, as well for the better protection of our merchantmen in the China seas, as to endeavor to slip between the Chinese and their prejudices by frequently visiting their ports with demonstrations of friendly intentions? It may be caviled at as a paradox, how ships of war are to be employed with friendly intentions: but the object is, to establish a social intercourse, to interchange communications, be they ever so frivolous, to show the Chinese by tranquil and judicious visits, that the ships are only ships of war *in name*. Will it be said that the gallant commanders and officers, when understanding the character of their mission, are not equal to carry it into effect? The only answer that can fairly be made is, that if they are not, they will be found wanting for the first time, and to belie their national character of being as social in peace as brave in war. This would not interfere with, or exclude, our merchants from taking *their* part and exercising their "thrifty assiduity" for the extension of trade,—and by their conjoint efforts, the Chinese may be moulded into something like a social and international body." *pp.* 17, 18.

rcourse with China. By a Resident in China. pp. 58. Suter, 19, Cheapside. 1836.

r note, "to the British merchants and manufacturers e trade with Eastern Asia," the Resident remarks: tly aware, that in the present state of foreign intercna, a residence there does nothing more than supply st, to which to bring the speculations that are hazardticipations that are indulged, in reference to that emfrom *claiming* your attention on *this* ground, to the essed in the following pages. If they be not comby their own propriety, nothing else should commend made them public, in a sincere desire to contribute a the adoption, on the part of government, of the wisest y toward China: and I address them to you, in the powerful coöperation will be given towards the suc- that policy, in throwing open to commerce, to civilistianity, that mighty empire."

nent of the case,—as it respects the Chinese governmerchants, the foreign residents, and so forth,—occut of this pamphlet; then, after remarking that "we aiming free intercourse with every part of the Chinese riter goes on to speak of the agency requisite to effect hinks the government should "choose a pacific policy on grounds of *expediency*, *humility*, and *generosity*, political action to the erection of a consulate at Canll naval armament for the protection of trade;" and n a strain of remarks, from which we make as copious limits will allow: he says:

ot confine the action of the British government upon uch narrow limits, did I not think there is another opriate agency which may be relied on, to give the l and religious liberty to the whole eastern world. It of the classes to which these remarks are addressed, er. In this matter their instrumentality must be the on them, the sacrifice should fall. Let us for a mohe nature and force of this agency, and also at *one* of that should be immediately submitted to, and cheeram aware that the private efforts of a body of merufacturers, when compared with the power of governundervalued, or perhaps despised. If any regard in agency of these classes in eastern Asia, employed ough the medium of the Christian missionary, let me the testimony of the late able governor-general of Brit- publicly just before his return home. They will find d statesman looking away from the joint agency of d the church establishment, and reposing "his hopes ization of British India, on the humble, pious, perinary." The power which the Christian missionary civilization of pagan nations, does not however need

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to be explained here. Nor as to the facilities and coöperation which the merchant and manufacturer can afford him, need I say more than this. They can take under their care, the man who offers himself as the agent of their benevolence, convey him to the scene of his labors, and assure him a welcome there. They can cheer him on in his self-denying course. They can give him access to the precise spots where he is most desirous to exert his influence; and their concurrent testimony to his integrity and usefulness, can be given for him at home and abroad, above the suspicion of favor or fear. In doing all this, they compromise no commercial object. On the contrary, they identify themselves with a cause noble in itself, and the success of which is sure. These facilities must come from them alone: but in the general labor and burden of providing the means of instruction in civil and religious truth for the people of Eastern Asia, their countrymen of all classes may share. There is, however, *one* sacrifice already referred to, which falls on the merchant alone. I allude, of course, to the sacrifice on his part, of all gain accruing from the sale of injurious articles—for instance, from the opium trade.

"As to this traffic, it is not too much to say, that the Chinese government derives stronger justification from it, in its exclusion of foreigners, than from any other source. It is this trade which throws such deep discredit on our character, and such suspicion on our intercourse. It is this lamentable traffic which gives a color of benevolence to the Chinese edicts, which restrict and brand us. Is it then unreasonable to express a hope that patriotism, benevolence, and desire of free communication, will put an end to a trade, so injurious to the character of the nation, so opposite to the spirit of doing good, and so fatal to every expectation of a better intercourse? Whenever this sacrifice shall be made, these facilities furnished, and the great associations of this country for the diffusion of useful and Christian knowledge, come forward in the cause of Eastern Asia, then will the prospect of amelioration there be more cheering, than if government had pledged itself to the same purposes, and commissioned a fleet and an army to redeem its word. May it not be expected that all this will be done without delay? The merchant calls on government to make expensive preparations, to expose valuable lives, for the extension of trade. Will he, can he, then, refuse one sacrifice on his part; costly perhaps, but paying back in honor, all that it involves in point of cost. Let him also say to himself,—"the age of monopoly has passed away, shall the monopoly of Christian liberty and happiness be maintained?" Let the manufacturer too remember that the products of the mill and the workshop are scattered throughout the east, and say to *himself*, the diffusion of our peculiar blessings must not be any longer restrained.

"The individual who is sharing the direction and rejoicing in the success of our benevolent societies, must find in Eastern Asia, an object of more than common regard. He will remark that these countries abound, above all others, in the object of *his* Christian charity, in benighted *men*. He will rejoice in the reasonable hope, that those

o remarkable as the great scenes of human probation,
e still more distinguished as the scenes of the display
race. It will be seen, from the strain of these remarks,
is to recommend a mixed commercial and benevolent
best instrument of those ameliorations in Eastern Asia,
e desired by every merchant and every philanthropist.
aking *shorter work* with every thing which opposes our
to batter it down. But where ignorance, distrust, pre-
barism are the obstacles in the way, the best mode of
them is to change them into intelligence, confidence,
teem. This is the mode of proceeding which I would
mmend.

n go on and trace the operation of this mixed agency,
ivilized races of the islands, and next on the compara-
continental nations of the east. To the first of these
ern population, commerce comes and presents them
le of objects, useful, agreeable,—suited to their condi-
nds. All these are offered to the savage as things which
, not by an act of violence as he has been used, but in
he fruits of his peaceful labor. As soon as this is ap-
, as far as this influences him, so far he is transformed.
industrious, peaceable man. The trade of plunder,
forsaken. The spirit of *rapine* gives way to the spirit
d notwithstanding Dr. Southey's opinion to the con-
blessed exchange. Alas! that Christian merchants
ingled injuries with these blessings:—that they should
ed to the Malay, or the Polynesian, the weapon with
boldened to attempt anew the life of his enemies, or
y fatal to his own. But the sacrifice of these miserable
not any longer refuse. They will make this sacrifice
nobler views. If not, they will make it of necessity,
pinion comes to bear on this agency, as it has on the
h irresistible force."

will trace the immediate operation of the agency in
ina, as the controlling nation of the eastern continent.
ple of China must be taught more than they ever yet
signs and character, more of each other's rights, and
e owe each other. They must be bound together by
hose fine cords of public opinion and enlightened sym-
arry impressions from one end of the empire to the
ctrical quickness and force. They must have light on
cts of national obligation and intercourse. They will
strength and their way. They will soon observe that
rous enough (near 400 millions), and that on any point
icur, they must be strong. They will be prepared then
oreign intercourse on a liberal and firm basis, and at
to enter on a course of domestic and general reform.
nt may cling to its distrusts and its abuses still, but
will put a period to them all."

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"British merchants and manufacturers have a direct *interest* in this subject, and a more valuable one than they are aware of. The regions of the world now in question, have great resources. They are undeveloped, it is true. We cannot tell how much they can produce, and exchange and consume. Instead of making large promises, let me give a quotation only. It will serve to remind us that we have a double interest here; that the more we give to Eastern Asia, the more shall we receive. A mercantile writer says, "I will not tell statesmen what they should do; nor Christians what it is their duty to do; but as a merchant, I will say, were the trade with Eastern Asia conveyed to me in perpetuity, the diffusion of knowledge and the support of Christian missions there, are the measures to which I should feel directed, by a regard to pecuniary interests." To this testimony I add my sincere Amen."

"Again, this subject should be looked at by the British merchant and manufacturer as a matter of *character* also. We have been told by some (who should have spoken more kindly,) of "manufacturing greediness," and of "the rapacious short-sighted spirit of trade." And do these charges lie at our doors? Will we consent to be branded with marks like these? If not, how shall they be repelled? I would answer—by identifying our professions with the advancing happiness of the whole world. Especially, as the rule of personal exertion, let the countries with which we are most nearly connected, receive a proportionate share of our benevolent and Christian regard. The charge of greedy, short-sighted avarice will not cleave to those whose agency is the honored instrument, under Providence, of conveying blessings to distant, neglected tribes and nations. *Their* characters will be safe, and the blessings of Him who maketh rich and addeth no sorrow therewith, will also be theirs. This matter of character has distinct claims to the merchant's attention, inasmuch as he is the representative of his nation in foreign lands.*"

* I cannot but take this opportunity of reminding the British merchant of the duty of introducing the temperance system into all vessels navigating the eastern seas. The perfect practicability of this system is fully proved. It is practiced by one of the ablest English houses engaged in the China trade.

The American ships resorting to those seas are, almost without exception, navigated with *no spirit on board*. In the longer and more hazardous voyages in pursuit of the whale, the great majority of the Americans have *no spirit on board*. Why are we so slow to follow a system so nobly and so successfully begun? It is a sad thing, that so many of our merchants still contend for this old abuse. They libel the British sailor, when they say he needs a glass of grog to give him courage or strength. He needs no such assistance to raise him above weakness and fear. These enemies of the British sailor tell us, moreover, that his reformation is hopeless; that he always will be a profane, thoughtless, drunken, profligate man. Alas! it is true, that many of the older sailors *are* too far gone. But here, prevention is more valuable than cure. The temperance system will save the young sailor, who now drinks his glass in the presence of his shipmates, because he fears their sneer; and is thus, in the course of one long voyage, dragged a struggling victim to the drunkard's doom.

How long shall this vile system be endured? Does "manufacturing greediness" sacrifice nobler victims than these? Will not the press of this country take up his subject, and, for one thing, close its columns against governmental contracts for rum!

ources of the richest and most extensive regions at her
land may not fear the loss of a market on the Black
Elbe, or the Rhine. She can bend her influence to
time when "the spear shall be cut asunder, and the
in the fire." The commerce which she has fostered,
ul and valuable connexions, will help her to disarm, for
sh and mad passions that engender war. Let the agri-
s look at the late instance of her mediation, in prevent-
trife. Let them observe what interwoven commercial
done here, and imagine what they will do, by their
h in times to come, and answer, if there be not in this
thing as cheering, as they ever anticipate from the
roved drainage, or the use of bone manure. I hope it
d that the Providence which has made this nation the
revealed truth, has also marked her out, by her insular
arrow boundaries, manufacturing skill, and naval superi-
osen instrument for diffusing it through the earth. No
we find these qualifications combined. This is the
hich this country has set before her, and recreant to
honor, glory, she must be if she stop short or turn
r, then, lay aside every weight, and run with ardor
looking to this hope—that the labor borne in this
g speedy and rich returns; and that when Eastern
ised to equal refinement, skill, and prosperity, and
her no longer, then other compensations for her in-
all be given to her, under the rewarding blessing

urn to a short consideration of the general results
xpected from a pure exercise of our power, as practi-
ent men, on Eastern Asia. The weakness of the
, now leaves them at the mercy, not of the emperor
ry provincial officer, from a governor of provinces,
y magistrate of the poorest hëën. With no means of
tion, they cannot make known their wishes or suf-
other, or join in any determination to acquire new
dress old wrongs. But when something is done to
ass of mind, the case will be changed. On the very
ublic opinion, their domestic condition will begin to
ll no longer be emphatically true, of every place of
, that "iniquity is there." Nothing short of this
can remove the evils which press upon the foreign
oing this we may confidently rejoice. But it will do
will unshackle the industry, the enterprise, the inven-
ople, and engage all these energies in the work of
vast resources of their favored territories. It needs
se and heavy are the fetters which Chinese industry
have worn. It is equally true that the genius of that
systematically repressed. They have been misdirect-
o look backward instead of forward; taught to seek

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their standards, their patterns, in a remote antiquity. No wonder they have not got on.

"Leaving, to a further page, the moral and religious changes which will succeed, let us follow the course of this reform, as it passes the boundaries of China, and carries its blessings to the farthest coasts and islands of the east. The Chinese will then become the great agents of this reform. Already their power extends from the Pacific almost to the Caspian sea. It is established over Tibet. Besides this, their influence is felt, politically or commercially, in Cochinchina, Siam, the Malayan Peninsula, and in many of the principal islands to the southeast. This mercantile influence, (leaving the political out of view,) has been acquired without the aid, nay, against the will, and under the interdict of their government. It has been acquired by personal enterprise, sagacity, and industry, in spite of deficient geographical and nautical knowledge, and the dangers arising out of the character of the Malayan race. What then may we not expect from these characteristics when Christianity has exalted them, when British intercourse has supplied this knowledge, and made property and life secure, when a reformed government shall encourage what it has so long opposed? Under these circumstances, Chinese emigration *must* overflow the countries to the south and southeast; filling them with a population, having the best elements of national character, and excelling in all the arts of peace. And every one who has even sailed by those lovely islands, as they rise from the bed of the ocean, clothed with the richest robe that nature ever wore,—so verdant, luxuriant, fragrant, yet silent and unimproved, because there is no safety there,—is prepared to rejoice in the prospect, that they will one day come under the influence of the mild, intelligent, and Christianized Chinese.

"I will conclude this pamphlet with a few remarks, already promised, on the moral and religious changes to be expected, happily, in the condition of the inhabitants of Eastern Asia. It is not possible perhaps to get, much less to give, a good idea of the condition of the Malayan races in these respects. If, however, the tree may be judged by its fruits, we have, in the degraded, perfidious, desperate character of these islanders, a guide to their faith. It is however certain, that these lawless men are themselves the slaves of cruel and puerile superstitions. The Dayak, who qualifies himself for every important act or event of life by a fresh murder, is an example of the one; the Tagalo soldier, who sees, as he stands sentry on a lonely part of the walls of Manila, the goblins of his fancy leering at him through the embrasures, or lifting in sport the heavy cannon from their carriages, is an example of the other. Where but in Christianity shall we find a power that can regenerate the monster, and liberate the slave of these superstitions? In the gradual working of the measures we have recommended, all this, and much more, we promise shall be accomplished. Again, as respects the people of China: Are they learned? Christianity will give them purer precepts and a better example than have come down to them from their venerable master. It

too the futurity, which Confucius never attempted to pe-
ey will find life and immortality brought to light in the
hey followers of Laou Keun? Their fruitless search after
er's stone, after some recipe for endless life, may be given
ire the waters of life, which a man may drink and live
e they Budhists? The Bible will show them the folly
neir idolatry. It will bring them the doctrines of grace,
ir silly scale of merits and demerits; and the rest that
the people of God, in exchange for the stupid abstrac-
a. Perhaps those who have never witnessed idol-worship
difficult to realize its tendency, or the grounds of the
ciations against idolatry. But let them go and stand in
esence of hideous images, perhaps of gigantic size, bru-
and cruel, unfeeling expression, and see divine honors
nd they will then want no further assistance to conceive
g, how fatal must be its influence, on the character
of the worshiper. Let them remember too, that man
hat he might be the intelligent beholder of his Creator's
the voluntary instrument of his praises for ever, and
can, a grosser crime, a deeper degradation, than that
ge the image of the blessed God into an impersonation
, vile, and loathsome attribute. Yet this is the degra-
guilt of the millions of idolaters in China. How
n, may we call on British Christians, to coöperate in
store them to the noble purposes for which they were
which pure and perfect happiness will be their portion
ardently and how often should we all lift up to God
ie prayer of Moses: "I beseech thee, shew me thy
is this prayer is granted to us, day by day; as we are
ok, again and again, on his uncreated beauty; how
e conspire with love and pity to urge us to the work
n known throughout the earth, whom we have seen
and altog ther o ely." *See page* 26, &c.

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ort of the governor of Kwangtung and Kwangse and vernor of Kwangtung, in reference to the proposal the importation of opium. Sept. 7th, 1836.

edience to the imperial will, jointly deliberated on the aling the regulations now in force in regard to the opium, and of permitting it to be sold in barter for ies; and we herein present a draft of regulations, that hed, comprising nine sections, on which we humbly red majesty to cast a glance.

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On the 19th day of the 5th month (2d July), we received a letter from the grand council of ministers, inclosing the following imperial edict dated the 29th day of the 4th month. (12th June.) "Heu Naetse," &c. &c. [See Rep. p. 143.]

Beholding our august sovereign's tender solicitude for the livelihood of the people on this remote frontier, and the anxious desire manifested to remove all evils, we, as on bended knee we perused the edict, were deeply affected, and bowed in profound reverence. We immediately transmitted the edict to the superintendent of maritime customs, your majesty's minister Wăn, and also read in council the copy forwarded to us of the original memorial. While we ourselves gave the subject our joint and careful consideration, we at the same time directed the two commissioners (of finance and justice) to discuss it thoroughly and faithfully. These officers, the financial commissioner, Atsingah, and the judicial commissioner, Wang Tsingleën, have now laid before us the result of their joint deliberations, and we have considered their suggestions. We are humbly of opinion, that in framing regulations it is of the first importance to suit them to the circumstances of the times; and that to govern well, it is essential in the first place to remove existing evils. But if in removing one evil, an evil of greater extent is produced, it then becomes the more imperative to make a speedy change suited to the circumstances of the occasion.

Now in regard to opium, it is an article brought into the central empire from the lands of the far-distant barbarians, and has been imported during a long course of years. In the reigns of Yungching and Keënlung, it was included in the tariff of maritime duties, under the head of medicinal drugs, and there was then no regulation against purchasing it, or inhaling it. But in the 4th year of Këaking (1799) the then governor of this province, Keihking, of the imperial kindred, regarding it as a subject of deep regret, that the vile dirt of foreign countries should be received in exchange for the commodities and the money of the empire, and fearing lest the practice of smoking opium should spread among all the people of the inner land, to the waste of their time and the destruction of their property, presented a memorial, requesting that the sale of the drug should be prohibited, and that offenders should be made amenable to punishment. This punishment has been gradually increased to transportation, and death by strangling. The law is by no means deficient in severity. But the people are not so much influenced by the fear of the laws, as by the desire of gain. Hence, from the time that the prohibition was passed, the crafty schemes and devices of evil men have daily multiplied. On the one hand, receiving ships are anchored in the entrances from the outer seas. On the other hand, brokers, called melters, are everywhere established in the inner land. Then again 'fast crabs' and 'scrambling dragons'—as the boats are called—are fitted out for clandestine commerce: and lastly, vagabonds, pretending authority to search, have under this pretext indulged their own unruly desires. Thus, what was at first a common

esteem in the market, either for smoking or eating, and erate price, has with the increase in the severity of the ıcreased in demand, and been clandestinely and largely nually drawing away from the pecuniary resources of d, while it has done nothing to enrich it.

ıajesty's ministers, having examined the original memo- sidered the details therein contained respecting the evils l, regard the whole as true and accurate. The request for the prohibitions and change in the system, and a return r plan of laying a duty on opium, is also such as the s of the times render necessary; and it is our duty to ıajesty's sanction thereof. In case of such sanction, any o in the course of trade may bring opium, must be per- ort and pass it at the custom-house, paying the duty on the maritime tariff of Keënlung, and must deliver merchants, in the same manner as long-ells, camlets, ı, bartered for native commodities, but on no account landestinely for money. If this plan be faithfully and ed into effect, the tens of millions of precious money ıually ooze out of the empire will be saved, the source ill be purified, and the stream itself may be eventually ımount of duties being less onerous than what is now transgressions of the laws, regulating the revenue, will elves; the present evil practices of transporting con- by deceit and violence will be suppressed without ef- ɔerless quarrels and litigations now arising therefrom ether with the crimes of worthless vagrants, will be loreover, if the governmental officers, the literati, and ı still restrained by regulations, and not suffered to ; and if offenders among these classes be immediately the public service; while those of the people who lrug and smoke it, are not at all interfered with, all that those who indulge their depraved appetites are their own self-sacrificing folly, persons who are in- king among the capped and belted men of rank and if in this way shame be once aroused, strenuous ex- -improvement will be the result,—for the principles of ded in shame and remorse.

truly said in the original memorial, will the dignity of at all lowered by the proposed measure. Should your n the epeal, it will in truth be attended with advan- ıe arrangements of the government and the wellbeing But in passing regulations on the subject, it is of great t every thing should be maturely considered, and that be rendered perfect and complete; and it is of the quence that effectual measures should be taken to pre- ation of sycee silver. If the regulations be in any way consequence will be that in a few years fresh evils will ıpread abroad: such is not the right way to accomplish

the purpose in view. We have, therefore, fully discussed the subject together, and have also in concert with the financial and judicial commissioners examined and considered it in all its bearings, and after oft-repeated deliberations, have determined upon nine regulations which we have drawn up, and of which we present a fair copy for your majesty's perusal. The result of our deliberations, made in obedience to the imperial mandate, we now jointly lay before the throne, humbly imploring our august sovereign to instruct us if our representations be correct or not, and to direct the appropriate board to revise them.

The following are the regulations which we have drawn up in reference to the change of system called for in regard to the importation of opium, and which we reverently present for your majesty's perusal.

1. The whole amount of opium imported must be paid for in merchandise: here must be no deception. The object in repealing the interdict on opium, is to prevent the loss of specie occasioned by the sale of the drug for money. When opium is brought in foreign vessels, therefore, the security and senior merchants must be held responsible for the following arrangements being carried into effect: the value of the opium must be correctly fixed; an amount of native commodities of equal value must be apportioned; and the two amounts must be exchanged in full. No purchase may be made for money-payments. The productions of the celestial empire are rich, abundant, and in universal demand; its commodities, are many-fold more than those of foreign barbarians, so that in an exchange of commodities the gain and not the loss must be on its side. But should it at any time perchance occur, that the quantities imported were somewhat greater than the amount of native commodities required, so that an exact balance could not be struck, while it were necessary for foreign ships immediately to return; in such case, the whole amount of duties having been paid through the security merchant, and the barter of commodities having been made, the surplus opium not yet bartered may be laid up in the merchants' warehouses, and an account of it, taken under the inspection both of the security and foreign merchant, may be registered in the office of the superintendent of customs. Then the opium may be sold as opportunities occur; and when the whole has been disposed of, the hong merchant and the consignee of the opium may jointly report that it is so, and have the register canceled. When the foreign merchant returns to Canton, he must receive payment for the opium thus sold, in some merchantable commodity; he may not be allowed to give the value a pecuniary designation, and under cover of this receive payment in money. Some substantial and opulent senior merchants must be strictly required to watch over the enforcement of these regulations. And when a foreign ship is about leaving, the security and senior merchants must sign a bond that she carries away no sycee silver on board of her, which bond must be delivered into the hands of government. If they know of any clandestine purchases being made for money-payments, or of any money having been paid, they should be required immediately to report the facts, and the parties should be severely punished, and the opium confiscated and

ament; or, if it have been already delivered to the pur-
ice should be recovered from the latter and forfeited to
If the senior and security merchants be found guilty
'ance at such offenses, they also should be severely

Naval cruising vessels, and all the officers and men of the
stations, should be required diligently to watch the en-
assages of rivers; but at the same time, to confine their
hould not be allowed to go out to sea-ward, and under
cause annoyance. Even though the interdict on opi-
there is yet cause to fear that the mercantile people
d search for gain are, as it were, bewitched, will still
merchants (out of the port) to purchase it, so that
l continue secretly to ooze out. The naval-cruising
e, and all those who are attached to the custom-house
be required to search diligently and faithfully when-
ery shall be made of silver being smuggled out, and
be forthwith seized, and the offending parties appre-
ıe whole amount of money so taken, with the value
ıg boat, should be given as a reward to the captors,
urage their exertions, and thus to destroy smuggling.
e exported, there is necessarily a place where, and a
t is carried out: that place must be near the foreign
'ay must be through the important passages and en-
. It is only needful then to watch faithfully at such
o doing, the export of silver may be stopped without
ut if the smugglers once get out into the open roads,
d themselves abroad in various places and there leave
hich to find them. If the soldiers, or vagabonds
ıldiers, frame pretexts for cruising about in search of
can they not effect any good, but they may also give
turbances, attended with evil consequences of no
:. They should therefore, be strictly prohibited so

l to foreign money, the old regulation, allowing three
orted, should be continued; and to prevent any fraud,
ıf the money imported should be given (by each ship)
merly, much foreign money was brought to Canton in
ı, in order to purchase commodities in excess of those
ter, and to pay the necessary expenses of the vessel
Whenever the imported goods were in larger quantity
ıorted, there was then a surplus of foreign money, of
ıot have been reasonable, under such circumstances, to
xportation. In the 23d year of Keäking, (1818,) the
dent of maritime customs, Ah, finding that the bar-
'ay foreign money without any limit or restriction, ad-
unication to the then governor of this province, Yuen,
of which it was decided to limit the exportation by
ıree tenths (of the surplus of imports), allowing the

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remainder to be lent to any other foreigner to enable him to purchase goods, to pay the duties, &c. This has continued to be the rule down to the present time. Now it is probable, that sometimes, when opium is imported in not very large quantities, money will also be imported with it, for the purpose of paying the price of goods in excess of what may be purchased by barter. It will be right in such cases to conform to the existing regulation. But the amount of foreign money so imported in foreign ships, may vary considerably. If the balance be 100,000 dollars or upwards, it will then be very well to permit the exportation of 30,000 dollars; but if the balance should exceed 200,000 dollars, a further limit to the permission to reëxport becomes necessary. We deem it our duty, therefore, to request, that hereafter, when the surplus of silver imported, does not considerably exceed 100,000, permission be still given to reëxport three tenths of that surplus; but if it amounts to 200,000 dollars, whether the merchandise brought with it consist of opium, or of any other goods, that the permission to reëxport in that case be limited to 50,000 on each ship. This amount should not be exceeded. With respect to the examination and report made by the security merchant, on a ship's arrival, of the total amount of silver imported by her, this examination and report should still be required, in order that, the expenditure of the vessel having been deducted therefrom, the proportion to be reëxported may be accurately calculated. A senior merchant also should be required faithfully to join the security merchant in the investigation. If the officers of the customs make feigned examinations and false reports, they should be subjected to severe punishment; and if the senior and other merchants connive at any illegality, they also should be punished.

4. The traffic in opium must be conducted on the same principle as other foreign commodities; it is unnecessary to place it under a separate department. The first principle of commerce is, to adopt those measures which will yield the greatest possible amount of gain. Each one has his own method of doing this, and what one rejects another may seek for; nor it is possible to bring all to one opinion. Now if the importation of opium be permitted, as formerly, and it become an article of commerce, as a medicinal drug, the traffic in it will no wise differ from the traffic in other articles of commerce; and if a special department be created for it, there is reason to fear that monopolizing and underhand practices will gradually result therefrom. It is right therefore to let the foreign merchants make their own election, and engage what hong merchants they will to pass their cargoes at the custom-house and pay their duties for them. To establish one general department for the purpose is unnecessary. By this arrangement crafty individuals may be prevented from taking advantage and extorting exorbitant profits, and benefit may accrue to both the foreign and the hong merchants.

5. The amount of duties should be continued the same as formerly; no increase is called for; and all extortionate demands, and illegal fees should be interdicted. In the tariff of maritime customs

ium is rated at a duty of three taels per hundred cat-
we must add ten per cent. or three mace, for loss in
is peculage fee, and fee per package, according to the
made of public and legal fees, eight candareens six
h there are three kinds of opium, the 'black earth,'
ned' and the 'red skinned,' differing in value, yet the
may be the same on all. These arrangements are
inciple that if the duty be heavy it will be evaded, and
ensue; whereas if it be light, all will prefer secu-
ig; and that if a fixed charge be imposed, the officers
will be unable to intermeddle. The same clear views
d by our predecessors, when they established the re-
it will be well to conform to the amount of duty fixed
it any addition. But there is reason to fear that when
s are first taken off, the servants of the custom-house
ty gains, may under various pretexts lay on illegal
avy by their exactions what as a legal duty is light;
ing sight of the principle that they are to show kind-
om afar. If this take place, the natural result too will
ans of legal importation will be avoided, and contri-
t clandestinely will be resorted to. Perspicuous and
tions should therefore be issued, making it generally
eyond the real duty, not the smallest fraction is to be
hat offenders shall be answerable to the law against
lerlings receiving money under false pretext.

should be fixed on the drug. It is a settled principle of
when prices are very low, there is a tendency to rise,
a tendency to fall. Prices then depend on the sup-
arable of any article, and the demand that exists for it
they cannot be limited by enactments to any fixed
ough the prohibition of opium be repealed, it will not
ing to force men who buy at a high price, to sell at
Besides, it is common to men to prize things of high
nderrate those of less worth. When therefore opium
terdicted, and classed among rarities, every one had
to indulge in over-reaching desires of gain; but when
licts are withdrawn, and opium universally admitted,
t common medicinal drug, easily to be obtained.

'The gem, when in the casket prized,
When common is despised!'

pium, if left to itself, will fall from day to day; where-
fixed value, great difficulty will be found in procuring
t which it is rated. It is reasonable and right there-
e price to fluctuate, according to the circumstances of
not to fix any rate.

ing vessels of every province, when carrying opium,
red to have sealed manifests from the custom-house of
he existing regulations of commerce, all commanders

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of coasting vessels, without exception, are required, whenever they have purchased any foreign goods, to apply at the chief custom-house at Canton, and obtain a sealed manifest, stating the amount of each kind of goods, so as to prevent any clandestine purchases. They are also to be provided from thence with a communication addressed to the authorities in every province and at all sea-ports, calling on them to search closely; and if they find any foreign goods, not having the stamp of the Canton custom-house on them, to regard such goods as smuggled, to try the offenders according to law, and to confiscate both vessel and cargo. The law on this point is most precise. Now when the interdict on opium is repealed, it will become an article of ordinary traffic, like any other foreign commodity, and subject therefore to the same regulations. All commanders of coasting vessels, wishing to purchase opium, should therefore be required to report their wishes to the hong merchants, bringing goods to barter for it, and should then apply at the custom-house for a manifest, and for a communication from the superintendent of customs to the authorities in all the provinces as aforesaid. Thus there being documents for reference, both in this and the sea-board provinces, the native coasting vessels may be prevented from having any clandestine dealings with the foreign ships at sea, and from smuggling away silver.

8. The strict prohibitions existing against the cultivation of the poppy, among the people, may be in some measure relaxed. Opium possesses soothing properties, but is powerful in its effects. Its soothing properties render it a luxury, greatly esteemed; but its powerful effects are such as readily to induce disease. The accounts given of the manner in which it is prepared among the foreigners are various; but in all probability it is not unmixed with things of poisonous quality. It is said that of late years, it has been clandestinely prepared by natives, by merely boiling down the juicy matter from the poppy; and that thus prepared, it possesses milder properties, and is less injurious, without losing its soothing influence. To shut out the importation of it by foreigners, there is no better plan than to sanction the cultivation and preparation of it in the empire. It would seem right therefore to relax, in some measure, the existing severe prohibitions, and to dispense with the close scrutiny now called for to hinder its cultivation. If it be apprehended, that the simple people may leave the stem and stay of life to amuse themselves with the twigs and branches thereby injuring the interests of agriculture, it is only necessary to issue perspicuous orders, requiring them to confine the cultivation of the poppy to the tops of hills and mounds, and other unoccupied spots of ground, and on no account to introduce it into their grain-fields, to the injury of that on which their subsistence depends.

9. All officers, scholars, and soldiers should be strictly prohibited and disallowed the smoking of opium. We find in the original memorial of Heu Naetse, the vice-president of the sacrificial court, the following observations: "It will be found on examination that the smokers of opium are idle, lazy vagrants, having no useful purpose before

ıgh some smokers are to be found who have overstepped
of age, yet they do not attain to the long life of other
births daily increase the population of the empire,
cause to apprehend a diminution therein. With re-
, civil and military, and to the scholars and common
st are called on to fulfill the duties of their rank and
ublic good; the others, to cultivate their talents and
ublic usefulness. None of them, therefore, should be
ntract a practice so bad, or to walk in a path which
the utter waste of their time and destruction of their
e laws be rendered over-strict, then offenders, in or-
the penalty, will be tempted to screen one another.
, is not then so good a plan, as to relax the prohibi-
upon men's feelings of shame and self-condemnation.
se, gradual reformations may be expected as the result
Hence the original memorial also alludes to a refor-
ly affected. The suggestions therein contained, are
d and of adoption. Hereafter no attention should be
rchase and use of opium among the people. But if
military, scholars or common soldiers, secretly pur-
e the drug, they should be immediately degraded and
tanding warnings to all who will not arouse and reno-
. Orders to this effect should be promulgated in all
and strictly enjoined in every civil and military office,
s or their subordinates, to be faithfully obeyed by
ıd all who, paying apparent obedience, secretly trans-
dict, should be delivered over by the high provincial
the Civil or Military Board, to be subjected to severe

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tices of Modern China: Mohammedan states on the mtier of the empire; Ladákh; Iskárdo; Kúndúz; Kokan; &c. By R. I.

ıber we supposed the Chinese empire to be threatened
ugh remotely, by the Christian powers which rule the
ering upon her northern and southern limits; we
notice the several Mohammedan states on the wes-
here alone the empire has been actually invaded of late
ext country westward of Tibet is Ladákh, the gelpo
ı, a Mohammedan, has been placed under the control
resident at Lassa, in order to restrain the incursions of
to Tibet. This country borders also upon the Seik
ıe chiefs of which, Golab Singh of Jamún, a depend-

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njít Singh, has lately invaded it and levied contributions
orcroft visited Leh the capital, several years ago, from Ti-
/o other European travelers, baron Hügel and Mr. Vigne,
entered it from Cashmír, along the valley of the Indus in
is situated. The death of Runjít Singh, ruler of Lahore, is
icipated, without the supposition being added, that it will
approach of the British to the banks of the Indus. The
Cashmír will become then of course a British province,
channel will be opened for British commerce into the
bet. Ladákh will follow in due course; into which another
n, the Shyúk, is said to flow to the Indus from the north-
to take its rise in the (Tsung ling or) Kara Korum moun-
:h separate Ladákh from Yárkand.

g the Chinese frontier westward from Ladákh, we find the
ıs states of Iskárdo, Gilgit, Gunjút, Chitral, &c. Iskárdo
ın, said to be eight marches northeast from the city of
ıas also been invaded by the Seiks from that valley,[3] who
ıave been driven back: but they succeeded in subduing the
/ening principality of Kathái, which was before indepen-
ıed shah, the present ruler of Iskárdo, is in friendly corres-
wtth the British political agent at Ludiána. A high road,
d,[3] leads from Iskárdo to Yárkand in Chinese Turkestan,
ı merchants travel in caravans. The rulers of these moun-
tes, as well as their people, are Tájiks, that is, the aborigi-
ı of the country before it was overrun by the Túrki or
bes; but they have been converted to the Shíah sect of the
ith, and they receive their religious education from the
This circumstance is favorable to China, inasmuch as it
ıprobable an alliance between these states and the more
Iohammedan countries in the west and north, which follow
creed. Chitral is, however, subject to the mír of Kún-
is an Usbeck, but the mass of his population are Tájiks.

,[4] a small town of 1500 inhabitants in the valley of the
given a conqueror to Budakshan, and some of the moun-
tes of Wakhan, Shughnan, Hissar, &c., which lie about the
which separate Chinese Turkestan from Maweralnehar
ana). The mír of Kúndúz is an Usbeck, as is also the
Iissar, but their subjects are chiefly Tájiks, and in the
states both prince and people are of the latter race. The
ı of Pamer in the mountains between Budakshan and
is inhabited by Kirghís. Besides Kúndúz, the two prin-
doms in the neighborhood of the Chinese possessions in
r, are Bokhára, including its provinces of Samarkand and
l Kokan.

ı and Kokan[5] may be said to include all Turkestan (not
since they are the two most influential of its states. The
hese countries, and the greater part of their subjects, are
ınd Mohammedans of the Súnite sect. Their slaves, who
tivate the land, are mostly Persians, captured and sold by

s of the desert; and those Persians are all Shíahs, nites do not consider as true believers. The connexion ccording to Burnes, with China, Cabúl, and Turkey l all of them have sent embassador. The bazars of ontinues,[6] are supplied with European merchandise by rom Russia, and also with British fabrics by the native m India. The Russian government is supposed to aining every nerve, since the time of Paul, to force a lirection; whilst the English commerce, with very little n the part of its government, has widely extended, so ssian merchant discovers a formidable rival in the di- his trade." A considerable trade is also carried on and other countries of Maweralnehar to Cashgar, and re European commodities among others find their way hiefly for tea.

is carried on by the natives of Budakshan, who, we rnes,[7] "praise the equity of the Chinese, and the faci- cting matters of commerce with them; they lay a duty on all traders, which is very moderate." Timkowsky me duties at Auksú, except for the Cashmírians, who y, on account of their extensive commerce.

ch is the next considerable country on the western inese Turkestan, is bounded on the north by the Rus- cies of Orenburg and Tomsk, and thus we complete reign powers around the Chinese frontier. There are e roving tribes of Kussaks, Kalmuks, and Kirghís untains bordering on the Chinese territories, who are half subjection only to one or other of the powers on em. They are all tribes of the same Túrkish stock who ly overrun these countries and established themselves ey have all been converted to Mohammedanism except

d also Ferghána, was the patrimony of Báber, the Mon- of Hindostan. His father was khan of Kokan, but m his kingdom by an irruption of Usbeck Tartars in o were themselves ejected from their own country by ver of Russia. Báber seized upon Cabúl, whence he ounced upon India; thus affording a striking instance s which urge on Asiatic governments to conquest. We oment to Russia, because that country is in immediate Kokan, which we shall presently see to have been lately th China, with a strong suspicion frequently expressed journals, although perhaps quite unfounded, that the ited by Russian emissaries.

to Klaproth,[8] the Russian new boundary, about the t them in possession of a tract of country of 220,000 quite unknown to the rest of Europe; this boundary was Blue river; but a recent report[9] says that the Russians sed it and have erected forts on the Kokan side. Ano-

port,[10] makes them to have aggressed upon the Chinese ter- itself in another quarter, and arrived at Ele, the capital of aria.* This is coupled with the intelligence that the chief of h has informed the emperor of China, that the English are con- ng a road to Kanghri, which is situated near Ispitte. This is o far as the road is concerned, which the British resident at ıú has caused to be made in the valley of the Sutlej, through ıte of one of the British tributaries, and that Kanghri is a Seik ce lying on the opposite bank of the Sutlej, and Ispitte, r country bordering the frontier. These reports show the at- ı which is paid to the movements of foreign powers, and the f the English road may serve to test the degree of truth to be ed to them.

may terminate our notice of the Mohammedan states bordering ina by recounting, after Burnes, the forces which the principal ı could bring to act against their neighbors. Kokan is stat- contain about 100,000 inhabitants (speaking of the capital), ıe kan may be able, on an emergency, to bring 50,000 horse ıe field: he has no infantry. The amír of Bokhára[12] may rule a million of souls, and his military force is estimated at about) horse, 4,000 foot, and 41 pieces of artillery, besides a kind of of about 50,000 horse, drawn from all the provinces and the nan levies: the city of the of Bokhára contains about 130,000 tants. The mír of Kúndúz musters[13] about 20,000 horse ĸ pieces of artillery, on of which is a thirty-six pounder.

ing given the foregoing sketch of the countries which border he western provinces of China, we proceed to collect a few facts e to those provinces themselves, preparatory to as full an ac- of the late rebellion there as our materials will permit; which fford the best means to judge of the amount of danger to which hinese are exposed in this part of their territory and of the to avert it.

ler the present dynasty on the throne of China, Kansuh an ori- province of the empire, has been made to extend from the pass ı (kwan) in the great wall, westward to Hami, a desert space ıut 1000 *le* (250 miles). This last place, however, along with ın and some others, were in 1827,[14] placed under the presidency nay so call it, of Oroumtchi; which is again supervised by a kind ernor-general of Soungaria at Ele. The eight Mohammedan of Turkestan appear to form as many residencies, of which the was formerly Kashgar, but in 1831,[15] the seat of the residency moved to Yárkand. The details of the changes in the govern-

he writer of these notices has no wish to join in the popular clamor of the ınst Russian ambition: he believes that no strong government of a country ng on another with a comparatively weaker government, especially when e in very different stages of civilization can or will long maintain the y of treaties or boundaries. Thus the United States of America must ıe to encroach upon the Indian territory and upon the Texas. France has nced a similar career in Africa; Russia and England will continue to ad- n Asia, as they have done and are doing.

iis time, are not very clearly given; but it would seem
ments of Yárkand, Oroumtchi, and Ele, have separate
r their respective residencies, something analagous
ies of British India, and that the governor-general of
supreme command in cases of emergency, such as
urrection. He has also[16] a kind of council of officers
as tsan-tsan, ta-chin (assisting and advising), and
(minister for transacting), who seem, however, to
There are altogether thirty-four residents,[17] who are
erally, great men). They are all Mantchou Tartars,
iere are also Mohammedan kans[18] and begs in situa-
trust under control of the resident, in the way perhaps
tives are employed in British India.
f the governor-general at Ele was raised in 1827 from
aels. That of his council from 1000 to 1500. The
t Kourkharaúsú (probably a station on the Russian
) taels instead of 400 as before. The salary of the gov-
r or Yárkand was increased[14] from 1500 to 1700; that
from 700, to 900.
a census of the population of the Chinese empire taken
frontier tribes under the government of Kansuh con-
amilies; Ele and its dependencies 69,644; Tourfan
ulation of Ele in 1790, was divided as follows, according
rity,[20] which would seem to infer that the same census
n both occasions, so far as regards this dependency:

of Ele, soldiers of different tribes	10,640	
cted which the Eleuths	3,155	
hepherds	25,595	
edans, 6000 families (they are		
t 20,356) perhaps equal to	30,000	
amilies	290	
nsported (Chi. Rep., vol. 4, p. 368)	244	
		69,924

ion ought no doubt to have increased between 1790
still more of course, up to the present time. But this
omission in the census of 1813 as given above; for we
ration at all of the population of Chinese Turkestan.
k,[20] which specifies the population of Ele, assigns the
er of souls to seven of the Mohammedan districts.

	5,390
	1,898
	24,607
	3,258
	66,413
	15,574
	44,630
	161,770

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It is doubtful whether some of these sums do not refer to the cities only, and others to the districts. The reports which Burnes[21] collected gives to Yárkand 50,000 souls; but the Mohammedan families alone are afterwards estimated at 12,000 families. Another account[22] rates the population at 30,000 families, upon the authority of a Chinese census. The same discrepancy is found in the accounts of the other places, which throws entire discredit upon the whole of them. We find equal difficulty with regard to the military force which was stationed in these provinces before the war. It was reported to Burnes[23] that the troops were recruited from the Túnganí tribes of Mohammedans; whereas the report given to Mr. Wathen, which we have before quoted,[24] states that the soldiers are partly Chinese and partly Mantchou or Mongol, and not Túnganí, adding that the Chinese are afraid of the latter, which we shall presently see to be probable: the reports refer very likely, to different periods of history. A Chinese statistical account,[25] not of recent date, of these countries places under the governor-general at Ele twelve civil and forty to fifty military officers, amongst whom were thirty che-wei (imperial guards) and 3,600 Mantchou soldiers, besides irregular troops under 128 officers, distributed throughout the country. We find by the Peking gazette,[26] that the troops at Ele were increased in 1831, after the rebellion, to 6,700 men, to which the governor requested an accession of two hundred muskets, but was refused.

There are thirty eight military posts on the road from the great wall to Oroumtchi,[26] with relays of horses for carrying expresses, &c., which were found insufficient during the war, and a request was made to the emperor to increase the number both of men and horses. The usual journey, is said[21] to exceed five months, but an express may be sent in thirty-five days, and even in fifteen or twenty days on a great emergency. Oortungs or stages where there are relays of horses are erected every eight or ten miles, and at each of these stages there are piles of wood which are directed to be set on fire on the intelligence of the rising or invasion of the Mohammedans, and by these means intelligence has been sent from Yárkand to Peking in six days. The Peking gazette[7] states an express to have been received from the seat of war during the rebellion, which traveled 800 *le* (about 200 miles) a day, and another performed the journey in twenty-seven days.[23] This last fact is the most probable, the point of departure being Kashgar, which is given at 11925 *le* from Peking, unless that the communication was made by fires.

The following are given as the relative distances of several of the places before spoken of, taking Yárkand generally as the centre; thence to Peking, five months' journey (Burnes); to Ele, forty marches north (B.); to Ladákh, the number of actual marches is twenty-eight, and seven days are employed in passing the mountains of Kara Korum (B.), the distance is about 260 miles (H);[27] to Bokhára, by the valley of the Sirr, forty-five days (B.); to Aksoú, twenty days; to Hami, 6060 *le* (Canton Register, 4th July, 1831); to Kashgar 105 miles and thence to Semipolatinsk forty days, about 750 miles (H.). The

s in a day's march varies from eight to twenty-five,
the country is more or less mountainous.
natives nor the Chinese appear to have any general
ıte the Mohammedan colonies. They are called Kash-
Chinese Turkestan, &c., by foreigners, none of
be very appropriate. They have also been called Jaga-
of Genghis khan, to whom this country fell as his por-
ther's death, and he included all the eight Mohamme-
h some of the surrounding countries, in one kingdom.
ve remained in this family, with some interruptions,
by the Eleuths of Soungaria in 1683. When Kaldan,
the Eleuths was subdued by Keënlung, he made Tur-
to the Chinese, and finally annexed it to the Chinese
ment of Ele, in 1759.
always, however, to have been a khan or chief under
ojeh, a title of honor implying sacredness, who had
nominal government of these countries on account of
ch the people bore towards him. It does not appear
ımily is derived, unless from an account apparently
the Chinese,[30] which makes Chin-ko-urh, one of them,
Mantchou of the red standard, related to the imperial
ıa, which seems inconsistent with his Moslem faith,
the subsequent assertion that Ele was the seat of his
carried on warfare with the Chinese and was either
veigled to Ele, where he was detained until he died.
ons, Púlatun and Hotsechun, whom Keënlung re-
rity over the eight cities:[31] they both rebelled, however,
n from the country. One of them apparently fled to
and was put to death by the mír of that country, to
h the Chinese or to avert their displeasure. The other
but both left sons. Abdallah (Ohpootoohale in Chinese)
ıtun, "should," said the present emperor [2] in one of
ve been destroyed also, but the then reigning emperor
l him on account of his youth, and spared his life,
ath to domestic slavery under great officers of state.
rd year of my reign," continues his majesty, "I li-
ı consequence of his having lived long in slavery and
y, and placed him and his family under the white
ards, and gave him employment."
as published after the rebellion of Jehangír (Changkih-
), who was grandson of Púlatun, whose father appears
refuge with the khan of Kohan, where Jehangír was
s chiefly to have lived. Moorecroft speaks[33] of him as
the protection of Omar, khan of Kokan in 1822.

ıtic Journal, Feb. 1836. 2. Burnes' Travels, vol. 2, p. 223. 3.
iatic Society, Nov. 1835, p. 599. 4. Burnes' Travels, vol. 2, p.
l. 1, p. 312. 6. Ibid. vol. 2, p. 424. 7. Ibid. p. 426. 8. Nou-
iatique, 1828, p. 144. 9. Journal of the Asiatic Society, Aug.,
. Ibid. Nov. 1835, p. 601. 11. Ibid. Aug. 1834. 12. Bs.' Travs.

vol. 2, p. 184. 13. Ibid. p. 348. 14. Canton Register, May 31st, 1828. 15. Ibid. Feb. 16th, 1832. 16. Chin. Repository, vol. 4, p. 58. 17. Cant. Reg., July 4th, 1831. 18. Ch. Rep., vol, 4, p. 286. 19. Companion to the Anglo-Chinese Kalendar. 20. Morrison's Views of China, p. 76. 21. Bs'. Travs., vol 2, p. 230. 22. Journ. of the As. Soc., Dec., 1835. 23. Bs'. Travs., v. 2, p. 229. 24. L'Amiot's Translations. 25. Cant. Reg., March 24th, 1831. 26. Mal. Observer, Feb. 13th, 1827. 27. Cant. Reg., Aug. 25th, 1828. 28. Ibid, Dec. 18th, 1830. 29. Humbolt's Fragments, taking the Russian *verst* at about ¼ of a mile. 30. Mal. Observer, June 5th, 1827. 31. Ibid. Jan. 30th, 1827. 32. Ibid. Ap. 22d, 1828. 33. Royal Asiatic Society's Transactions, vol. 1, page 55.

ART. IV. *Hospital for seamen: first report of the British Seaman's Hospital Society in China; with the general rules of the institution.*

[It is with much pleasure that we present to our distant readers the "first Report of the British Seaman's Hospital in China." The report did not reach us in time for our last number; we now give it entire, excepting only the list of subscriptions and donations. The object is worthy of every attention; and we trust it will receive ample support; and we should rejoice to see the like liberal provision made for a Seaman's Chapel in China.]

THIS Institution originated under the auspices of the late lord Napier, his majesty's chief superintendent, soon after the opening of the British free trade with China, and was only abandoned for a time on his lordship's being obliged to quit Canton. It was again brought forward at the requisition of his majesty's superintendents, addressed to James Matheson, esq., who was requested to convene a meeting of British subjects resident in Canton, which was held accordingly on the 23d of February, 1835. Mr. Matheson opened the meeting by stating the necessity of the proposed establishment, and the means at command to defray the requisite expenses, arising from the following sources, viz.: a sum of about $1000 already subscribed; the amount which captains and owners of ships may be expected to contribute; and a sum equal to the amount subscribed by individuals, which his majesty's superintendents are authorized by act of parliament, and have offered, to pay. Mr. Matheson also stated that, in order to avail themselves of the offer made by his majesty's superintendents, it was necessary to adhere to the regulation pointed out in the said act of parliament, viz., "That any subscriber of £3 3s. should have a vote in the selection of a committee who were to manage the concerns of the hospital."

Messrs. Jardine, Matheson & Co. were constituted treasurers, and the following gentlemen chosen members of a committee, to consider the best mode of carrying into effect the objects of the institution, viz., W. Jardine, esq., chairman, R. Turner, esq., F Pestonjee, esq., I. R. Reeves, esq., W. Blenkin, esq.

ı of their instructions, the committee drew up rules and its management, which were submitted to, and approv- eral meeting of subscribers, held on the 12th June, received the sanction of his majesty's superintendents. l principal object to be accomplished, appeared to be nt, at Whampoa, of a vessel to receive from the ships ents as required medical aid; and the attention of the directed to the purchase of a suitable vessel, and a sum d at their disposal for that purpose. They regret to rto their endeavors have proved ineffectual, on account cy of their means to procure a vessel of sufficient ca- ommittee have now three vessels in view, any one of ıswer the purpose, and they feel confident, that the de- ir means has only to be made public to insure its re- tional and continued subscriptions. In the interim, ıle measure was adopted to place medical assistance the reach of such vessels as were at the time in China; ı of the assistant surgeon to the commission were, in l manner, offered gratuitously to the institution by his intendents.

ns of Lintin and Kumsing Moon were likely to contain mber of vessels during the summer months, Mr. An- ioned at whichever place they were anchored, and has tend them from the commencement till this time; while he senior surgeon to the commission, afforded his as- cases which have occurred at Macao. At both places, of patients have come under treatment. Mr. Colledge ıdred and twelve, during the months of May, June, ı present year; and last season, as many as seventy- ı time under Mr. Anderson's care.

y for the establishment of a hospital ship at Whampoa ressed on the minds of the committee, and if a doubt d on the subject, it would have been entirely removed ş extract of a letter from Mr. Colledge, who, from his ıte knowledge of the diseases prevalent there, must be best authority in such case.

called upon for any opinion by the committee, but 'er this opportunity of offering a few remarks. The t bear in mind, that almost all the subjects they are le assistance for, are young men, or men in the prime ı Europe, full of health and vigor, and that the diseases ıone to in Whampoa reach, during the months of July, ıber, and October, are of a highly inflammatory cha- ıg, on the part of the medical practitioner, prompt, nergetic measures; as in many cases, an hour's loss of g appropriate means will render the cures tedious, and ıes, perhaps, place life in imminent danger; whereas a g, combined with other antiphlogistic means will at formidable attack, and enable the patient to return to

his duty in as many days as it would otherwise be weeks. When cases occur which have passed over the first symptoms unchecked, I shall, provided the committee or surgeons send them to me, do my best for their restoration; but I would repeat, that as almost all the cases are inflammatory, no time should be lost in treating them, and that the distance between Whampoa and Macao must preclude my seeing patients under incipient symptoms."

The annexed list of donations and subscriptions amounts to $9,028; which includes $4510, contributed on behalf of the British government by his majesty's superintendents, and will be augmented to the extent of any further sums subscribed by the public. The expenses incurred amount to $539.41, leaving $8488.59 in the hands of the treasurers.

The committee have only to state in conclusion, that the main object of the institution in placing a hospital ship at Whampoa, will be carried into effect with the least possible delay. As a temporary arrangement, they have obtained the services of Mr. Johnstone, surgeon of the "Earl Balcarras," during her stay in port, to visit all vessels requiring medical attendance at that anchorage. Mr. Anderson will remain at Lintin or Kumsing Moon, and Mr. Colledge will continue his services to any cases occurring at Macao. For the future support of the hospital, they rely upon the charitable feelings of the community; and feel satisfied that the call in aid of an establishment, which the experience of two seasons has shown to be so much wanted, will not be made in vain.

Canton, Sep. 22d, 1836. W. Blenkin.
Secretary *pro tem.* to the committee.

General Rules for the British Seaman's Hospital in China, submitted by the committee to a general meeting of subscribers, held on the 12th, June 1835.

No. 1. Every British subject so far as the funds of the institution will permit, either seamen, or other persons not being seamen, who shall be considered by the managing committee to be indigent, shall be entitled to receive medical aid and relief *gratis* from the hospital upon the following conditions. N. B. It is to be understood that the medical aid and relief is to be taken to include medical advice and attention, medicines, lodging, and hospital linen and clothing.

No. 2. Every British subject presenting himself as a claimant for relief, shall be examined by the surgeon of the institution, and if it shall appear to him to be necessary to receive the said person at the hospital, his name and the date of his entrance shall be duly entered in a book, to be called the book of entries and discharges.

No. 3. Any British subject, not being a seaman, who shall be received into the hospital, shall be reported to the superintendents, who will take orders to provide for his sustenance in the hospital, and his future disposal according to law, as soon as he shall be in a fit state to be discharged.

No. 4. If the person received by the surgeon shall belong to any British ship or vessel, and shall be presented for relief by the com-

nmanding officer, the said commander or commanding
gn an acknowledgment (forms to be provided) to the
expense of the patient's sustenance from that date until
is discharge shall be defrayed by the ship, the said rate
sum not exceeding fifty cents per diem.
the person claiming relief shall belong to a ship on
h no surgeon shall be embarked, and shall not be pre-
commander or commanding officer, but shall come
ord, and if the said commander or commanding officer
fit to sign the aforesaid acknowledgment, the surgeon
n shall nevertheless, if he see fit upon medical grounds,
ient for treatment, reporting the whole circumstance to
committee without delay.
e consignee of any ship or vessel, belonging to which
all be receiving treatment in the hospital, who shall not
recovered to be discharged at the period of her depar-
pplied to for his engagement, on behalf of the captain
ne said ship or vessel, to reimburse the institution for
ncurred for the continued support and sustenance of
ntil finally discharged from the hospital; when if no
case shall be reported to his majesty's superintendents.
he managing committee shall not be able to protect the
ne institution by causing the required acknowledgment
the matter is to be reported to the superintendents, in
h further steps may be taken as the urgency of the case
equire.
e officers and seamen belonging to foreign ships or
ay need medical care and relief, and who are presented
anders or commanding officers of their ships, shall be
same relief as British subjects, upon condition that an
or the payment of seventy-five cents per diem be enter-
e commanders and consignees, for the charge of the pa-
nce until discharged from the hospital.
the hospital shall at any time be full and sickness is
ne surgeon of the institution shall report the circum-
nanaging committee who shall have authority, if the state
permit, to hire the whole or part of any ship lying at
a temporary additional lodging, and adequate arrange-
e made for placing the whole or any portion of the said
nplete disposal of the medical officer.
ne surgeon is to be considered the chief executive officer
on, and all persons under his care are to be called upon
d obey him in that capacity, as in that of the medical
ll regulations for the internal management of the hospi-
ive the sanction of the managing committee before they
tly established.
ll indents of stores, medicines, &c., are to be submitted
ent of the managing committee and receive his sanction
n be acted upon.

thly statement of patients received and discharged
to the president.
Chinese indigent persons soliciting medical aid,
as far as the funds of the establishment permit,

ecommended that the hospital should be visited at
quarter by a member of the managing council or

iam Jardine, chairman, Richard Turner, Framjee
. Reeves, William Blenkin, secretary.
approved. *(Signed.)* George Best Robinson, chief
iarles Elliot, second superintendent, A. R. John-
endent, Edward Elmslie, secretary and treasurer.

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n Apothegms: glory; hope; faith; truth; false-
&c. Continued from volume fourth, page 427.
laus de M.

lory is the most glorious act of a hero.* To hope
ill be realized is the most invigorating of all hopes:
ne hopes have deceived us is weakness: and to
astianists and Demetrists, chimerical hopes is to

nd happiness of man in this world, notwithstanding
l *apparently* forlorn condition, plainly indicate the
lmighty protecting power, to believe in which faith
eason.
ds, it is civility to *lie*, then a lie undergoes a trans-
rmed a polite flattery: such is the caprice of man,
ommitted with a plausible excuse. He who will
leries of the world, will by the world be called
e is the evil of being laughed at by laughing-
civility and disregard, praise and censure, pas-
, panegyricks, and tirades, their different weights
ferent quarters they come from?
ve gone to one extreme, and some of the moderns

e French; vide Dictionaire Universel Historique, Critique, the article Garmeraghel, whose saying is the above; he eral of great renown in the 10th century; he took by storm ert before that supposed impregnable; he was a scourge and was always successful against them; at the head of alous Christian soldiers in every engagement, he routed able odds" of the enemies of the cross.

to another; the fo
others the god of
them thrones in th
ing to evacuate tl
without a ruler, c
contrarieties! Wh
most urgent preca

One man exerti
are like two machi
of which tend to t
he may as well en
womb of a solitary
links of the chain
may quench, and s
is not half so cred
gular order and sy
if rightly understo
the ALL WISE onl
creation.

The caprice of
sophers to indivi
stance, nudity acc
necessary and rig
sophers to the Gy
reasoners, the gre
society. Blasphe
sacrilegious displa
enhance the litera
of philosopher, wl
member of society
tempting to reforn
duce into their wo
brilliant and attr
by faith, or not ve
not be struck, an
they had not abus
ed to stupendous
ing summits the

All fears are d
as afflictive as the
ing been detected

The reason o
great philosopher
ries. The critic
of error, is also a
frail is man, an
advantageous di
low-creatures the
on the retreating

e former, not satisfied with making their Jupiter and
of gods, have also deified their heroes, and allotted
ı the heavens; and the latter, not satisfied with attempt-
e the heavens, attempt even to represent that world
r, consequently, in a state of anarchy. What strange
What impartial man, in his senses, will not with the ut-
ecaution steer in the middle to avoid the two extremes?
erting the powers of the mind, and another of the body,
ıchines working on two different principles, the results
to the general good; but the selfish is a *zero* in nature:
l enclose himself in a vacuum, or entomb himself in the
tary mountain, as to be excluded from the connecting
ain of the human family. He who fears that heavy rains
ıd strong winds may put out the fire of the burning sun,
redulous an ignoramus, as he who believes that the re-
symmetry of the universe is directed by chance; which
rstood is itself but disorder and confusion, ordained by
only to work out certain ends in his mystic disposal of

of men has affixed the venerable appellation of philo-
dividuals of sects of the most absurd tenets—for in-
accompanied with a pretended practice of the most un-
rigid austerities, sufficed to secure the name of philo-
Gymnosophists, who in reality were the most absurd
greatest hypocrites, and the most useless members of
phemous and subtle argumentations, and impudent and
splays of wit, now a days, among a certain class of men,
terary merit of a scribler and dignify him with the title
, who notwithstanding his uselessness is a dangerous
iety. It is indeed a sad misfortune that some, by at-
form, as if tired of their task, play the sceptic and intro-
works a tissue of absurdities, embellished with the most
attractive literary decoration. Who that is not fortified
t versed in untieing the intricate knots of sophistry, will
and allured by the erudite works of the atheist, who if
ıbused their transcendent talents, could now be compar-
ous massive golden mountains sustaining on their tower-
he bright pharos of reason.

e destructive of happiness; the fear of becoming poor is
the fear of becoming poorer; the suspicious fear of hav-
ted, causes greater uneasiness than detection itself.

ı of man is so subject to err, that there is scarcely one
her, who has not erred in some of his hypotheses or theo-
itic must expect to be criticized; and the keen detecter
o apt to err; and to err in correcting error shows how
and how limited his penetration, and understanding, an
display of which sometimes secures to him from his fel-
the title of *divine*, and the honor of an apotheosis. It is
ing path of self-confidence that discomfiture advances.

UNIVERSITY OF MICHIGAN LIBRARIES

Art. VI. *Literary Notices:* 1. *The Chinese, a general description of the empire of China and its inhabitants, by J. F. Davis, esq.,* F. R. S., &c.; 2. *The New Monthly Magazine;* 3. *The Foreign Quarterly Review;* 4. *The Asiatic Journal;* 5. *The London Literary Gazette;* 6. *The Scottish Christian Herald.*

Taking it all in all, and judging from a hasty glance over the leading topics of Mr. Davis' new work, we think we shall not have to "eat our words," if we pronounce it the best account of the Chinese empire and its inhabitants, which has ever appeared in the English language. In the first place, it is of very moderate dimensions, being comprised in two volumes of about 450 pages each. It comes forth also with very moderate pretensions, not promising in the beginning what is not given in the sequel. Moreover, it is throughout free from that extravagance, so characteristic of most of the works on China hitherto given to the public. Mr. Davis has taken from the Chinese that factitious character, which most writers have labored hard to provide for them. He has not, indeed, given us all that we hoped for from his pen; he has often stopped short in a narrative or discussion, where we expected he would go on to the end of his subject; he has made some personal allusions which ill befit the page of history; and in some instances he has, we think, expressed opinions, respecting the religion and manners of the people, which cannot be supported by facts, when the topics in question are fully canvassed. Yet, these things notwithstanding, the work contains a great amount of valuable information: it is such an one as we shall delight to review, which we intend to do as soon as we can obtain the second and third volumes of Mr. Murray's "China."

2. *The New Monthly Magazine*, for May 1836, contains a "*critical*" notice of the works of Mr. Davis and Mr. Murray. The opinions put forth in it differ from those which we have presumed to express; but whether these or those are the more correct, we leave for the reader to judge. The following is the notice:

"It is singular that the two works relative to China should have issued from the press within a month of each other. "The Account of China" forms part of the "Edinburgh Cabinet Library;" and is worthy of a series which has heretofore maintained a very high character. The compilation is from the pens of several eminent writers; they have judiciously selected the more useful and interesting details of various travelers, and have produced a work, the accuracy of which may be relied on, upon all material points. In value and importance, however, it must yield to that of Mr. Davis, who has been for above twenty years a resident in the country he describes, and where he held a high official situation:—to his own practical experience in all matters relating to the empire, he has added much from

and has supplied us with that which we have long
— a perfect picture of its condition, its laws, its cus-
, its cities, and explained in a manner the most clear
r the relations which subsist between it and England,
modes of rendering them amicable and advantageous

ign Quarterly Review, No. 32, January 1836, con-
tters-of-fact" concerning the "antiquarian researches
appears that now, through Young, Champollion, Wil-
and Klaproth, we possess a sufficiently well-ascertain-
in the *phonetic* alphabet for interpreting the names
e Egyptian inscriptions; that Tattam's projected dic-
s to throw equal light on the common or *demotic* lan-
r oral or written); while we have made a very exten-
our knowledge of the symbols constituting the *hiero-*
till more so, of the *hieratic* or the conventional lan-
d by the priests, in which the grammatical forms of
o have been expressed phonetically,—in other words,
e phonetical representatives of sound. Moreover, we
efly by the merit of Rossellini, complete materials for
iat magnificent race of sovereigns, entitled "the eigh-
," during the reign of which, "all the most momen-
nected with the human race appear to have occurred."
nasty, three peculiar classes of colonization took place
world; by the expulsion of the shepherds, of the
of the Argive family. Railroads and steam engines
itly" then in vogue, and we have yet to recover
itæ, known to the Pharaohs of the eighteenth dynasty.
ients of Karnac, as well as the stone of Abydos, prove
Manetho, who avers that a portion of his history was
eing copied from that written by Thoth (Enoch) before
other prospective, being a prophetic history of the fu-
f the world.
g the article before us, the writer of it asks, who were
ontemporary nations, with whom the kings of the eigh-
ceeding dynasties are represented, on the monuments
eing at war? Is the proof that India was among those
ie communication with it a source of Egyptian wealth,
the Indian animals and products introduced in the
essions? Was there a double communication with In-
the thrice opened canal of the Pharaoh's extending
orhood of Cairo to the Red Sea; the other by an arti-
or railroad extending across the desert from Karnac
Are the *Chinese* among the captives there? Further,
Egyptographer" says, "it is well known to every
sant with the Chinese language, that the original
ementary hieroglyphics of the Chinese resembled the
ols: a *mouth*, for instance, was depicted as a mouth
lines as in Egypt. But a mouth now in China is re-

resented by four straight lines, and all the original imitative symbols f the Chinese are broken up in the same manner and for the same urpose. That purpose was to classify the symbols in the Chinese ictionary; it was the only course left with regard to a symbolic nguage, while the dictionary of an alphabetic or phonetic language aturally follows the order of the alphabet. The Chinese symbols are rranged in classes to the number of two hundred and seventeen, acording to the number of straight strokes which they contain: that, erefore, which we have taken for our instance, originally consisting f *two curved lines*, now comes under the class of four strokes. uch more might be added as to the Chinese mode of classifying, their dictionaries, the combined symbols of combined words. But e have said enough for our purpose. The point at which we aim to show a desideratum. Had the learned colleges of Egypt a simir mode of classifying their symbols in dictionaries to that of the hinese?" So says the reviewer; and we have only to add, that this rrangement of the Chinese symbols into 'two hundred and seventeen' lasses according to the number of 'straight strokes,' which they conin, is new to us, not being found in any of the native dictionaries hich have ever fallen in our way.

4. *The Asiatic Journal* for January 1836, contains a notice of Mr. olman's work, which, according to the reviewer, is "in one respect, at of being an account of a voyage round the world performed by a lind man,—the most extraordinary book ever published." The work in four volumes and favorably noticed. Among the advertisements, this number of the Journal are two which we quote.

First. Seih sze twan e heaou heŏ kung. Mr. William Hutmann respectfully nounces, that he gives lessons in the Chinese language on reasonable terms, hich may be obtained of him at No. 20 Belford street; or of Messrs. Allen & o., booksellers to the honorable East India company, Leadenhall street.

Second. Chinese books for sale by Wm, H. Allen and Co., 7, Leadenhall reet. San tsae too hwuy; the celebrated Pictorial Encyclopedia; 63 volumes rge 8vo. in six cases, £25. Kanghe tsze teĕn; the emperor Kanghe's Dictiony, 30 volumes, in three cases, £10. 10s. Pun tsaou kung muh; Natural History China, 38 volumes large 8vo. in four cases: plates, £12. 12s. Ta tsing leuh ; Penal Code of China, 20 volumes, large 8vo, £8. 8s. This work has been anslated by sir G. T. Staunton, bart. Kea paou tseuen tseih; a Collection of ieces on education, morals, &c., 32 volumes 8vo,, in four cases, £8. 8s. Swan ta tseuen; a System of Geometry, &c., 20 volumes. large 8vo., in two cases, 3. 8s. San keaou yuen lew; History of the rise and progress of the sects of onfucius, Budha, and Laou tsze, 3 volumes, boards: many plates. £1. 11s. 6d. an kwŏ che; a celebrated historical Novel, 20 volumes, 8vo., bound in silk, 3. 8s. Shwuy hoo chuen; a celebrated Novel, 10 volumes, 8vo. bound in silk, 5. Fung shin yen e; a Novel, 10 volumes 8vo., bound in silk. £5. Fei lung uen; a Novel, 12 volumes, 8vo., in two cases. £3. 3s. Haou kew chuen, 3 olumes, 12mo. £1. 1s. A translation of this novel has been published by J. F. avis, esq., under the title of Fortunate Union. Yuh keaou le; 4 volumes 8vo. 1. 1s. Mons. Rémusat has published a translation of this novel under the title Les Deux Cousines.

The numbers of the Journal for April and May last contain articles n the British relations with China. We do not know who are the onductors of that work, but we are sorry to find them still so much the dark with regard to the state of affairs in China, and particular-

'or example, in the number for April, they aver that, from China of the honorable East India Company is yet but in part removed), the British and other for- are placed in a very uncomfortable and helpless con- severation, and some others like it, have been duly no- e Register and the Press, and we may pass by them further remark.

or May contains some harsh remarks on the style in locuments have been translated, and refers to those during lord Napier's residence in Canton. We do e style in which many translations of Chinese papers e the public; but had the conductors of the Journal he circumstances under which the documents, to , were translated, they would have spared their cen- yle was "detestable," the meaning was fully given; tions were as true to the spirit of the originals as they had they been drawn out in the most polished style. "a version in decent English" given in the Journal . That "version" differs essentially from the letter original. The Chinese are often, we admit, good There was no want of false statement in govern- and no need of their being made more erroneous. not denying the 'accuracy' of that version, when on a former occasion, is, that we supposed no body curate; and surely no one, at all acquainted with the ead it, "decent English" though it was and imagine tting forth such sentiments as he is therein made to ing strongly tempted to smile: if we treated it with it merited, we beg pardon for so doing

e. The Journal is not correct in the remark res- spices" under which our work is published. More- proprietors or editor have any desire to engage in matters. Our object is not to conceal or pervert ascertain and divulge it. False and extravagant ac- g China have gone forth in sufficient numbers to the ht to be corrected; and we will endeavor to do so asions offer. We wish to know, and to show others, able, the actual condition of this country and its in- heir relations with other countries. This is our ob- l endeavor to keep ourselves free from the "sin of ," while we will use equal endeavors to be faithful, world our monthly Repository. Whether the con- iatic Journal in London, are better qualified than the e Repository in Canton, to determine what subjects in our pages, we leave with our readers to judge.

n Literary Gazette, for Apri 19th, 1836, gives its g the British relations with China, in the follow- fair specimen of the spirit and sentiment which, ever to be deprecated: the writer says;

"According to the last accounts from Canton, the second officer of the Fairy Queen, having been despatched from her anchorage in a sailing-boat, with his letters, &c., to that city, was, under some pretence or other, seized by the Chinese authorities, his correspondence retained, and himself put in chains, thrown into prison, and otherwise ill-treated. The British superintendents having no influence with these insolent oppressors, the principal merchants could only prepare a petition, paying for his release, which they were permitted to leave at the city gate! What a sequel to our review of Mr. Matheson's pamphlet a fortnight ago! The next British petition should be sent further into Canton, and in the shape of bombs and bullets. We will be sworn, they would be infinitely more efficacious in procuring redress and justice, and establishing the future intercourse on bases more suited to the character of a great and greatly insulted nation."

This statement is incorrect in one point: the officer was not seized by the Chinese authorities, nor was he thrown into prison. See our last volume, page 436.

6. *The Scottish Christian Herald*, (in eight numbers,) for March and April, 1836, has found its way to China. In matter and manner it is a good work, and may be read with pleasure and profit. We are glad to see that the "religious and moral aspect" of China is deemed worthy of consideration; and though the "picture" it gives of infanticide is extravagant, yet the general tenor of the remarks is quite correct, as is evinced by one sentence, which we quote. "The religion and mythology of the Chinese," says Mr. Bonar, the writer of the article in question, "is a dark and cheerless system, blending, with anomylous incongruity, atheism and the lowest kinds of polytheism. Their creed presents no proper object of reverence, hope, confidence, or love; affords no balm for the troubles of the mind, no support, under the ills of life, no hope for the future; their highest prospect is annihilation, or a change by transmigration to the body of some other being in creation."

Art. VII. *Religious Intelligence: arrival of missionaries in the Indian Archipelago; access to Tibet and China through Burmah; distribution of books among Chinese, Cochinchinese, and Malays, at Singapore.*

Recent letters from Batavia inform us of the death, on the 9th of August, of Mrs. Lockwood, the eldest daughter of the Rev. Mr. Medhurst. "Death in her case had no sting; it was but the show of death; a gentle passage from time, to eternity." By the same letters we have the pleasing intelligence of the arrival of seven Christian missionaries; some from Germany and others from America: three from Germany, are to join Mr. Barnstein and proceed to Borneo; (an

B.'s first visit to the Dayaks will be found in our last
lers with their wives are to remain for the present at
t neighborhood. Something of the object these phi-
in view, and of the course they expect to pursue,
from the three following paragraphs which we ex-
of instructions delivered to them, at New York, on
May, when they were about to bid farewell to their
ve land and to embark for the east. After taking a
Archipelago, and of the false religions which have
their patrons thus proceed:

eloved brethren, that it is *mind* you are going to ope-
will therefore direct your attention to the actual state
ntellectual and moral state—in individuals and com-
e same time, seek for the causes, which are acting
or for evil. Your appropriate sphere of action is not
l and material, but the intellectual and moral world.
ern is to be with thoughts and feelings. The effects
roduce must be wrought in mind, and the means you
be adapted to the end you have in view. Above all
t a holy spiritual influence. It might, in the ultimate
blessing to the islanders, merely to give freedom to
powers, and to rouse those into action; but your aim
nobler object; not only to wake up the power of
you can, but to hold up the most excellent subjects
ig power, and bring every thought into subjection to
eper your insight into the spiritual condition of the
you will perceive that nothing short of the gospel can
e remedy for their maladies.

ng of the gospel will be the leading instrumentality
system of means and efforts. To this, education and
powerful auxiliaries. For how shall a sufficient num-
be secured for so large a field? Shall they be sent
ntry? We cannot wait for a full supply from Chris-
er, it may be doubted whether a full supply from
is desirable; and certainly it is unnecessary. The
send Jews from Judea, nor Christian ministers from
tioch, to take the oversight of churches they planted
Macedonia and Greece; but ordained pastors in every
g the native converts themselves. You will not find
nds such schools as existed at Tarsus, Alexandria,
t seminaries of learning can be and must be created.
curing missionaries enough at home, we are using the
is blessing them, for raising up a native agency in
ments of evangelical labor. In addition to our com-
l the missions, and to our higher schools at a number
ve eight colleges or seminaries in progress or in con-
most flourishing institution of this kind is in Cey-
the Sandwich Islands; another is in Constantinople.
ommenced in Syria. A convention of missionaries

from different missions in the Levant met recently at Smyrna, to determine upon the site of a seminary for the Greeks. One will soon be commenced among the Nestorians of Persia; and another in the Mahratta country; and one on a large scale at Singapore. The last, we hope, with the smiles of heaven, to make a better seminary for our purpose, than any of the boasted schools of antiquity would have been. And as our enterprise advances, seminaries must rise in Java, Sumatra, Celebes, Borneo, Siam, in different parts of China, and in many other countries; for in this way only, can a native agency be expected to supersede the necessity of foreign labor. Let these institutions be founded, reared, and instructed in prayer, and stand by faith in the Son of God; and in them let our native agency be thoroughly instructed. We prefer quality to quantity; efficiency to numbers; a few able men to a greater number of indifferent laborers.* * *

"Your civil relations will demand very careful attention. It is incumbent on the missionary to adopt the country to which he goes as his own. This you will do, for Christ's sake. The government of the country, whether Christian, Moslem, or Pagan, will be your government; the people, your people; their interests, yours. In this, making no improper sacrifice of patriotism, you will only yield yourselves to the influence of a higher principle as denizens of Zion. The gospel and the church of God belong of right and alike to all nations. In Christ Jesus, there is neither Jew nor Greek, barbarian, Scythian, bond nor free, but all are one in him.—The committee, however, must caution you to avoid forming connections with the government of the country in which you shall become established. As far as possible, shun official intercourse with it, except when demanded by your safety, or required by the laws. Do not aim to attract the attention of the government. But if brought before kings and rulers for the gospel's sake, declare plainly your object and manner of life, without disguise or subterfuge. What the Holy Ghost will give you in that hour to say, will be the truth, and nothing but the truth, both in matter and manner."

2. *Access to Tibet and China through Burmah*, is thus portrayed by a member of the Burman mission, on a tour up the Iráwádí:

"Visited Meaday, a considerable village six miles above Ummerapoora. This is a Chinese mart. Large caravans come in from the province of Yunnan during the cold season, and exchange their goods for the productions of this country. I had an apportunity of seeing the Chinese as they are in their own country. Their dress is intended to shield them against cold, and in this they resemble the Shans, as well as in their general features, except that the Chinese are a size larger, and are inclined to be portly, like the Germans. They are more negligent in their dress and filthy in their persons than the Burmans. The most prominent trait in the expression of the countenance is dulness, combined with self-satisfaction. They have nothing of that lofty, consequential air, that marks so prominently the Burman character, and yet they appear to be equally proud and self-satisfied. I found many Chinese able to speak Burman, though no one that

As near as I could learn, their spoken language is
: from that spoken at Canton and the eastern provin-
written language is the same through the whole em-
red to ascertain what intercourse they had with sur-
s, particularly Tibet; and I found a considerable
l on with Lassa, the capital of the Tibetans, but was
any thing more. The distance to some of the nearest
s not, probably, more than two hundred miles, as a
ne journey in twelve days. Bomau, the most north-
nah, is said to be but two or three days' journey

day of triumph to the church of God, when her sons
d to make their way up the Irrawaddy into Tibet and
: proclaim the redemption of Christ. Prayerful de-
promises of God, will no doubt be succeeded with
upy those hitherto inaccessible countries. As the door
lurmah for preaching and printing the word of life,
i if we will only occupy Ava faithfully a few years,
itted to plant a branch of the mission in Bomau,
on the borders of China and Tibet. Let a press be
in Ava, as the most effectual means of enlightening
ecuring the confidence, of governmental men; and at
let the gospel be preached faithfully to all classes of
missionary be placed in Ava or Ummerapoora, learn-
language, and also two of our best Burman assistants
avel incessantly between Ava and Bomau, preaching
listributing tracts. All this is practicable and vastly
when we consider the end to be obtained, we ought
risk ease, and health, and even life itself. These re-
never been trodden by the messengers of peace, might
nds to God."

ribution of Christian tracts and other useful books,
ese, Cochinchinese, Malays, &c., who either visit, or
European settlements at the straits of Malacca, is de-
possible encouragement. Like all works of charity,
sed;" for while it serves to disabuse and elevate the
ropeans in the eyes of the natives, it accomplishes
nobler object of putting within their reach a fund of
h when rightly improved is profitable alike for the life
for that which is to come. We should rejoice to see
which there are any members who can read, through-
pelago, and also every junk that visits those islands,
ly with a complete copy of the Scriptures, but with
s of Christian tracts and other useful books. Against
effect this, there are no objections; while a thousand
rge to the speedy execution of measures requisite to
desirable an object. A brief extract from a manu-
fore us will show how such books are received:

"Singapore April 7th, began again my visits to the harbor. As Mr. A. wished to go with me to the Malay prahus from Borneo, I took only a few Chinese books. While we were conversing with the Malays, some Chinese, who were trading with them, asked for books: I gave them a few and told them they might have one or two more; but I found afterwards that they had helped themselves to about one half of all I had with me. * * * On the 18th, the last junks we visited were from Cochinchina, where the language is entirely different from the Chinese; but the people can read the Chinese language, though we could converse with them only by signs and by pointing to certain passages in the books."

ART. VIII. *Journal of Occurrences. Papers respecting the trade in opium and tea; shipping at Whampoa; seamen in Canton; the brig Fairy; imperial envoys; military reviews; fires and fire-engines.*

PROCLAMATIONS, edicts, manifestoes, &c., have been the order of the day during the month. On a preceding page we have given the Report of the chief provincial authorities respecting the importation of opium: it seems probable, judging from all that we can learn, that the question whether it shall or shall not be introduced is undergoing a thorough revision, and new and strange inquiries are on foot both here and at Peking. What will be the result of them, we will not venture even to guess.

Early in the month, "on a lucky day," there came out from the merchants of Fuhkeën, who trade in the Bohea (Woo-e) teas, a manifesto—stating that they must have three tenths of the stipulated value of their teas paid within five days after the contracts are made, and the remainder within the current year, excepting three tenths, which must also be liquidated on or before the second day of the second month in the year ensuing: if any one of their number fails to comply with these conditions he forfeits 1000 taels; and if any of the hong merchants, who buy of them, fails to make payment in due time, he is not to be furnished with musters of new teas.

The hoppo has issued an edict forbidding the ships at Whampoa to remain below their usual anchorage; and another, forbidding seamen to go on shore when passing up or down the river, or to roam far from the factories in Canton.

The fate of the brig Fairy, captain McKay, remains in suspense: a vessel has been dispatched to search for her crew, with orders to proceed, if necessary, to the governor at Fuhchow foo.

The two imperial envoys, mentioned in our last number, are hourly expected at Canton: four subordinates, we hear, have been dispatched hither from Peking to watch the conduct of their superiors.

Governor Tăng returned on the 22d instant, from reviewing the military in some of the neighboring departments of the province. It is reported that while at the Bogue, exercising the troops in the forts, a number of his new pieces of cannon burst, and caused the death of several of those who were working them.

Three or four fires have occurred in the city during the month; these, together with the return of the north winds, have drawn forth a long series of admonitory edicts, warning the people to guard against the out-breaking of fires.

In a late number of the Canton Court Circular, the arrival of an official agent from Hoonan, is announced; he has come hither to procure fire-engines for that province.

THE

ESE REPOSITORY.

V.—NOVEMBER, 1836.—No. 7.

erance: the term defined; remarks on the nature of distilled and fermented liquors; with statements he extent of intemperance, and the progress of reform, parts of the world.

the proper use of things beneficial, with abstinence tful. Distilled and fermented liquors, always contain- s poison, as is evident both from their effects and from sis, have been adjudged by the concurrent testimony most every age and nation, to be hurtful. Indeed, so rous are the evils which result from their use, that, in sands of learned and philanthropic men, entire ab- hem, except for medicinal purposes, is not only a mat- cy but of duty. By a careful investigation of their cts this position, it is believed, can be made perfectly atisfactory to every mind that will contemplate the nd fairly in all its bearings. A passing glance at it, l that the limits and the object of our Journal will

ating principle, be it remembered, is not the product ation, but the result of a chemical process. It does g any of the living works of God. It is the product of work of man's device. This power of intoxication, substance which produces it, is obtained only from ter by *vinous fermentation*. In this way a new sub- d, containing 13.04 parts of hydrogen, 52.17 carbon, en, and is a most subtle and diffusive POISON. This l it may be obtained from fermented liquor in three placing the liquor under a receiver and exhausting the lcohol, at a temperature of about 70 degrees, will rise :

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secondly, by means of the subacetate or sugar of lead, the mucilaginous parts of the liquor may be precipitated; and then taking off the water that remains, by the means of the subcarbonate of potassa: and thirdly, by the common mode of distillation. It is a mistake to suppose that there is alcohol in all vegetable substances, whereas it is *only formed* by vinous fermentation. According to Chinese historians, the art of distillation was known in this country at a very early period; but there is no proof that alcohol was ever extracted from fermented liquor, till about eight or nine hundred years ago: this was first done in Arabia, from whence the name, alcohol, is derived.

The proportion of alcohol in distilled and fermented liquors, has been ascertained by Professor Brande as exhibited in the following

TABLE.

1. Brandy	53.39	19. Malaga	18.94	Average	12.08
2. Rum	53.68	20. Bucellas	18.49	40. Nice	14.63
3. Gin	51.60	21. Red Madeira	22.30	41. Barsac	13.86
4. Scotch whiskey	54.32	Ditto	18.40	42. Tent	13.30
5. Irish ditto	53.90	Average	20.35	43. Champaign (still)	13.30
6. Lissa	26.47	22. Cape Muschat	18.25	Ditto (sparkling)	12.80
Ditto	24.35	23. Cape Madeira	22.94	Ditto (red)	12.56
Average	25.41	Ditto	20.50	Ditto (ditto)	11.30
7. Raisin wine	26.40	Ditto	18.11	Average	12.61
Ditto	25.77	Average	20.51	44. Red Hermitage	12.32
Ditto	23.20	24. Grape wine	18.11	45. Vin de Grave	13.94
Average	25.12	25. Calcavella	19.20	Ditto	12.80
8. Marsala	26.03	Ditto	18.10	Average	13.37
Ditto	25.05	Average	18.65	46. Frontignac (Rivesalte)	12.79
Average	25.09	26. Vidonia	19.25	47. Cote Rotie	12.32
9. Port	25.83	27. Alba Flora	17.26	48. Gooseberry wine	11.84
Ditto	24.29	28. Malaga	17.26	49. Orange wine — average of six samples made by a London manufacturer	11.26
Ditto	23.71	29. White hermitage	17.43		
Ditto	23.39	30. Rousillon	19.00		
Ditto	22.30	Ditto	17.26		
Ditto	21.40	Average	18.13		
Ditto	19.00	31. Claret	17.11		
Average	22.96	Ditto	16.32	50. Tokay	9.88
10. Madeira	24.42	Ditto	14.08	51. Elder wine	8.79
Ditto	23.93	Ditto	12.91	52. Cider, highest average	9.87
Ditto (Sercial)	21.40	Average	15.10		
Ditto	19.24	32. Zante	17.05	Ditto, lowest	5.21
Average	22.27	33. Malmsey Madeira	16.40	53. Perry, average of 4 samples	7.26
11. Currant wine	20.55	34. Lunel	15.52		
12. Sherry	19.81	35. Sheraaz	15.52	54. Mead	7.32
Ditto	19.83	36. Syracuse	15.28	55. Ale (Burton)	8.88
Ditto	18.79	37. Sauterne	14.22	Do. (Edinburg)	6.20
Ditto	18.25	38. Burgundy	16.60	Do. (Dorchester, English)	5.56
Average	19.17	Ditto	15.22	Average	6.87
13. Teneriffe	19.79	Ditto	14.53	56. Brown Stout	6.80
14. Colares	19.75	Ditto	11.95	57. London Porter (average)	4.20
15. LachrymaChristi	19.70	Average	14.57		
16. Constantia, white	19.75	39. Hock	14.37	58. Do. small Beer (average)	1.28
17. Ditto, red	18.92	Ditto	13.00		
18. Lisbon	18.94	Ditto (old in cask)	8.88		

The effects of these liquors on the human system have been very carefully observed and described by a great number of faithful and

nesses, under almost every variety of circumstances. of a few of these we will here introduce.
ooper has stated, that he never suffered spirits to be in sidering them to be *evil spirits;* and if the poor could livers, the dropsies, and the shattered nervous systems seen, as the consequence of drinking, they would be *its* and *poisons* are synonymous terms.
aintained that men in all the situations and pursuits of without than with spiritous liquors; and that there are one or two cases in which they can be used without
'.
eclared that the use of these liquors ought to be entirely , on account of their tendency, even when taken in induce disease, premature old age, and death.
said that of all the evils of human life, no cause of wide a range, or so large a share, as the use of spiri-

hat ardent spirit contains a narcotic stimulant, always ohol as its basis. When drunk, this is absorbed into culates through the lungs, and is exhaled through the els containing the circulating blood of these organs; o, but the vessels of the brain are loaded with it. He a man who died in a state of intoxication. The ope- formed a few hours after death. In the two cavities of lateral ventricles, was found the usual quantity of limpid n we smelled it," continues the Dr., "the odor of the distinctly visible; and when we applied a candle to a oon, it actually burned blue—the lambent blue flame, of the poison, playing on the surface of the spoon, for "

imony from thousands of witnesses can be adduced, all the deadly effects of intoxicating liquor. The evi- point is perfectly conclusive. Why then is such liquor se it is a "mocker." The nature of alcohol is such ffect on the human system is a quickening of action, ndamental law of our nature, is a source of pleasure; nt *momentary* pleasure, men mistake for *real* good. It e energies of the system to an inordinate degree, which taken for an augment of real strength, though neces- l by a relapse with permanent injury. Thus because t pleasure and sometimes seems to increase strength, ereby created to use it. It sometimes also *seems* to e and poverty; and even to increase riches and other gs. Thus it is a mocker, and a deceiver.
nay understand some of the reasons which induce those, use alcoholic liquor, to continue the practice and to in- ntity. By the use of this poison, the system is over-ex- omes deranged; and having been over-worked, without gth communicated, it is of course weakened, and must

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And as a necessary consequence, according to aw, pain, languor, and inexpressible uneasiness tem; and nature, suffering under such awful lp. For a man cannot thus irritate and exhaust afterwards feel uneasiness, any more than he the fire and not feel pain. Hence arise two ely, to regain past pleasure, and to remove pres- tem is unstrung and prostrate, and to restore it timulant is requisite, than was needed on any nce the motive to increase the quantity. By l life and strength of the human system conti- ey are wholly exhausted, and man sinks prema-

inciple which tends strongly to the same result. es of this *unnatural* pleasure, which alcohol ceptible is he of all those natural and innocent ccasioned by the use of nourishing food and of the social affections, and the discharge of the Hence a person under its power becomes more f all enjoyment, except that of this mocker, *immediate* influence becomes to him more and nt, the experience of its *ultimate* effects becomes and substance of all his woes. And thus, by ole pleasure on the one hand, and the terrors edness on the other, the poor victim is urged

nt, from the preceding statements, that the han- liquor is an artificial taste. God never gave it; obedience to him; on the contrary, it is an rmed by the violation of his laws. Hence is course, like every other wrong one, is down- er a man proceeds in it, the steeper it becomes, s, and the more difficult his return: it is the and consequently of death.

pause here, and see how alcohol causes death. ose it fit for the purposes of nutrition, for it is e animal economy to decompose it, and change or bones, or any thing else by which the human ished, strengthened, and supported. Alcohol, the stomach and carried with the blood through hen, to a certain extent, thrown off again. But tage of its march; it is alcohol in the stomach, veins, heart, lungs, brain, among all the nerves of the whole body; and it is alcohol, when, af- nd passed through the whole system, it is again says an eloquent writer, "give it even to a dog, m his foot and distil it, and you have alcohol, g drank. No, not that which he *drank!* for a o drink it; the same which—in opposition to his

knowledge him, and d even the s erful stom the blood it, and dis however m mal mach nursing m entailing d ing insani These are Moreov diet, it is the body *nently* he suitable f assigned work as t at the sam greatest a that nouri or, if we crease the and death sens the n further, b system do does it wo And w After twe the murd riots and enormitie into five p of intemp late attor have beer life and n not the e It is no e cause has every for combined shape, in have proc dent spiri the heart under its

good and evil, or the instinctive sense which God gave
ıkenness had not perverted,—you forced upon him. Not
ɜ of a dog will permit him to take it; nor can the pow-
of a dog digest it. Much less can that of a man. Take
ı the arm, the foot, or the head of the man who drinks
that blood, and you have alcohol." Not a blood-vessel
ıte, not a thread of the smallest nerve in the whole ani-
ry, escapes its influence. It enters the organs of the
er, which prepare the delicate food for her offspring,
h. It penetrates, pervades, and hardens the brain, produc-
nd a great variety of other formidable and fatal diseases.
ne of the ways in which it leads to misery and death.
from the fact that alcohol is not beneficial as an article of
tural to suppose it must be hurtful. All the organs of
ɜ as much labor to perform as is consistent with *perma-*
ful action, when they have nothing to dispose of but
and drink. The Framer of our bodies, has evidently
ɜvery organ and every member of the system as much
can perform in the proper disposal of suitable diet, and
ime remain permanently healthy, and preserve life to the

If, then, we withhold from them a suitable portion of
ıg diet which they require, we shall lessen their strength;
ıd them with that which is not nourishing, and thus in-
labor, we shall of necessity produce premature decay
The use of alcohol produces both these effects; it les-
ɾishment, and increases the labor, of the system. And
the use of this poison, even the nourishment which the
receive is deteriorated. Thus by a three-fold process
out death.

are the effects of alcohol on the morals of mankind?
ɾ years' observation judge Hale declared, "that if all
, and manslaughters, and burglaries, and robberies, and
nults, with the adulteries, fornications, and other great
ɾhich had been committed within that time, were divided
s, four of them would be found to have been the result
nce." The testimony of the honorable William Wirt,
ɾ general of the United States, is of the like tenor: "I
says he, "for more than forty years a close observer of
ners in various parts of the United States, and I know
that will bear a moment's comparison with intemperance.
ɡeration to say, as has been often said, that this single
ɔduced more vice, crime, poverty, and wretchedness in
domestic and social, than all other ills, which scourge us,
In truth, it is scarcely possible to meet with misery in any
ıis country, which will not be found on examination to
ded, directly or indirectly, from the excessive use of ar-
* * * This deadly poison paralyses the arm, the brain,
All the best affections, all the energies of the mind, wither
fluence. The man becomes a maniac, and is locked up

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in a hospital, or imbrues his hands in the blood of his wife and children, and is sent to the gallows or doomed to the penitentiary; or, if he escapes these consequences, he becomes a walking pestilence on the earth, miserable in himself, and loathsome to all who behold him. How often do we see, too, whole families contaminated by the vicious example of the parents; husbands and wives and daughters and sons, all drunkards and furies: sometimes wives murdering their husbands; at others, husbands their wives; and worst of all, if worse can be in such a group of horrors, children murdering their parents. But below this grade of crime, how much is there of unseen and untold misery, throughout our otherwise happy land, proceeding from this fatal cause alone. I am persuaded that if we could have a statistical survey and report of the affairs of all the unhappy families and individuals, with the causes of their miseries annexed, we should find nine cases out of ten, if not a still greater proportion, resulting from the use of ardent spirits alone."

With such appalling evils rising on every side from the use of distilled and fermented liquors, it is not surprising that the friends of humanity took the alarm, and set themselves about the work of reform. As a sequel to the foregoing remarks, we will here add a few facts, showing the present state of reform in different parts of the world.

The people of the United States of America were the first, so far as we have been able to ascertain, to enlist in the systematic work of reform. Voluntary associations, traveling agents, and the wide circulation of printed documents, have been the chief means hitherto employed in this arduous and benevolent enterprise. It has ever been a capital object, with those who have taken the lead in these measures, to exhibit the evils of using alcoholic liquor on the one hand, and the benefits of total abstinence on the other. The first temperance society, established on the principle of entire abstinence, in the United States was formed at Moreau, in the county of Saratoga, New York, July 25th, 1808. Doctor B. J. Clark first suggested the plan. The American Temperance Society was formed in Boston, on the 10th of January 1826; of this society the honorable Marcus Morton was the first president. Not long ago, it was estimated that the use of fermented liquors, in the United States, caused a direct and an indirect expense to the people of $120,000,000 annually; filled the poor-houses with 150,000 paupers; the jails and penitentiaries with 95,000 criminals; raised up an army of 300,000 sots; and sent annually 30,000 of the inhabitants to a dishonorable grave. Such *were*, it is believed, the facts. Already, in the work of reform, more than 8,000 temperance societies are formed; more than 2,000,000 persons have ceased to use intoxicating liquors; more than 3,000 distilleries have been stopped; more than 8,000 merchants have ceased to traffic in ardent spirits; more than 1,200 vessels are afloat in which they are not used; more than 10,000 drunkards have ceased to use intoxicating drink; and pauperism, crime, sickness, insanity, and premature deaths, have been diminished in like proportion.

opean temperance society was established in 1829, by
G. W. Carr and others, at New Ross, in the south of
hers were soon formed in the north of that island, and
1 the 3d of June, 1834, J. S. Buckingham, chairman of
ry committee on this subject, stated in the house of
above 400 temperance societies had been formed in
n equal number in Scotland. In a letter dated Shef-
1st, 1835, the same gentleman says, "The cause of
3 advanced more rapidly in Britain, within the last
1y ten years preceding. The number of societies has
and the number of members increased in a still great-
Above all, the two extremes of society, the very rich
or, have been brought to think very anxiously on the
until lately, it has occupied the attention of the mid-
."

of Europe the subject of temperance has been nobly
e crown prince of Sweden not long ago, presided at
meeting held in his capital; openly declared himself
mperance societies; and issued a proclamation, call-
n of all classes of his people to this subject. A docu-
"Temperance and Political Economy, discussed with
weden," was prepared in 216 closely printed octavo
ldressed to the representatives of that nation. The
document stated that they had, in a population of about
less than 170,000 distilleries; and consume annually
ins (45,078,427 gallons) of distilled liquor; at an ex-
nsumers of 62,177,636 rix dollars. "This quantity and
's the writer, "passes annually down Swedish throats,
hich the first physicians and physiologists of all coun-
iat it contains not a single particle of nutritious sub-
rding to more recent accounts from Sweden the cause
nues to prosper; and it has begun to excite attention,
to action, in Denmark and Finland. From the latter
itleman thus writes, "The effects of drinking brandy
and not only with the vulgar, but also with the people
not with hearers only, but even with priests." From
leman writes, that the publications on the subject of
ive already been translated into three languages, the
onian, and the Finnish; and that they are circulated
ast empire, even to the borders of Persia and China.
1 the north and south, in India, in Burmah, in Penang,
d, and in some of the islands of the Pacific, this subject
ny friends and able advocates. From Burmah one
/ man, woman, and child should wage unceasing war
icating drink. * * * Let every one who loves sobriety,
tue, peace at home, or peace abroad, a clear conscience
isolation in death, come out openly on the side of total
This is the only wise or safe course." Says a writer,
1 Christian Observer for last May, 'we do not view the

temperance question as one purely religious: the evils which intemperance generates are of a physical nature, and are opposed to the public health and morals. In its train we see murder, theft, slander, hatred, treachery; in a word, every distress.'

Lieutenant Burns, when travelling through the desert of the Túrkmuns to Bokhára, in the summer of 1832, incidentally remarked, "I found that abstinence from wine and spirits proved rather salutary than otherwise; and I doubt if we could have undergone the vicissitudes of climate, had we used such stimulants." Still more recently, in a public address at Liverpool, the chairman of the parliamentary committee, mentioned above, said, "He had passed through Egypt, and Palestine, and Mesopotamia and Arabia; and afterwards settled in India, where he lived six years; in the course of these journeys, he passed twice to India, and back again by land; and traveled not less than 30,000 miles: he visited the cities of Cairo, Damascus, Aleppo, Ispahan, &c., and in his tours, had seen, it was supposed, more than 3,000,000 people. Of course he had had a very extensive opportunity to witness the different habits of men; and he had never known them to be in any respect, benefited by the use of strong drink. Nor had he ever known any people who had adopted the use of it, among whom it had not been, in proportion to that use, detrimental."

Here we close, for the present, our citation of testimonies on this momentous question. They might be multiplied to any extent; but those already adduced clearly prove two things; that wherever intoxicating liquors have been used as a drink they have been injurious; and so palpably so that, wherever the whole truth in regard to their nature and effects has been duly considered, great numbers of intelligent, enterprising, and reflecting men, have come out voluntarily and declared themselves the advocates of entire abstinence, and supported their principles by their practice.

Note. It was our intention, when we commenced this article, to give some account of distilleries and the use of alcoholic drink among the Chinese; but the information collected on this subject must be postponed. The works on which we have chiefly depended, in writing the preceding pages, are the various publications of the English and American Temperance Societies, and the speech of Mr. Buckingham delivered in the house of commons. We have frequently quoted verbatim without the formalities of double commas; but are not aware, however, of having advanced any sentiments or statements, for which we are not willing to be held responsible. We have long avowed ourselves the friends of temperance; but we frankly confess that before the present re-investigation of the subject, we never understood, as we now do, how the use of distilled and fermented liquors, under all ordinary circumstances, whether taken in large quantities or small, cannot but be injurious to the human system.

arks on the opium trade with China: to which is preface by archdeacon Dealtry; dated, Calcutta, h, 1836. 12mo. pp. 21. Printed at the Church mis-Mission Row.

t came to hand while we were writing the preceding article, it here as kindred to that; and though evidently designed for vernment of British India, it may not be deemed unworthy of hose who reside in this country, nor by any who are interested ıe trade in opium is of such magnitude, and its use so extensive, ıe or the other can be viewed with indifference. While three ers, the traffickers, and the consumers—are alike concerned in diate evils fall chiefly on the latter class. With respect to the affic, the morality is to be determined by a fair examination of ture and extent of which are to be ascertained by an appeal to d as we are, it is not easy to collect, at once, such an array of requisite in such cases to sway public opinion. If there are ted with this trade, as the writer of the "Remarks" affirms, me forward with evidence that shall serve to remove or check rove themselves public benefactors. On this subject, and all ed nature, it is the bounden duty (if we rightly judge) of the dly. Impressed with this view of the subject, it will be our , as there is opportunity, to make known the true state of the ınce of this design, we now submit to our readers the entire ıg the archdeacon's "Preface" in its proper place.]

remarks on the opium trade were sent anonymously. The unknown to me. He wished me to make whatever use of roper, his own object being simply to serve the interests of res both in a temporal and moral point of view. The sub- trade, I confess, is entirely new to me; but the evils as set marks' are so palpable and so obviously destructive of the ınkind, that at present I feel I cannot better subserve the and the object he has in view, than by publishing his own ble observations just as they have come to hand, with scarce- ration. In mentioning the subject to a friend who is well ls which are exposed, he observed, that if "I felt as strongly essarily do, if I had seen a public opium den, or 'hell,' as it tely be termed, I should require no other inducement to aid way to forward the writer's object." The question is, 'how trade may be abolished or lessened?' Let every man who ıfluence, and feels rightly on the subject, use it for this pur- ıerchants who traffic in this 'man-destroying merchandize,' sponsibility to God and abandon it: let the press which, when ıis nature comes before them, generally adopts the right side, ıecoming spirit and vigor: and let the ministers of the sanc- constantly as one of the abominations for which the land

T. DEALTRY,
gust 11th, 1836. *Archdeacon.*

; brief observations are thrown together with a view e attention to a very important subject. than with any ting it: more in the hope of awakening men's doubts lity of engaging in this trade, than of settling these ucing at once all procurable evidence of its immorality.

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It is not by one effort, or by twenty, that truth can prevail with men when their self-interest, love of gain, or other base passions, oppose. The principle, *non vi sed sæpe cædendo*, is never more apparent than in cases of this nature. The writer, therefore, has no other hope at present than of awakening some attention to a point too long neglected; and shall not be surprized, though he will feel grieved, if even in this hope he be disappointed. When powerful patronage, general example, rooted custom, and the love of lucre, are all arrayed together in the cause of vice, the battle of truth against such a host must be a long and arduous combat. Even when the champions of truth are both able and willing, how long may they be unsuccessful in their attempt to obtain so much as a patient hearing! Their arguments, if at length listened to, may be wilfully distorted, however sound; may be ridiculed, however unanswerable. Upon abstract subjects, most men will not reason at all. Of those who do reason at times, how few are always able to reason correctly! Of those few who *are* able to reason correctly, how many fail to do so because of secret biases, prejudices, and partialities! Of those who both *can*, and *will*, reason correctly, in spite of prejudice and bias, how small indeed the number! And yet it is with them, and with them only, that the truth dwells. And when this handful of truth-lovers is winnowed from the mass, how long, oh how long may it be before their moral influence can affect the judgment of the rest, or win even a numerical majority! The efforts of truth's champions also may very often prove ill-timed or misplaced, and display more zeal than discretion: the most eloquent arguments may often fall worse than lifeless by resembling dominie Reichmann's pathetic but premature appeal to his little scholar's feelings "as husbands and fathers."

Alas! indeed then for truth, on whatever ground she fight, if the failures of her advocates against such difficulties as these, should prevent her own final victory. But they cannot: these failures may retard her success, but only make her own sober triumph more glorious, when, goddess-like, she descends into the arena of man's conscience. The positive certainty that truth is superior to error, and must sooner or later overcome it, animates the weakest in her cause. And it is with this confidence alone, and not relying on his own strength, that the writer of these few pages would now attempt to awaken general attention to a subject really of prodigious importance, and of an interest intensely painful. It is a subject which he believes has never met with any thing at all like the consideration due to it upon every ground—social, moral, political. He is not aware that the question, *Is the opium trade moral or immoral?* has ever been put so seriously as it ought, before the government and commercial communities of India engaged in it. Whatever feeble doubts may have been entertained by some minds, whatever decided objections may have been felt and expressed by a few others, there is no appearance of any suitable effort having ever been made, or ever proposed, in order to bring these conscientious doubts to a general issue; or to maintain and hold up these objections to universal exam-

just and true. But the magnitude of the subject efforts. And if a very few remarks, purposely brief, st say purposely inconclusive, for he would fain stimu- by a show of weakness, rather than be fled from and f an inglorious field, to which the enemy would return, noved off,) if these brief observations but prompt one n one suspicion of guilt, excite one effort on the part the benevolent, to trace to its very source a torrent of e worst desolations of war or of famine, are, he verily eble in comparison: if such may be the result of these er will feel thrice-blessed in his humble endeavor to

rst notice briefly the facts, which are sufficiently well- often forgotten, as to the effects of opium on the minds those who indulge in it. And he will then examine tions arising from this view, *How far a man in health sing opium as a stimulant?* and, *If he be not justifi- imself, how far he can be justified in contributing to, g, its use by others?*

ts of opium on the human frame. The intoxicating pro- r properties, of opium, differ in their nature from the operty of alcohol. In some respects, the effects of the e also different. They both agree however in this, stimulate the nervous system to an unnatural degree, fit for use when such a state of bodily illness already ke a stimulus of this nature subservient to the restora- rital functions disordered. They both agree in this, rable sense of excitement attending their indulgence, is relaxation of the system and an undue depression of y and mental powers, when the excitement is over. ee in this, as a consequence, that the oftener they are he sake of this pleasurable sense of excitement, the e the quantity used, in order to keep up that same de- ient; so that if once the appetite is formed, *constantly ulgence* is necessary and almost inevitable; and not yielded to unconsciously of this increase. The craving is insensibly the man's standard for estimating what supposes) safely indulge in. They both agree in this, der the digestive organs, predispose to most other dis- erially shorten the term of life. They both agree in stupify and derange the intellectual powers, and that the seasons of depression are quite as far below healthy s those of alternate excitement are beyond. And on of mental suffering to which both lead, one is fain to fiction can paint nothing of horror half so horrible. ee in this, that they utterly corrupt the moral sense, appetite the reins of reason, deprave and brutalize the all the avenues to conscience, and make their victim o every temptation that presents itself.

but one point of difference, between the intoxication of
s and that of opium, deserving of particular attention here.
the tenfold force with which every argument against the
ies to the latter. There is no slavery on earth to name
ndage into which opium casts its victim. There is scarce-
wn instance of escape from its toils, when once they
enveloped a man. We need not appeal to the highly-
rratives of personal experience on the subject, which have
come before the public: they rather invite distrust than
y the exaggeration of their poetical style. But the fact is
rious to be questioned for one moment, that there is in
indulged, a fatal fascination, which needs almost super-
ers of self-denial, and also capacity for the endurance of
rcome.
ration of opium is on this account more deadly, by many
n its less tyrannous rival. In other respects, above men-
e is generally a more rapid, and a more permanent, influ-
d by opium than by ardent spirits; an influence so directly
all human happiness whatever, that if the fact were not
yes, we might well doubt the cunning of the arch-fiend
ecommend to one son of Adam the use of such an instru-
destruction.
s sketch be at all correct, it may almost seem unnecessary
proposed, "How far a man in health is justified in using
stimulant?"
stion however is not useless: for some people may say,
ere is a *risk*, in smoking opium, that the indulgence may
itual; but there are frequent instances where this risk is
ere men have only occasionally indulged, but have never
h regular smokers as to bring on any of those fatal effects

nsidering this argument of "my learned friends opposite,"
t understand, since we are about to discuss a question
what is the standard of right and wrong which we both
e. If we appeal to different laws, we may differ from
yet each be right in his own eyes. If you appeal to the
eral custom, I will allow that it fully sanctions the opium
British Indian government promotes and encourages the
nercantile community at large engages in it; not a voice
ised against it, (except "a faint and hesitating" whisper
to the sin of *smuggling*, on which all governments have
nsibility;) and if general opinion and custom are to de-
right and the wrong of the thing, I must at once confess
t is given in favor of the traffic. But I do not acknow-
ribunal in a case of morals. The only true and safe
s to be obtained from the source whence we obtain all our
of duty, personal or social—the Word of God. If we be
ed Christians, this is the only standard that will *satisfy*
we know it, and it alone, to be absolutely infallible; and

nbered also, that on points of morals there it no obscu-
ıage of Holy Writ, no possibility of misinterpretation,
whatever for the cavil and the sneer that often bring
ıtion of 'warping Scripture,' and 'garbling quotations
to suit particular views.' This fact must be strongly
re we go a step further. The ten commandments are
sun; nor are the many moral precepts that flow from
Holy Writ, a whit less intelligible. Nothing, therefore,
onclusive than the judgment which this authority will
he case, be that judgment favorable or unfavorable.
dly appeal to it.

ıpect the Bible to make mention of opium and of the
ng station, by name. The sins of gambling, and of
ıt condemned in the Bible by name; nevertheless we
be condemned. The Bible condemns *drunkenness* in
s, and in such awful terms, that I presume it is unne-
te the passages. You allow this; but you reply, that
ınd drunkenness, far from it; you only plead for that
f opium which produces a gentle stimulus and no more.
ever was a ruined debauchee, who became such by a
who fell into an irretrievable habit of intoxication in a
y other process whatever than by that which you are
, viz., the use of a gentle stimulus at first, I might
me respect, to your argument. But when the fact is
all drunkards have been by this very snare lured to
hen you are made aware, on evidence which cannot
that it is not only the natural, and the probable, but
e almost inevitable consequence of using a gentle sti-
to use a very powerful stimulus at last, you must par-
all the laws of logic and common sense, I charge you
ıf those consequences of which you have been distinctly
But perhaps you do not feel the force of this argument.
ere *is* a temptation in smoking a first pipe; but you
ıu do indeed resist the temptation successfully, you are
geable with breach of the law. Is there then no breach
ı *entering into temptation?* Are you in the habit of
ord's prayer, and of saying, "Lead us not into tempta-
ır us from evil," without meaning what you say? If so,
n rise from uttering this prayer, and deliberately *enter*
tion, which you confess exists in the case supposed, are
rs an *impious farce?*

ns not the temptation, invites the crime; the crime is
ı law of God says, "Thou shalt not steal." Does not
ker permit his depraved appetite to steal away his rea-
, his peace of mind, his bodily rest, his time, his money,
his life or the next? The crime is *murder;* and the
ıs, "Thou shalt not kill?" But the opium-smoker is
rmined of suicides, for he pursues his self-destruction
nself, I may say, but that only proves the fatal despera-

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of his case more strongly,) perhaps for some years together. Or-
y suicides effect their object more speedily; but the opium-smo-
equally succeeds in cutting short his days in the land of the
. I might go on, but I purposely abstain. I hope I have sug-
d enough at least to prove that it is very far from certain that
n-smoking is consistent with morality. I hope it may be serious-
ubted whether it can harmlessly be indulged, even in the slight-
ssible degree. I hope a suspicion may be awakened that all
f opium, except under medical prescription, is an abuse of it;
utter abstinence from it, is the only moderation; and the smallest
gence whatever, intemperance. If such doubts be once awaken-
conscientious man will not smoke opium till they are allayed.
ill examine the question as one in morals; and he will not rest
he has applied to the case before him, all those precepts of
erance, sobriety, self-denial, spiritual-mindedness, love to God,
regard for his glory "in *all* things," patience, meekness, indus-
harity—which the Bible contains, and which, under God's bless-
cannot fail to convince him that he is, as an opium-smoker, guil-
disobedience to them all.

. If this be the case, as I must assume to be now admitted,
remains to consider, the question, ***How far a man is justified
ntributing to, and encouraging, the use of opium by others?***
would think that "Do to others as you would have others do to
and "Love thy neighbor as thyself," might settle this question
enough. But strange to say, the great majority of those engaged
opium trade, admit in a measure the evils it creates, but jus-
neir participation in the profits of the commerce, upon some such
nds as follow; "If I don't trade others will; so the evil will be
me, and I may as well profit by it as my neighbor. Really (he
nues) I pity the poor creatures who are so bent on ruining them-
s; but what can I do to help them? They *will* have opium in
of every thing; and all that I can do is to promote any general
s for their moral enlightenment which may teach them the dan-
f their ways: meanwhile, it is preaching to the winds, to attempt
est the taste for opium; and so I may as well trade in it as not,
times are changed. But, indeed, I can't see that though I do
nem what we both know to be poison, I am therefore responsible
eir guilt or folly in using it. I have sins enough of my own to
er for, without bearing other people's. They know what they
oing as well as I do; their very government tells them opium is
cious; the fault therefore is theirs, not mine," &c. It is only
me unconnected remarks of this nature, that one can meet or
old of that incoherent train of fallacious excuses with which the
ience of a man (very amiable and respectable perhaps as a
ber of society) flatters itself, when strong self-interest warps the
nent. There is nothing like argument in all that is said, and
annot grapple with it to overthrow it. Cowper's well-known
s, "Pity for poor Africans," beginning (if I remember rightly)

"I own I am shocked at the purchase of slaves,"

ole of it in the only way possible, i. e. by holding the native absurdity, to utter ridicule. If the thing be , what language can make it more plain, that if it be ılge in opium one's self, it is equally murder to give it ke: that if treason be a crime, the man who furnishes aitor as well as he who uses them: that the perpetuat- raging, and engaging in a trade which promotes idle- overty, misery, crime, madness, despair, and death, complice with the guilty principals in that tremendous

eason closer, if you please. For what purpose do you pium to China? Is it with a wish to sell it and receive return? You answer, "Yes. It is my only object." : that there is no chance of attaining your object, ıs of the demand which exists for opium for the pur- ş, which demand you gratify, and thereby secure your ourse, I know that that demand exists, or I should not to China." Is it your wish then to gratify that de- ıut doing so, you cannot obtain returns for your opium? ndifferent whether the wretched opium-smoker, be ıot; I have nothing to do with that; I would rather rew the opium overboard, if they would only pay me, I know the drug does them harm." You appear un- er my question directly. Is it your wish to sell your ' You cannot do so but for this demand, it must our wish that this demand should exist? "Why, I allow that it is." And you will continue to entertain to take pleasure, for the sake of the gain, in gratifying lthough you are warned that the smoking of opium ceivable vice and misery? "I neither create that vice r do I at all desire it. I only wish for my fair profit"

You may not desire to promote vice and misery for ıleasure their very existence would give you: few men ıs. But it seems nevertheless quite certain, on your ş, that though you do not desire to promote crime and or their own sake alone, you nevertheless do, upon the that they should exist; for this their existence is an tion, and indispensable concomitant, of that demand h you readily admit to be agreeable to you as favoring ale of your stock. You do not desire to promote vice hemselves considered, but you actually prefer the in- oth, rather than forego your commercial gains!

ıan of the name of Benjamin Weald was convicted of ıner through the head, having been hired to do so for l no spite at the poor farmer—never saw him before in ather pitied the man than otherwise. He would have iving the £150 without shooting the man; but his em- ı that was impossible, and for his compunctious visit- nce, they were all thrown away, for the man's life they

would have, if not by his hand, by some one's else. So Weald took the 'commercial gains,' preferring on the whole that blood should be shed, and by his hand, rather than these commercial gains to go another. Was he, or was he not, a murderer? The most astonishing fallacy which the advocates of the opium trade use as a palliative to their consciences, is that if they do not trade, others will. The Court of Directors use this excuse in writing to the Bengal government (vide extracts from India state papers in the D. U. K. Almanac for 1830), and confess, that so repugnant are their feelings to the opium trade, they would gladly, "in compassion to mankind," put a total end to the consumption of opium if they could. But they cannot do this, and as opium will be grown somewhere or other, and will be largely consumed in spite of all their benevolent wishes, they can only do as they do, &c.

I am not going into any examination of the general political question that seems here to arise. I merely adduce this as an instance of the ready use which men can make of a fallacy, so gross, so palpable, so apparent, that it can scarcely be exposed more distinctly than it exposes itself. In a periodical publication now before me, the fallacy is drawn out to the full length of its absurdities, and the general principle involved in it is seen to be this: 'wherever there is sufficient ground for believing that a given injury will be done to the community by somebody or other, it then ceases to be a moral wrong for any one to inflict that injury.' If this be sound morality, whether personal or political, judge ye!

I leave the question here. I wish I could utter one warning whisper that could be attended to. I wish that ministers of the gospel, especially those at the seat of government, would work the problem out for themselves, and having brought it to a point, would step forward with the boldness that becomes them, and drag down this hideous national sin from the place where she sits in state; expose her more than Duessa-like foulness and deformity; and warn all, high and low, of the guilt that attaches to every individual who knows the law, "as he hath opportunity to do good unto all men," and yet directly disobeys that command by countenancing a trade which has been more instrumental in killing souls and bodies than any curse ever inflicted on a people. We have no such access to China as enables us to render a full statistical account of the desolation spread there by opium. It would be of comparatively little use if we had; for at the rate at which the trade is now advancing, statistics are utterly distanced long before they could be properly compiled. The importation of opium into China is increasing in ratio which doubles it in nearly four years! It amounted in value last year to not much less than *four crores of rupees!* [About $19,230,769.] Notwithstanding the rapid progress in the increasing supply, the demand more than keeps pace with it; and there is every probability, unless some direct interference of Providence mercifully thwart the natural course of events, that both will go on increasing in an increasing ratio until "ruin stand aghast" at its own awful doings. Our sin in growing, and encouraging the

is, indeed, one of the darkest that ever invoked the ost high God upon a people. Where are the preach- pel, where is the spirit of common humanity fled, that l till this moment exist unrebuked? Oh what a wail ld awaken your remorse and compassion, could the of one poor opium-victim reach your soul! Think then NS who have already thus perished, and then ask your- is this to continue and no man in a Christian land ow long is a British government to be seen drawing this source, *admitting the misery, and excusing itself y a fallacy the most contemptible and insulting even to* ? How long is a whole community of British mer- content with *earning the price of blood, because if they will in their stead?*

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aou Heŏ, or Primary Lessons: translation of Part pecting the relative duties, 1st between father and son; are added brief explanatory notes.

the Primary Lessons, was given in the second number e; and with it the plan of the whole work, as divided rts, chapters, and sections. The first part of Book First, he principles of education," was divided into thirteen t second, on which we now enter, contains one hundred tions, in six chapters. To those who are desirous of et ideas of Chinese character, we recommend the care- the works containing the principles and maxims upon haracter is formed. Such a work is the Seaou Heŏ, posed almost entirely of select passages from the writings nd worthies of antiquity. In addition to the perusal s, there should be the most careful observation of con- r to see how far the habits and manners of the people he prescribed rules. In the subjoined translation, we red to retain something of the Chinese idiom, though tly at the expense of a good English style.

BOOK FIRST.

Part ii. Respecting relative duties.

her Mencius said, "The academies, colleges, universi- lic schools, established to promote education, were all elucidate the relative duties." Having examined the of the sages, and scanned the records of the worthies, led this treatise for the instruction of youth.

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Note. According to a commentator on this passage, the academies, colleges, and public schools, here spoken of, did not all exist at the same time, though they all afforded about the same advantages for learning: the public schools (heaou) flourished under the Heä dynasty; the colleges (seu), under the Yin or Shang; and the academies (tseäng), under the Chow dynasty: these were established in villages throughout the country. The universities were national establishments, and continued the same during the three dynasties, namely, from about 2100 to 250 B. C. We would here put the reader on his guard against forming too high an opinion of these schools: we are not yet able to say definitely what advantages they did afford, or describe the manner in which they were conducted; but we have no idea that even the colleges were superior to the common schools of the present day.

Chapter 1*st. Affection between father and son.*

SECTION I.

In the Domestic Rules, it is said, "Men in serving their parents, at the first cock-crowing, must all wash their hands; rinse their mouth; comb their hair; bind it together with a net; fasten it with a bodkin, forming it into a tuft; brush off the dust; put on the hat, tying the strings, ornamented with tassels; also the waistcoat, frock, and girdle, with the note-sticks placed in it, and the indispensables attached on the right and left; bind on the greaves; and put on the shoes, tying up the strings. Wives must serve their husband's father and mother, as their own; at the first cock-crowing, they must wash their hands; rinse their mouth; comb their hair; bind it together with a net; fasten it with a bodkin, forming it into a tuft; put on their frocks and girdles, with the indispensables attached on the right and left; fasten on their bags of perfumery; put on and tie up their shoes. Then go to the chamber of their father and mother, and father-in-law and mother-in-law, and having entered, in a low and placid tone, they must inquire whether their dress is too warm or too cool; if the parents have pain or itching, themselves must respectfully press or rub (the part affected); and if they enter or leave the room, themselves either going before or following, must respectfully support them. In bringing the apparatus for washing, the younger must present the bowl; the elder, the water, begging them to pour it out and wash; and after they have washed, hand to them the towel. In asking and respectfully presenting what they wish to eat, they must cheer them by their mild manner; and must wait till their father and mother, and father-in-law and mother-in-law have eaten, and then retire. Boys and girls, who have not arrived at the age of manhood and womanhood, at the first cock-crowing must wash their hands; rinse their mouth; comb their hair; bind it together with a net; and form it into a tuft; brush off the dust; tie on their bags, having them well supplied with perfumery: then hasten at early dawn to see their parents, and inquire if they have eaten and drunk; if they have, they must immediately retire; but if not, then they must assist their superiors in seeing that every thing is duly made ready."

Note. The articles and style of dress, here prescribed, differ in some respects from those of the present day; but the rules and forms, in the main,

ıchanged, and are regarded now as formerly, as the only true te. But we suspect that much of the personal attention, so by the ancient sages and worthies, is performed by proxy or ther in these degenerate times. The "note-sticks" were ıboo, horn, or ivory, about two or three inches wide, and twelve they are often to be seen in theatrical exhibitions on the

SECTION II.

ɔmestics, both male and female, at the first cock-crow- their hands; rinse the mouth; and dress; collect the ıats; sprinkle with water, and sweep, the inner and ıts, and the open court: and arrange the seats; each ıg to their appropriate duties."

ection, together with the one preceding and the two which ɔw, are selected from one and the same part of the Book of *ıy Tseih*, which, in a former number we translated Rules for ıt *Domestic Rules* is evidently a more suitable phrase, since tion are not confined to the nursery, but extend equally to the he whole household.

SECTION III.

ır father and mother, or father-in-law and mother-in- ıit down, the children must respectfully offer them a ire which way it shall face; when they wish to sleep, lren must bring them a couch, and ask in what direc- place it. (When the parents arise, after sleeping,) ust offer them an easy chair to sit upon; and the do- bringing them a couch on which they may recline, p the bed and mat; hang up the clothes; put the pil- ɔo case; and rolling up the mat, put it into a cloth bag. ɜ, mats, beds, pillows, and couch, of the father and mo- r-in-law and mother-in-law, must not be removed from ılace. The parents' staff and shoes must be treated and not rudely handled; their vessels for rice, water, ess emptied, must not be used (by the children); nor ı presume to eat or to drink, except of that which is ırents.

SECTION IV.

children in the apartments of the father and mother, mother-in-law, are called, they must answer promptly ly; and in advancing and retiring, or moving round ful and sedate. In ascending the steps of the hall, in ing out of the door of their apartments, and in coming tiring behind them, they must not presume to gulp up ıugh or sneeze, to yawn or stretch, to stand inclined or nor dare to spit or blow the nose. If cold, they must o put on more clothes; nor to scratch themselves, if itching; if not engaged in archery, they must not make nor, unless fording a stream, raise their clothes; nor ner garments to be seen. If the parents' dress is stained

with saliva or mucus, they must wipe it away; if their cap and girdle are soiled with dirt, beg leave to cleanse them with soap-suds; and this they must do if any part of their dress is stained; if their garments are torn or rent, they must thread a needle and beg leave to mend them: the younger serving the elder, and the inferior the superior; must all suit their conduct to the occasion.

SECTION V.

In the Illustrations of Duties, are the following maxims: "It is the duty of every son, in winter to warm, and in summer to cool (his parents' bed); in the evening to wish them rest, and in the morning to inquire after their health; when going out, to announce it to his parents; and on returning to go into their presence; his walks abroad must always be through the same places; he must have some settled occupation; and never call himself an old man."

Note. The commentator, remarking on this last phrase, says, 'if the son calls himself an old man, his parents will be reminded that they are much older; this is an unpleasant thought; therefore, if he would keep the minds of his parents quiet, he must not call himself an old man.'

SECTION VI.

The Book of Odes says; "Dutiful children, who possess strong natural affection, will have a mild temper; and possessing a mild temper, their countenance will be pleasant; and possessing a pleasant countenance, their manners will be complaisant. The dutiful child will be most careful and most attentive, like a person holding a gem or bearing a full vessel, who is afraid of dropping the one or oversetting the other. A lofty demeanor and stern gravity are not required in serving parents."

SECTION VII.

In the Illustrations of Duties are the following rules: "Children must not occupy the principal place in the house; nor seat themselves on the middle seat; nor walk in the middle of the way; nor stand in the middle of the door. In providing entertainments, they must not limit the amount of food; nor at the sacrifices, go among the images. If their parents are silent, they must listen to them; and watch them, even when they do not move. They must not ascend high places; nor approach steep precipices; nor may they indulge in slander or ridicule."

SECTION VIII.

"While their father and mother are living," said Confucius, "children ought not to travel far away from them; and whenever they go out on short excursions, it must always be in a well-known course."

Note. This and similar precepts of the ancient sages are made the basis, on which the Chinese rest their arguments against going to distant countries.

SECTION IX.

The Illustrations of Duties contains this maxim: "While their father and mother are alive, children must not pledge themselves to their friends so as to put their own lives in jeopardy."

seems to be a reference here to a usage, which is prevalent
ıy, of becoming "sworn friends." The Triad Society and other
usually, we believe, banded together on this principle, that
vill die for each other, if circumstances require. The reason
dren should not thus pledge themselves, is that their bodies
of their parents: one commentator says, that it is not right
r a friend, even after one's parents are dead, (because we are
nce and preserve the body as the gift of our parents.)

SECTION X.

k of Rites it is said; "While their father and mother
ldren must not presume to do as they please; nor d: re
property as their own: thus showing the people the d f-
en superiors and inferiors. So long as their father and
ve, things to the value of a carriage or a horse, must
way to their friends or be presented to their superiors by
in this way the people are taught that they must not
as they please."

SECTION XI.

:rations of Duties it is said; "The man and wife who are
espectful must not (presuming on the affection of the
bey or slight their commands. If, therefore, their pa-
m food and drink, though they have no wish for it, they
and then wait their parents' pleasure. If their parents
thes, though they wish them not, they must put them on,
as before. And if they are charged with the execution
and other persons are directed by their parents to assist
ıust yield though it be against their own wishes; and
ıvored to instruct the persons assisting them for a little
ıy then take the work again into their own hands."

SECTION XII.

ı and wife may not reserve for their own private use any
tic animals or utensils; nor presume (without leave ob-
heir parents) to lend or give away any thing. If presents
rink, of dress, cloth or silk, of handkerchiefs or fragrant
nade to the wife, she must take and offer them to her
other-in-law; and if they accept them, she should rejoice
irst received them. Should the parents give them back to
t decline to accept them; but if they will not allow her
ıen, taking them as new presents, she must lay them by
ı use of her father-in-law and mother-in-law. If she have
er own to whom she would give some of the presents, she
them of her mother-in-law; and if they are granted,
give them away.

SECTION XIII.

rations of Duties has this maxim: "When the father or
child calls him, he must answer and rise without delay."

SECTION XIV.

Among the rules to be observed by the scholar when visiting, are the following: "In conversing with an official person of high rank, he should observe first his face, then his bosom, and then again his face. He should never deviate from this; and towards every one should always exhibit the same conduct. But when conversing with his father, he may give more freedom to his eyes, though he must not raise them above his face, nor drop them below his girdle. And when the parent is not speaking, if he is standing up, the son must watch his feet and if he is sitting down look at his knees.

Note. By watching the countenance, says the commentator, the scholar may ascertain the proper time to address the officer whom he is visiting; and by observing his bosom, he may discern what emotions are produced by his address; and by looking again at his face, he may know whether his address is acceptable. By looking at his feet, the son will know when his father is about to walk; and by watching his knees, he will see when he is about to rise.

SECTION XV.

The Book of Rites says; "When the father calls, his son must answer promptly without delay; he must drop whatever work he has in hand; or if he is eating and has food in his mouth, he must spit it out, and run quickly. If the son, who has aged parents, goes away from the house, it must not be now to this place and then to that; nor must he delay his return beyond the proper time; nor retain an undisturbed countenance, when his parents are afflicted with sickness." These are some of the rules for the dutiful child. Such a child, after the decease of his father, cannot bear to read the books where the traces of his hand are still preserved; nor when his mother is no more, can he bear to drink from the cup, on which are retained the traces of her breath.

SECTION XVI.

According to the Domestic Rules, "The slaves and the children and grandchildren of one's father and mother, though born of concubines, and tenderly beloved, he must always treat with respect, even after the decease of his parents. Or if he has two concubines, one beloved by his father and mother, and the other by himself, he must not put them on an equality in regard to their dress, or food, or domestic duties; and he must continue this course of behavior towards them, even though his father and mother are dead."

SECTION XVII.

"Though a son fondly loves his wife, yet if she is not liked by his father and mother, he must divorce her. But if he himself does not like her, and his father and mother say to him, "she serves us kindly," then he must treat her as his wife, as long he lives."

SECTION XVIII.

The philosopher Tsăng said, "The dutiful child in serving his parents, gives joy to their hearts, and never opposes their purposes; his

.sing to their ears, and his conduct to their eyes; in the ıhes them repose, and in the morning inquires after their a willing heart, always supplying them with food. Ac-ıt his parents love, he loves; what they respect, he re-ıe will do this even in regard to dogs and horses: and re, then, with respect to men!"

SECTION XIX.

ng are contained in the Domestic Rules: "The mother-death of her father-in-law, retires from her place at the amily; but in all matters regarding sacrifices and the of guests, the wife of the first-born son [who succeeds to ıated by the mother-in-law,] must request her pleasure; ior wives must ask the pleasure of the principal one. ı latter is charged with any business by her husband's ɔther, she must not be negligent, nor behave haughtily nferior wives. These, in like manner when charged , must not presume to claim equality with the principal valk, sit, or give commands with her. None of the wives, ı bidden to go to their own apartments, must presume to e are any affairs to which they wish to attend, whether or small, they must ask permission of their father-in-ıer-in-law."

SECTION XX.

ns of the family must respectfully serve the chief of the vife; though honored and rich, they must not, on that ıme on entering his dwelling to behave proudly towards ıd although they have a great number of chariots and ıey must dispense with these when they go to his house. y, presuming on the superior rank and riches, exalt ove any of the other members of the family."

family of China, (including all of the same surname who have ı the same ancestor,) may very properly be designated by the each family, or clan, as thus defined, the eldest living first-*ct line*, from the original founder of the family, is the head or ı, and has always the appropriate designation *tsungtsze;* and of *tsungfoo*. In each distinct male branch of the clan the ther born of the wife, or concubine, is styled *teihtsze;* all the d *shootsze*. The first-born son is also called *chungtsze;* and *foo*, "the principal wife," in contradistinction to the wives ı, who are called *keaefoo*, "inferior wives." According to e sons born of the *tse* or wife, are styled *teihtsze;* while all ıe tseĕ or concubines are called *shootsze*.

SECTION XXI.

opher Tsăng said, "If your father and mother love you, ıe not forgetful of their kindness. If they dislike you, harbor no resentment. If they are in error, then strive ın, without giving offense."

SECTION XXII.

The following precepts are contained in the Domestic Rules: "When his parents are in error, the son with a humble spirit, pleasing countenance, and gentle tone, must point it out to them. If they do not receive his reproof, he must strive more and more to be dutiful and respectful towards them till they are pleased, and then he must again point out their error. But if he does not succed in pleasing them, it is better that he should continue to reiterate reproof, than permit them to do injury to the whole department, district, village, or neighborhood. And if the parents, irritated and displeased, chastise their son till the blood flows from him, even then he must not dare to harbor the least resentment; but, on the contrary, should treat them with increased respect and dutifulness."

Note. A neighborhood, says the commentator, contained 25 families; a village, 500; a district, 2,500; and a department, 12,500 families.

SECTION XXIII.

In the Illustrations of Duties it is written, "If a son, in performing his duty to his parents, has thrice endeavored to correct them, without their listening to him, then weeping and lamenting he must still follow them."

SECTION XXIV.

"The dutiful son, who has arrived at the age of manhood, when his father and mother are afflicted with sickness, will neglect to comb his hair; he will not be formal in walking: nor use levity in his conversation. Music will afford him no charms; his food will lose its relish; he will drink but little wine: will not indulge in loud laughter, nor in noisy expressions of anger. And as soon as his parents recover from their sickness, he will resume his wonted manner."

SECTION XXV.

"The faithful minister, whose prince is sick and requires medicine, will first taste of it himself; when the parents need medicine, the son will first try it himself. And they will not take the medicine of one who has not been a successful practitioner for a long time."

SECTION XXVI.

Confucius said, "Watch the inclination of the child while his father is living; and after the father's death, mark his conduct; and if for three years (from that date) he does not deviate from the ways of his father, he may then be regarded as a dutiful son."

SECTION XXVII.

In the Domestic Rules it is said, "Although your father and mother are dead, if you propose to yourself any good work, only reflect how it will make their names illustrious, and your purpose will be fixed. So if you propose to do what is not good, only consider how it will disgrace the names of your father and mother, and you will desist from your purpose."

SECTION XXVIII.

ficial Rules it is written, "In the time of hoar frosts the dutiful son, as he walks over them, will have a heart ancholy, that he will not heed the cold. And in spring, amid the rains and dews, his heart will bound with ugh he were about to behold his departed parents."

efers to the vernal and autumnal sacrifices, which are offered leparted parents. In autumn, the dutiful son, moved by the ll nature around him is wrapped, thinks how his parents like the leaf; fearing that they too will soon be forgotten, y to do them reverence and to offer them the appointed sacri- insensible to the inclemency of the weather. So in spring, ll things around him bursting into life fills him with expec- ems to see his sleeping parents revive.

SECTION XXIX.

ficial Institutes it is prescribed, "The husband and go in person to oversee the sacrifices, that every thing, le and female departments of the household, may be

are several grades of sacrifices, each allotted to persons of In the grand national sacrifices, the prince takes the lead, as- nisters, who are aided by their ladies. In the ancestral tem- chieftain takes the lead, and oversees all the preparations rtment of the clan, assisted by the whole body of sons; while nsort, as overseer in her department, is aided by all the ladies is only in the preparation of the sacrifices, utensils, &c., that "ladies of the ministers," and others of inferior rank, are any part.

SECTION XXX.

man, when the time for offering sacrifices arrives, will l superintend them; and if prevented from so doing, suitable person to act in his stead."

SECTION XXXI.

to the Sacrificial Rules, "Having put away all anxie- nind, and abstained from animal food and wine, the e time of fasting, must call to mind the circumstances residence, their pleasant conversation, their disposition ther with their joys and their pleasures; and on the will appear to him in vision. On the day of sacrifice, s the ancestral hall with his heart alive with expecta- behold his parents sitting in their appropriate places; l in the ceremonies, and going in and out of the hall, and reverence, he will hear their well-known voices; es from the place, listening, with long-drawn breath, eir mournful sigh. It was thus the ancient kings re- rents, always kept their forms before their eyes; and voice always sounding in their ears; having the incli- sires of their hearts never out of mind. When most

ardently beloved, the appearance (of the parents) will be retained; and when most deeply respected, their forms will be recollected: and when this is the case, how can the son fail to do them reverence!"

SECTION XXXII.

In the Illustrations of Duties it is said, "The good man, though poor, will never sell the implements of sacrifice; though cold, he will not put on his sacrificial robes; and if building a house, he will not cut down the trees which grow over the graves of his ancestors."

SECTION XXXIII.

In the Royal Institutes it written, "The minister of state must not borrow utensils for the sacrificial rites; and if he has them not already prepared, he must not have any made for his own use, till those required for sacrificial purposes are prepared."

Note. To do otherwise than this, would show a want of respect to the manes of his ancestors and the gods of his country.

SECTION XXXIV.

Confucius, in conversation with the philosopher Tsăng, said, "To preserve from all injury the body and its members, which we have received from our father and mother, is the commencement of filial duty. And to elevate ourselves to high rank by a good course of conduct, so as by transmitting an illustrious name to posterity to reflect honor on our ancestors, is the ultimate aim of filial duty. Thus it commences in serving our parents; is continued by serving our prince; and is completed by elevating ourselves to high rank. He who loves his parents, will not hate other people; and he who respects his parents, will not treat others with neglect: and when love and respect are carried to perfection in serving his parents, then his excellent conduct will afford instruction to all the people of the empire: such is the filial duty required in the son of heaven. When those in high stations are humble, they are not endangered by exaltation; and regulated by the rules of propriety and carefully maintaining the laws, nothing will be wasted, though they have all things in abundance; and conducting in this manner, they will preserve the altars of their country and maintain peace among their people: such is the filial duty required of nobles. Those who do not put on robes, which are unsanctioned by the ancient kings; who presume not to speak, except in accordance with the rules they prescribed; nor to act, unless in conformity to their virtuous example—those who thus demean themselves will preserve the temples of their ancestors: such is the course of filial duty incumbent on ministers of state. To serve the prince with filial duty, is fidelity; and to wait on superiors with respect, is submission; and when fidelity and submission are preserved entire by those who serve their superiors, then they will be able to maintain the sacrifices due to their ancestors. Such is the course of filial duty to be maintained by the literati. To observe the revolving seasons and distinguish the diversities of soil; to guard well the body, and to practice economy—in order that they may provide for their parents,—is

al duty among the people. Hence, from the son of common people, no one can escape calamity, if he is y to his parents."

conversation of Confucius with his pupil, the philosopher part of the treatise on Filial Duty, published in our last vo- aseology there, however, differs somewhat from that in the

SECTION XXXV.

aid, "Your parents gave you existence, and there is r than to form a link in the line of ancestry: both rents have watched over you, and there is no favor : not to love your parents, therefore, while you place on others, is the perversion of virtue; and to disre- ents, while you honor other men, is the perversion of

SECTION XXXVI.

ildren, in serving their parents, always show them the and take the highest delight in supporting them; with sickness, their grief is extreme; and they mourn it their death; and when sacrificing to them, they do it profound reverence. Being good proficients in these , then children can perform their whole duty to their over, such men are not proud if they are placed in high disorderly, if in low ones; nor contentious, if they are quals. But if those in high stations are haughty, they ruction on themselves; if those in low ones are disor- ll bring down punishment on their own heads; and if equals contend, they will involve themselves in bloody refore unless men will avoid these three evils, they can led as dutiful children, even though they should daily ee best of animals for the support of their parents."

nimals here alluded to, are the ox, the sheep, and the swine. latter is by far the most common article of food among the eighborhood; beef and mutton are used only in very limited

SECTION XXXVII.

pher Mencius said, "There are five acts which all nounce undutiful; idleness, which disregards the sup- is the first; gambling and indulgence in wine, which intenance of fathers and mothers, is the second; hoard- y for one's own wife and children, while provision for ected, is the third; sensual indulgence and gratifica- ails disgrace on fathers and mothers, is the fourth; and contention, which involves the parents in danger, is

SECTION XXXVIII.

," exclaimed the philosopher Tsăng, "is the legacy of mother; how then can you presume to demean your-

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nner! To behave unmanly in the ordinary
of filial duty; want of faithfulness in serv-
ful; unmagisterial conduct in an officer of
unfaithfulness towards friends, is unduti-
ge in battle, is also an undutiful act. If,
these five particulars there is a failure, ca-
e your parents; how then can you dare to
ecoming manner?"

SECTION XXXIX.

he three thousand crimes included under
nt, there is none greater than disobedience

mmentator on this section, the five kinds of pu-
(2) cutting off the nose, (3) cutting off the feet,
The number of crimes punishable by the first
0; by the third, 500; by the fourth, 300; by the
rimes none was more heinous then disobedience
e Ta Tsing Leuh Le, we find that Wänte of the
jow hing, "flesh punishments," and substituted
ut to the present day the Chinese have their
rom ten to fifty blows with a small bamboo; the
th the large bamboo; the 3d is temporary trans-
e, or to a neighboring one; the 4th is trans-
stance; the 5th is death. But there are several
g in fact, *thirteen* kinds of punishment.

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*dern China: the late rebellion in Turkes-
gír (Changkihurh); origin of the rebel-
war*; &c. By R. I.

account of the rebellion in Chinese Turkes-
of whom we spoke in our last number, was
It would seem that he had made frequent
atrimony before that of 1826, which we are
h proved fatal to all the family. "The rebel
h," said the emperor in one of his edicts in
ered the frontier and created disturbance;"
nk conferred in 1831 upon the family of a
suffered death rather than submit to the
ibt the result of one of Jehangír's attempts.
, however, for the insurrection among the
h it is necessary to enquire into, in order to
he warfare which ensued.

1836.

Many of the
banished from t
even received int
ple treated the
women, and usur
case by a repor
rebellion: "the ol
exactions under t
shih, which is s
officially in 182(
had to govern, a
occasion, when s
had put one of th
him of his peaco
other similar mar
tistical work[6] int
30th year of Kei
peror, by his grac
he sent 400 soldie
quarters, to culti
scribed above are
they are quite su
eyes for redress to
who is described,
hearts to himself.
the first overt act
sion[8] of Jehangir
towns of Kokan, s
ed by the reducti
rebellion seems to
the end of Augus
had contained a
the northwest fro
borderers had bee
the report upon th
jan was still at I
was withdrawn to
heard of the depa
loose, and the kho
tion of the peopl
Kara Khatái, and
country. Accord
Kashgar, where
declared in his f
whom were sacrifi
or blew himself u
was announced t
means nothing m
ported by Burnes.

e Chinese officers employed in Turkestan,[3] had been
their own country for misconduct, and convicts were
into the public offices as secretaries, &c. These peo-
e Muselminn with contempt, took possession of their
urped their lands. This is admitted to have been the
ort[4] of the commanding officer at Kashgar after the
officers," he says, "constantly oppressed the people by
r the pretext of public service." The resident of Woo-
situated between Auksú and Kashgar, was blamed[5]
826 for "ignorance of the dispositions of the people he
, and for improper severity towards them." On one
some horses had been stolen, the resident, it appeared,
the chiefs (khans or begs) in custody, and deprived
cock's feather until the horses should be restored; and
arks of caprice or violence appear. A Chinese sta-
informs us that Wooshih was totally destroyed in the
Keënlung, on account of a revolt, after which the em-
race, gave it the name of "Endless Tranquillity;" and
ldiers and 500 Mohammedan families there, from other
ultivate the land. Such acts of oppression as are de-
are not likely to have been confined to Wooshih, and
sufficient to account for the Muselminn turning their
s towards Jehangír, the descendant of their khojans,
bed,[7] moreover, as having the tact of attaching men's
self. There is some contradiction in the accounts of
act of insurrection; but it began probably by an inva-
ngír with a body of Kirghís from Indajan, one of the
n, seconded by the khan of that country, and encourag-
luction of the Chinese troops there. The news of the
s to have been promulgated in the Peking Gazette about
igust 1826;[9] for a Gazette[10] of only a few days before
a recommendation to reduce the military stations on
frontier, as certain recent assaults and inroads of the
been discontinued. This is perhaps a confirmation of
n the subject made to Mr. Wade,[11] that, "when the kho-
at Indajan, the Chinese force stationed on the frontier
towards the Kara Khatái country. When the khojan
departure of these troops, the ruler of Indajan let him
khojan sent a man to Kashgar to ascertain the disposi-
eople; they replied that the Chinese force had gone to
and he had only to come and possess himself of the whole
ording to their invitation, the khojan marched towards
re he no sooner made his appearance, than the people
is favor and rose against the Chinese, about 8000 of
crificed to their fury. The amban or Chinese govern-
elf up." The story then goes on to say that the event
d to the emperor by means of lighted balloons, which
more probably than the lighted beacons of wood, re-
nes.

A report in Canton[12] about the time was, that the rebels took every city they attacked, and gained every battle they fought. Hence the Mohammedan cities, although very strong, having Jehangír's friends inside, fell as soon as they were attacked. In one day four submitted. A passage in an imperial proclamation after the war, from which we have already quoted,[13] confirms the above report. "During the sixth year (of Taoukwang), he (Jehangír) formed a coalition with the Poolootih Mohammedans, and usurped the frontiers."

Another account[14] of the origin of the war, which professes to be extracted from a Chinese manuscript, varies the story, especially by making it appear that Jehangír had been living in Chinese Turkestan shortly before this invasion, which we subsequently find to be confirmed. After some preliminary observations, it proceeds to narrate, that in 1825, when the Chinese authorities endeavored to seize Jehangír, they pursued him to the border of the Poolootih Kirghís; but failing to take him, they seized one of the natives and put him to death instead, which aroused the Pruths in favor of Jehangír. The resident of Kashgar seized Chang's son and put him to death in the beginning of 1826, upon which Chang (Jehangír) assembled his followers and attacked Kashgar, but was repulsed. The resident *tseäng* pursued him, but was wounded in the face, and he sent two officers with troops, to continue the pursuit. They surrounded him but he made his escape in the night. The Muselminn now arose in his favor; the resident ordered 250 men to his relief from Yingkheshur, 140 *le* to the southward of Kashgar, but they were completely cut up on the road, and the garrisons shut up in their respective towns. One commandant of the fortified towns reported: "if the Muselminn attack this city, I will defend it till death." Another writes: "this orphan city has neither troops nor provisions; it is impossible to defend it; I can only collect our thinned troops and shut the gates." These accounts were known in Peking in the beginning of September, and they mark well the unexpectedness and rapidity of the rebellion. Reports received a few days later returned the names of two of the principal military officers at Kashgar, who had been killed. The emperor upon receipt of these advices, immediately appointed[9] Changling commander-in-chief and governor general of Ele, and Yang Yuchun and Woolungah members of his council and generals of divisions; but the imperial signal was given to Changling, with full power of life and death, and discretion to act in all cases. The two generals are stated to have had each 5500 men under them.

Changling was at the time fifth minister of state, and it is said to have been the fourth time only,[15] within the last two hundred years, that a person of such high rank had been sent on a similar service. He is now the first or prime minister of the empire. (See Chinese Repository vol. 4, p. 475.)

The next step was to provide the ways and means, and the requisite force. The Peking Board of Revenue in one of its documents[16] stated, that 30,000 Tartar troops were to be sent to the seat of war, and recommended at the same time that attention should be paid to

iat. In another Gazette,[9] we find the emperor ordering
s of repute to appear before him, from whom to choose
vith the army, and ordering 20,000 men, apparently un-
of Yang Yuchun,[17] to advance from Kansuh and Shense,
ılry from the river Amour. For the latter troops, 2000
vere ordered to be prepared at the Taling river to re-
ı jaded animals; but the officer stationed there report-
l only 1500 good horses, but he had selected 500 good
e up the deficiency: 2000 convicts[1] from Ele, were
to the army on its march. An imperial order was also
)perly, to restrain the troops from robbing or distressing
ihe line of march; that the soldiers who plundered were
l, and the officers who allowed it reported. A part of
ıards (see Chinese Repository vol. 4, p. 187) were also
ıngah's division, who, according to his report, got the
onvicts and were the very first to offend, even before
ıh.[19] The conduct of some of the officers was, he said,
nd un-officer like. Presuming on their station about
person, they insulted the civil officers, and kicked and
)ody about them. One of them, at the end of a day's
; to complain of the mess, went into the kitchen, beat
set to work to boil his own rice, which did not beseem
e same officer went the next day to the local magistrate
from him the price of a mule. Another flogged a ma-
dant, for not providing him with separate quarters, and
price of a saddle, which he said, he had lost. The ge-
l them, and hoped that his majesty would confirm the
the spirit they manifested in Kansuh, would be worse in

ɛpenses of the army were reported[9] in Canton at 70,000
entitled only to partial credit; but we find that extra-
ıs were resorted to, to raise supplies. The Canton
ıe 30th October 1826 announced, that the governor and
ıd arranged that, the governmental officers above the
n were to contribute for this purpose 400,000 taels; the
400,000; and the hong merchants 600,000. A sale of
overnment was resorted to, as has already been noticed
[1] which produced six millions of taels. The Board of
directed[17] to forward from Shense and Kansuh such
be ready, and to order four millions of taels from the
s. Two millions in addition to the four were afterward
ansuh.[2] The emperor ordered[23] a bounty of four taels
ıte soldier who went to the war, and a sum, not men-
ranslation, to the officers. In consequence of their suf-
old, ten taels were subsequently advanced[22] to each man
ı with clothing, &c.

y pay of a private cavalry soldier appears to have been
)ne tael, one mace; which we find increased in 1829,
to taels 1.45. We learn on the same occasion that at

this last period there were upwards of 10,000 Mantchou troops stationed in Turkestan. We gather too[25] that of these troops, 1800 men and officers were stationed at Wooshih, who required for their "salt and vegetables," as their pay and allowances are called, 38,000 taels annually, about twenty-one taels each man, which allowing for the officers, greater pay agrees well with the prior amount. The officer who makes a report to this effect, adds: that when an intercalary moon occurs, he shall require 2500 taels more, and for all the necessary sums he requests leave to draw on Kansuh.

The following ammunition was ordered[23] for 2000 men, viz: gunpowder 13,000 catties (of 1⅓ pounds each avoird.); powder for the pan 750 catties; balls 11,250; matches 12,000. In a late engagement, it is said, the troops expended all their ammunition, and the commanding officer lost his life in leading his troops on to the charge. Their articles of ammunition seem[14] to have been spoiled on their way from Peking to Kansuh, and it was afterwards found better to manufacture them at the latter place.

One of the imperial documents in the Peking Gazette informs us that grain was abundant in Tartary, but the transport very expensive; 10,000 camels were required[19] for this purpose, of which apparently 6000 were now ordered, which cost thirty-two taels each. A greater number of these animals were lost[26] afterwards in crossing the desert of Cobi, as well as horses and mules, for want of water and provender. The commander-in-chief in reporting it, requested that the emperor would not require those in charge to replace them. After the war, the emperor ordered[27] that the camels supplied by the Mungkú khans should be restored to them. The number, it appears, then amounted to 14,787, of which 290 perished from fatigue and want between Kopúto and Oroumtchi. The idea of making those who had charge of them pay for them is again alluded to, but abandoned. On occasion[28] of 800 of the camels being presented by the Mongol chiefs in 1827, it is stated that their complement of horses is 20,000.

As the success of the expedition was said[29] to depend entirely on cavalry, the government determined in this war to find the provender, instead of allowing five candareens a day for that purpose for each horse, as appears to have been done before. Accounts[30] from Hami spoke of the horses, intended for the expedition, as being (hundreds of them) so emaciated and sickly as to be entirely useless and not worth pasture. 2000 bullocks and some milch cows were also ordered[31] from Ele to Oroumtchi, for the use of the army; but 123 died in the same way, and the rest became useless. Camels were ordered to replace them.

Many of the above facts will be found more intelligible on reference to the accounts of the Chinese commissariat in vol. 4, p. 280 of this work, and to that of the office for superintending the rearing of horses, at page 182 of the same volume. The system of breeding horses and camels for the public service, is more fully detailed by Timkowsky. (Vol. 1, p. 200.)

We return now to the events of the campaign, of which it is, however, impossible to gather a collected narration from our imperfect

› can only mention the facts as they present themselves,
olve occasional repetition and inversion of dates; but
r to multiply them in order that they may correct one
nay be well to premise, that the Peking Gazettes have
› for describing battles that were never fought, and for
ictories that were never gained,"[2] as was confessed by
Kanghe and Keäking.

Gazette of October 1826[3] contains the following bulletin
Yang Yuchun respectfully states to his imperial majesty,
tories over the rebels for the consolation of his sacred
e 1st of the 9th moon (October 20th 1826), I arrived at
I received letters from Chang Tsing and Talingah, say-
he south of the river Hwanpashih to the southwards of
bels had posted themselves with a design of opposing our
he 21st (November 9th), they had gone westward along
l burnt Chahalakih, and had plundered the village

with Pahapoo took under their command the imperial
romoutchi, also Tourgoth and Mungkú forces, and then
e course of the river in pursuit. Having arrived at the
ded themselves into two branches to oppose the enemy.
t a shallow part of the river, the imperial forces crossed,
arge of muskets and cannon from the rebel banditti.
troops with impetuous courage rushed straight forwards,
ltaneously sent forth musket-balls and arrows, which
› of three hundred of the rebels.
of forty were taken alive. The rebel banditti retired,
eat river, and fled to the southward. The governmental
l as far as the great Mohammedan village, where they
› upwards of a hundred persons, and seized cattle innu-
ging to the rebels. Unexpectedly, another division of
ssed the river. They were opposed by Kihurhpakih,
being weak and few were unable to withstand the shock
he rebels dispersed. Other parties of the rebels either
urround our troops, or to cut off communication. When
se accounts I was much alarmed, and extremely an-
lefence of Auksú. Here the general sent such orders,
d such forces, as not only saved the place, but completely
el party, three hundred of whom were put to the sword.
n escaped for the moment. The pursuers decapitated
d bodies of the fallen enemy, eventually overtook those
hundred of whom were dismounted and killed; on exa-
ead bodies, it was believed that one of the slain was a
rebel party. Some of the prisoners were examined and

nications with Kashgar seems to have been cut off by
Auksú. The resident was shut up[3] in the city with
and besieged for nearly two months. An imperial edict
› circumstances of its fall and confirms in part the ac-

counts we have already given of the origin of the war. The edict was addressed to one of the principal Boards in Peking; and is as follows:

"King Tseäng, the commandant in Elé, was twice sent to Kashgar to examine into the rebellious conduct of Changkihurh. He managed the affair so unskilfully that he was unable to penetrate to the bottom of it, and consequently to transmit to us a correct statement. We have thought upon his daily conduct in Ele, which has hitherto been distinguished by diligence and attention in the discharge of his duties: in consideration of which he was afterwards appointed resident of Kashgar. Six months elapsed before he inquired into or made any report of the real circumstances of Changkihurh, then wandering without his post, at the expiration of which time the rebels actually became possessors of the city. It now appears, according to the statements of Chang Ting and others, that the rebels surrounded and attacked Kashgar, upon which King Tseäng led out his troops and opposed them to the utmost of his power. In about two months the rebels dug a subterraneous passage to the city, and by that means entered it. Afterwards the imperial troops attacked them and killed many persons. But although all the ammunition of the imperial army was expended and the resident s resources entirely destroyed, he determined to sacrifice his life for his country, by maintaining his position till death. We weep over him, and deeply commiserate his fate. We command you to confer upon him the posthumous title of 'guardian of the prince' during his minority. We command the Board to consult and decide upon the manner in which our favor shall be extended, and inform us of the result. It is farther our royal pleasure to command you to introduce the resident's eldest son at court, and allow his family to return to the capital, after a hundred days of mourning are completed. We likewise command the governors of the four provinces, Kansuh, Shense, Honan, and Cheile to appoint officers to take charge of his family, and also to show our abundant liberality by rewarding them with a thousand taels of silver."

A Peking Gazette[5] of December 1826, contains a report by Changling of a victory over a division of 3000 of the rebels near Auksú; but it is not quite clear that it is not the same, although differing in some particulars, as that already reported by Yang Yuchun. "The rebels," he says, "opposed for a time the imperial troops; but they were out-manœuvred and thrown into confusion, Hoochaou, an adjutant, went from the ranks, and killed several of the rebels in personal combat, upon which the troops advanced and killed the larger half of the enemy The rest fled, but were pursued and cut to pieces. Seventy men were afterwards taken prisoners and fifty two women were *found.* Five leaders were discovered amongst the slain, whose heads were cut off by the conquerors and carried away. A great number of muskets, horses, cows, and sheep were taken." A subsequent dispatch says,[19] that the prisoners confirmed the report of a number of the rebel leaders having fallen in the battle of Auksú, who had come from Yarkand and other places. It is probable that after this, the

ɔted the operations on both sides. The Peking Gazette speaks of the soldiers suffering from cold, and later re-ed that the snow had terminated the first year's cam-

ıtón Register, Aug. 25th, 1838. 2, Indo-Chinese Gleaner, Oct. Malacca Observer, June 5th, 1827. 4, Can. Reg., Dec. 13th, Observer, March 27th, 1827. 6, Notices of Seyu, translated by 7, Mal. Obs., Jan. 30th, 1827. 8, Journal of the Asiatic Society, Mal. Obs., Dec. 5th, 1826. 10, Ibid. Dec. 19th, 1836. 11, Jour. Nov., 1835. 12, Can. Reg., May 3d, 1828. 13, Ibid. Aug. 23d, Obs., Jan 30th, 1827. 15, Ibid. Jan. 2d, 1827. 16, Ibid. May ɔid. Jan. 16th, 1827. 18, Can. Reg., Dec. 14th, 1827. 19, Mal. 1827. 20, Ibid. Dec. 19th 1826. 21, Chinese Repository, vol. fal. Obs., Feb. 27th, 1827. 23, Ibid. Feb. 13th, 1827. 24, Can. 1829. 25, Ibid. Dec. 3d, 1829. 26, Ibid. April 5th, 1828. 27, 829. 28, Mal. Obs. July 17th, 1827. 29, Ibid. Oct. 8th, 1827. 4th, 1827. 31, Ibid. Nov. 6th, 1827. 32, Barrow's Travels in ed., vol. 1, p. 391. 33, Mal. Obs. March 13th, 1827.

ɔhthalmic Hospital in Canton: the fourth quarterly · the term ending on the 4ht November, 1836. By the : Parker, M. D.

ear that has elapsed, since the opening of the Ophthal-in this city, 2152 patients have been received, of whom luring the last term. From the specific character of , a great similarity of diseases and treatment neces- and it is superfluous to repeat the same illustrations ll as the gratitude of the patients; and though cases of with any of the preceding terms have occurred in the l not be narrated unless they present some peculiarity. a desideratum, to be able as is customary in similar cir- ɔ give the statistics of cases, whether the patients have enefitted, or with palliation or entire cure of their mala- nperfect knowledge of each other's language, the diffi- ssing the patients with the propriety of reporting the reatment, and their neglect to comply with the request, ɔnience of doing it when they reside at a great distance, statistics. This general statement, however, may be hilst many diseases of long standing have been per- ed, scarcely an instance is recollected in which a case nted in its acute stage has passed into a chronic. Sel- ek pass in which some patients, who have received per- not return to the hospital with the expressions of lively

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gratitude for the favors they have enjoyed. All classes have continued to avail themselves of the benefits of the institution; and some cases subjoined show that there is no diminution of confidence on their part: cases in which they have submitted to operations after the fullest declaration that there was imminent risk, but that death was *inevitable* unless they accepted the *possible* relief.

Diseases presented both during the quarter and the year; 1st, of the eye, 2d, miscellaneous.

1st, Diseases of the eye.					
Amaurosis	*15	†85	Hypertrophy	*	†14
Acute ophthalmia	35	153	Complete loss of one eye	28	47
Chronic ophthalmia	45	106	Loss of both eyes	56	148
Purulent ophthalmia	7	59	Mucocele	3	6
Scrofulous ophthalmia		2	Muscæ volitantes	4	6
Rheumatic ophthamia		6	Weak eyes	2	9
Opthalmitis	3	19	Malignant ulcer of the upper lid		1
Ophthalmia variola	1	29	Encysted tumor of the upper lid		1
Conjunctivitis	2	28	Tumor from the external angle of the right eye, causing it to protrude upward, out of its orbit,		1
Hordeolum		26	Adhesion of the conjunctiva to the cornea	2	2
Cataract	57	160	Preternatural growth from the lower portion of the orbit and near the external angle of the right eye, resembling a congeries of veins		1
Entropia	36	171	Disease of the caruncula lachrymalis		2
Ectropia	1	3	Fungus haematodes	1	1
Trichiasis	6	41			
Pterygium	28	100	*2d, Miscellaneous.*		
Opacity and vascularity of the cornea	51	314	Abscess of the ear		7
Ulceration of the cornea	5	66	Abscess psoas		3
Nebula	22	81	Abscess of the thigh		2
Albugo	17	101	Abscess of the parotid gland		2
Leucoma	6	33	Abscess of the arm		1
Staphyloma	13	78	Abscess of the hand		2
Staphyloma sclerotica	1	8	Abscess of the head		2
Onyx	1	11	Abscess of the face	2	5
Iritis	5	40	Disease of the lower jaw	2	9
Lippitudo	24	39			
Night blindness		3			
Synechia anterior	5	34			
Synechia posterior	5	19			
Myosis	11	26			
Closed pupil with deposition of coagulable lymph	9	30			
Procidentia iridis		7			
Glaucoma		7			
Exophthalmia		4			
Atrophy	11	62			

* Total for the quarter. † Total for the year.

	*	†		*	†
e lower jaw		1	Paraphlegia - - - -		1
- - -	3	17	Phymosis (natural) -	1	3
men -	1	5	Fistula in ano - - -		5
cerumen		5	Tinea capitis - - -		2
of meatus		2	Scrofula - - - - -		3
f.meatus		1	Asthma - - - - -		2
ditory fo-			Croup - - - - - -		1
- - -		2	Bronchitis - - - -		1
- - -	2	9	Bronchial flux - - -		1
ion of the			Phthisis - - - - -		1
- - -		8	Pneumonia - - - -		4
ear - -		1	Ichthyosis - - - -		2
- - -	2	10	Herpes - - - - -		4
y . - -	4	6	Impetigo - - - - -	2	5
crescence			Psoriasis - - - - -		1
us - -		1	Disease of the antrum		
ie uterus		1	maxillare - - -		2
uterus -	1	1	Opium mania - - -		9
breast -	1	5	Paralysis of the arm -		2
- - -	4	6	Hydrocephalous - -		2
- - -		3	Dyspepsia - - - -	1	3
ils - -		2	Urinary calculus (re-		
iose (be-			moved 3) - - -	3	4
- - -		5	Stone in the bladder -	2	2
ose (ma-			Deaf and dumb child -		2
- - -		2	Dumbness - - - -	1	3
ial - -	1	4	Needle by accident thrust		
ical - -	1	1	into the breast, just		
- - -		2	below the sternum -		1
tis - -		1	Needle, thrust into a		
of the spleen		3	child's hand, &c. -		1
mors - -		3	Hepatitis - - - - -	2	2
tumors -	4	14	Fungus haematodes -	1	2
iors - -	1	4	Ulcers - - - - - -	5	5
the spine		7			

Obstruction of the lacrymal duct. Lew Akong, aged ih, came to the hospital on the 11th July, with an ob- he duct of the left eye. Opened the sack, for a few it with lint, injected it with sol. sulhp. cupri., and then stilett, which was worn for about six weeks. The ing ceased, it was removed. The aperture soon healed, age is completely restored. Two other persons have the hospital, and are now under the same treatment for ction.

Sarcomatous tumor. Leäng Ashing, aged 27, an arti- naker, came to the hospital August 5th, having an enor- ipon the right side of his face, extending from near a line

with the zigomatic process superiorly, to two inches below the submaxillary inferiorly, and from an inch behind the ear, and standing about four or five inches from the side of the face. It was 18½ inches in circumference. It had been growing for more than ten years; by the application of cautery, (the moxa is commonly used,) it had been converted into a loathsome ulcer at its apex. Though deep-seated, it appeared practicable to remove it. The patient's constitution had not then suffered much, and there seemed no objections to delaying the operation till cool weather should return. At the expiration of more than two months, the man came back, and to my great surprize the healthy countenance had given place to the sallow and cadaverous expression of one fast verging to the grave. The tumor had become exceedingly fetid, and so decayed internally as to admit a probe three or four inches in different directions. After the system had been braced up for a short time by a course of tonic treatment, the patient was apprized of his situation, the certainty of a speedy death if left alone, the possible unfortunate termination if extirpated, and the encouraging prospect that he might live for years if he submitted to the operation. He referred it to our discretion. Himself and his brother gave a writing, certifying that they requested the removal of the tumor, and if successful should rejoice; but if otherwise, it was *teën che ming*. 'the will of heaven,' or fate, and no blame would be incurred by the operator. On the 8d of November, assisted by Drs. R. H. Cox and J. Cullen, and W. Jardine, esq., the tumor was extirpated successfully, in about nine minutes. Some portions of the masseter and buccinator muscles were divided, also numerous small arteries, but two of which required a ligature. It weighed twenty-five ounces avoirdupois, and was fast tending to mortification. Some days previous, his bowels had been regulated, and twenty minutes before the operation, twenty-five drops of laudanum were given. During the incisions through the integuments and the dissecting out of the tumor he did not move a muscle, change a feature of his countenance, or draw one long breath, so that apprehensions were even entertained that he was insensible; but if spoken to he answered deliberately and correctly. Subsequently he informed me he was sensible of all that was done, but putting his arms across each other, he said, "I determined not to move." In passing the sutures near the ear, he started involuntarily a few times. On raising him up to change his bloody clothes, he began to faint and was threatened with spasms, but soon recovered as he was laid down, and carb. amm. applied to his nose, and wine and water administered. After being put to bed, he complained of thirst. There was some oozing of blood from the wound. At 3 P. M., pulse was 120, its average for some days before. Treatment: in the evening, the patient took congee and chamomile tea. Pill. hyd. grs. x, and pulv. Dov. grs. v. At 9 o'clock, pulse 96. Patient complained of a swelling on the side of the neck; and I found that some blood had settled beneath the platisma myoides, and on pressure that there was emphysema. Applied a spirit lotion over the part.

h, A. M. Patient very comfortable. R oli. rici .one
freely moved during the day, and very little thirst or
ma of the preceding night nearly disappeared—pulse
to 96. Dover's powder repeated in the evening.
dressed the wound. Its lips had united in several
rst intention. All appeared well, bowels free, Dover's
vening. Nov. 6th, pulse 90, all the symptoms improv-
ame treatment continued. Nov. 7th, on dressing the
nsiderable fetor like that of the tumor, and a thin un-
ge. The coagulated blood thrown off was very black.
of vitality in the part, cleansed it with the chlorid
d simple dressings, with a poultice, gave a glass of
oon and afternoon, and three grains of sulph. quinine
Nov. 8th, A. M., dressed as usual, and injected a so-
g, and layed a pledget of lint saturated with laudanum
; P. M., decided improvement: more vitality in the
harge of pus and of a more healthy character, less
, port wine and quinine continued, and a generous
The above treatment was continued daily, the applica-
danum was decidedly beneficial. On the tenth day
ion, the discharge had ceased and the whole was heal-
partial paralysis of the buccinator muscle, and of the
nd the lips are drawn a little askew General health
ved. He seems properly to appreciate the favor he
nd is very ready to tell to others what has been done

dhesion of the lids to the cornea. Leäng Kwangche,
Sanshwuy. In consequence of former inflamation, ad-
ce between the lid and cornea, so as to render the eye
be was passed under the upper lid, and with a cataract
unctiva was detached from the cornea to more than
adhered. A very slight portion of the membrane re-
nat was soon absorbed, and he had again a good eye.
of a little girl, 12 years old, affected in both eyes, has
ner right eye there was also staphyloma; in the left the
successful, and she again enjoys good sight.
Synechia posterior, with opacity of the cornea. Le
5, of Keängnan, private secretary to the governor of
to the hospital August 15th. From a former inflama-
t eye, the cornea had become opaque, and the iris ad-
ms, so as to form a pupil irregular, and preternaturally
gentleman paid weekly visits to the hospital for some
e application of tutty (impure carb. zinc,) and collyria
he cornea, the opacity was in a considerable degree
means of belladona, the adhesion of the iris was de-
t on one side, the pupil enlarged, and the sight much

Disease of the alveola process, &c. Chang she, aged
. Her case is introduced, not so much on account of

the disease as of the patient. On the 10th of October, an officer sent his compliments and desired me to see his wife who had an affection of the face, intimating also that it would be most agreeable to meet me in a boat. The hour was appointed, and the next morning a servant of the hoppo came to wait on me. A splendid boat had been provided in front of the foreign factories, with carpets and brilliant chandeliers, tea, sweetmeats, &c., &c., every thing in due order, for the occasion. An officer of high rank stood at the door. Stepping upon the boat, a servant took the umbrella from my hand, and held it over my head. The officer and his wife were each accompanied by three or four personal servants, male and female, who seemed to be regarded as friends, and members of their family, beside other supernumeraries. He was an active and apparently intelligent man. Hearing the emperor's name mentioned, enquiry was made to know why, and I was informed that my patient was of *imperial blood.* Her female attendants were all of Tartar descent. It immediately occured that her features resembled the likeness I had previously seen of Taoukwang. Her dress was splendid. Her head was decorated with flowers, and abundance of gold. Ornament of various kinds were suspended about her person, among which were some superb specimens of crystalized rose quarts. No rouge was upon her face, and her feet were of natural size. The females that attended her were not much inferior to her in the richness and elegance of their persons and dress. For six months this lady had suffered much pain in the lower jaw. The face was swollen, and an abscess of the alveola process was formed. Several of the teeth were loose. Two of the lower double teeth were extracted, which afforded her immediate partial relief. She complained of rigors that occurred at 12 o'clock every night. The symptoms have been palliated and she was once reported convalescent, but soon after had a relapse. She is still under treatment, the nature of her disease being explained and she apprised from my first seeing her that it would require time to effect a cure.

No. 1992. Anomalous. Wang Le she, aged 49, a native of the province of Chihle and wife of the chefoo of Kochow foo, who is a member of the Hanlin college at Peking; she came to the hospital on the 18th of October. Once a beautiful woman, she is now a most unpleasant looking object, apparently from the mal-practice of a Chinese physician. She states, that originally she had a turning in of the eyelashes. The physician applied a split piece of bamboo, nipping up a portion of the skin of the upper lid, and letting it remain on, till the portion sloughed off. When in a sloughing condition, he applied a medicine which acted as a poison, and the new disease, thus created, extended to the nose, over the whole face, upon the top of the head, to the left ear, and under the chin, and was still in progress when she came to the hospital. The nose was reduced nearly to a level with the face and its septum destroyed, uniting both nostrils in one. The lips partook of the disease and were no longer able to cover her teeth. The crown of the head was covered with one large scab,

ft ear. The lungs were affected, and without cough, ed constantly. The edge of the eyelids with the hairs iterated and adhered to the ball of the eye; there was rnally for the tears. The discharge from the surround- upon the cornea, and came off like scales; still she was light. The patient could turn her eyes as far as the the lids would allow. The treatment commenced with a l and rhubarb, and after that, 5 grains of the compound ynth was administered daily for some days. Emollient applied to the head, ear, and chin: poultices made of re also applied over the eyes at night. On changing the parts were well cleansed with casteel soap, and warm at, gave a lotion of the solution of sulphate of copper (4 ce), and the red precipitate and citrine ointment were y applied. Under this treatment, on the 5th November, s quite arrested; the head and ears threw off the scab, th glistening skin beneath. The bone has not been af- have been repeatedly applied over the lungs, tincture of re of squills, and wine of antimony, have been adminis- . She expectorates less than formerly, and her whole nuch improved. She now remains in the hospital, and to have the eyelids detatched from the globe of one secretions can be restored, there is a prospect of con- vement of her vision. A son, twenty-one years old, ied her, had long been afflicted with an extensive ulcer of his foot. Of this he has a prospect of a speedy and

Amputation at the shoulder joint. Absorption of the enlargement of the arm. Po Ashing, aged 23, entered the 3d of November. Six years since, he fell from broke the humerus of the left arm, half way from he shoulder, the lower portion passing upwards and Inion so far took place as to render the arm service- ths since, in a crowd at a "sing song," it was again hat time, according to his statement, the arm gradual- till it had attained its present enormous size. Beside he weight of it drew him quite one side; at several d ready to burst; the skin was bright and glistering, assing over it were numerous and much enlarged. oubt if its containing fluid, and though no pulsation prehensions were entertained that the tumor might ismal nature. November 14th, assisted by Messrs. dine, and Bonsall, I punctured the arm, supposing might contain pus, and that the necessity of amputa- ided; yet prepared, if disappointed in this, to remove pening the abscess, a dark greenish fluid escaped, e force, but soon became darker and more bloody. were first discharged, but the character of the fluid e. In the hope that the blood was from some

small vein divided by the incision, and that there was deep-seated pus, the lancet was reëntered nearly its whole length; but the same discharge continued with a greater proportion of venous blood: thirty-two ounces in all were discharged, and the apperture closed. All were agreed that the only chance of life was in the removal of the arm; but the exhaustion of the patient and absence of his father induced us to postpone the operation till the next day, unless subsequent symptoms forbade. At 3 o'clock P. M., it appeared that the tumor, which had been diminished by opening it, had attained more than its former size, and supposing that the vein which had been opened was emptying itself into the tumor, and that there could be no safe delay, the operation would have been performed immediately but for the absence of the patient's friends. The next morning (Nov. 15th), the circumference was still but thirty inches; the integument having reached its maximum of distention, it appeared as though the fluid was insinuating itself beneath the integument about the shoulder joint, increasing the difficulty and hazard of the amputation. It proved, however, to be mere tumefaction. The father and friends of the patient had come, and given the agreement usual in cases liable to fatal terminations; and the patient had recovered very much from his previous exhaustion.

At 11 A. M., the gentlemen present the preceding day were ready, and all things were prepared for the amputation. The patient was seated in a chair supported around the waist by a sheet; the tourniquet was applied, also the subclavian artery secured by an assistant; a single flap was formed as recommended by Liston, the extent of the disease not admitting the use of the catlin as practiced by Cooper. With a large scalpel, two incisions were made commencing on either side of the acromion process, and meeting at the origin of the deltoid muscle, which was immediately dissected up: the capsular ligament divided, the head of the humerus turned out of the socket, and another stroke of the knife upwards dissevered the arm from the body. A gush of blood pointed out the axillary artery which was readily secured. The time did not exceed a minute from the application of the scalpel till the arm was laid upon the floor; the patient was then put upon a bed, and the pressure upon the artery removed. An excellent flap was formed, and dressings were applied as usual. Afterwards the patient threw up the brandy and water and other medicines.

The best representation of the arm after amputation, so far as shape is concerned, is that of a large ham of bacon. It weighed sixteen catties, equal to 21⅛ pounds. Opening the arm at the place where it was punctured the preceding day, a dark coffee-colored fluid gushed out. There were eight or ten ounces of coagulated blood in the cavity first opened, which was bounded by a cist that formed the walls of others. It resembled cerus membrane. Opening other cavities, there was a similar discharge and a quantity of matter resembling putrid crassamentum, of a light and purplish color, or like the disorganized lungs of persons who have died of pulmonary consumption. Some of the cists contained nearly half a pint of fluid, &c. Traced the

' from the axilla to the forearm, and also the veins. The
y small, about one tenth of an inch in diameter, and its
eins also small. The radial nerve was considerably
ıe bone was *entirely absorbed*, except an inch of each
rom these small portions a few spicula of bones project-
ead of the humerus it appeared, till we discovered the
the whole bone, as if nature had formed a new joint
id cavity within the head of the humerus. There were
us matter, but the cists collectively were surrounded on
l back of the arm by a firm cartilaginous wall like the
x, with tendinous fibres passing in every direction like
e. The muscles were much diseased, and their tendons
ss of cartilage, which near the elbow, was three or four
ıness. From the elbow downward, the muscles were
forearm was oedematous, and considerable adipose sub-
nd under the integument. All who were present pro-
ase the most remarkable they had ever seen. The
irst Chinese, so far as I know, who has ever voluntarily
ıe amputation of a limb.

P. M., the patient having awoke from sleep, asked what
Congee was given. The expression of his countenance
spoke with a natural voice, complained of cold, though
of a good temperature, the skin feeling natural, with a
tion upon the forehead. Not much oozing from the
e pain, and he was quiet: his pulse was 126. With
., I watched all night with the patient. At 1 o'clock
e wished to know if he might eat chicken. He occa-
in his sleep, and when awake, spoke of his arm as if
From four till five o'clock, he slept quietly, and made
ain, though there were some febrile symptoms, and his
te and the skin dry. At 6 o'clock sponged his body,
ance of Castor oil. Pulse from 4 o'clock 110: bowels
ing the day, and all the symptoms became more favo-
18th, the wound was dressed and found to be united,
ntion, nearly the whole length of the incisions. Most
ere removed. On the 21st, the dressings were chang-
he remaining sutures slipped, and the wound had the
pearance. Patient walks his room, his general health is
trength fast restoring. His gratitude, and that of his
ep and sincere.—In this place I desire to express my
to Drs. R. H. Cox, J. Cullen, and W. Jardine, esq.,
afforded me their able counsel and assistance. I should
ny own feelings not to acknowledge the untiring inte-
Cox has taken in the operations of the hospital during
ıding his assistance upon each day for operations, and
ward than that of *doing good*.

ı which it is possible to become the occasion of hurry-
ing to the invisible world, and that in a moment, is
ıing but a fair hope of possibly retarding his exit to

country, could prompt one voluntarily to take: and
etimes the unavoidable predicament of the physician
Whilst the consciousness of having done all in his
od of his patient, may mittigate the poignancy of his
e means he employs to protract life become the oc-
ning it: when successful, he experiences a pleasure,
urchased only at the price he has paid, the satisfac-
nstrumentally wrenched a husband or wife, a parent
he iron grasp of disease and death, and of receiving
the rescued captive and his equally grateful circle of
nds. The retrospect of the past year recalls several
latter character. Of all those who have been treat-
r instance is recollected of a patient's receiving any
means employed. It is gratifying to know that many
een materially benefitted: some have been blest with
which before they were deprived; with others, a long
ıcceeded by the blessed light of day; and others still,
ncontrolled would have terminated in total blindness,
arrested. All which demand a return of thankful-
and liberal friends who have furnished the means,
ratitude and praise to God, who has so abundantly
number of Chinese, including the patients, who have
ıtion, is probably not less than 6000 or 7000. They
the operations, and have seen the cures. They are
arts of the empire; they carry with them the intelli-
hey have seen and heard. Consequently, from pro-
ote applications are made, and new and anomalous
sented, and the desirableness is daily increasing of
ing the institution commenced, but also of establish-
ments, and of supplying them with men of requisite

licited liberality of friends and benefactors, in China,
ut $1800.00, excites the hope that they will continue
without which the institution must have been con-
h more limited scale: but to the benevolent and hu-
and America we must look for the professional men.
that the strength of an individual is incompetent to
rs the labors and responsibilities of the existing in-
ossible, unaided, to extend the sphere of his profes-
) all who have witnessed the pressure of the patients,
us that more and better accommodations are impe-
d. The number of the highest classes is, doubtless,
would be, were there suitable rooms to receive them,
l not be exposed to the gaze of the croud; and the
ital have often been filled fuller than the health and
mates would allow. These facts are not mentioned
laint, but to show the true situation of the case to
d interest in promoting the welfare of the Chinese.

iterary Notices: 1, *Madras Journal of Literature and* 2, *an Historical Sketch of the Portuguese Settlements in* c., by sir Andrew Ljungstedt.

press is steadily and rapidly increasing its power and ling thereby an assurance that erelong the wants and of that country will be fully made known. The num- urnal before us [No. 12, July 1836,] is replete with r: it is "published under the auspices of the Madras ty and Auxiliary Royal Asiatic Society," edited by the ie Asiatic department, and contains 240 octavo pages. of the customs and practices of the murderers called a most remarkable chapter in the history of the human murderous fraternity seems to extend throughout India, eedings are unparalleled: "one man alone has given he murders of upwards of nine hundred individuals, nd children, that he was engaged in." See art. vii, purpose soon to give a summary of this account.

eenth, of the Journal, contains some valuable remarks language, origin, &c., of the Battaks in Sumatra. bold (one of the writers of the remarks,) says, that sir s appears to have been misinformed when he described being "one extensive nation," whereas "the fact is, ction of tribes, under as many chiefs, inhabiting, prin- rior of that part of Sumatra which lies between Achin ayed empire of Menangcabowe." Their population e "between one and two millions." Their alphabet, of nineteen letters, "which in power resemble those s, the Búgis, and the Jávans." According to Mars- written from the left to right; and according to Dr. ie bottom to the top. Lieutenant N. inclines to the L., that the "characters are written, generally, in a opposite to that of the Chinese, from bottom to top: analogy to the Tagála, or Philippine characters." He at the language is supposed to be one of the most an- a, and, "if we may credit the Battacks themselves, it of all other languages prevalent in that vast island." ks of lieutenant Newbold, and from the alphabet and racters to which they refer, the Rev. W. Taylor, the r of the "Oriental Historical Manuscripts," has been e that, "perhaps, the *Battas* may be descendants of *dhists*, who were, several centuries ago, driven from especially from peninsular, India, by Braminical per- Taylor gives his reasons for this conjecture; but we to quote them. He says, moreover, it appears that ly *Battak*. Authentic information, touching the

literature, language, laws, manners and customs, &c., of the Battaks, is indeed "a great desideratum in the history of Eastern Asia."

2. *An Historical Sketch of the Portuguese settlements in China; and of the Roman Catholic church and mission in China.* By sir Andrew Ljungstedt, knight of the Swedish royal order Waza. With a supplementary chapter containing a description of the city of Canton, republished from the Chinese Repository. Boston: James Munroe & Co., 1836. pp. 356.

The "contributions" of which this work is composed have been noticed in former volumes of the Repository. The book forms a very valuable addition to the history of Eastern Asia. The Author of it in a prefatory note thus speaks: "Placing an implicit confidence in the judgment of enlightened friends, who were pleased to think that the two Historical Contributions, concerning the Portuguese settlements in China, principally of Macao, distributed (in 1832, and 1834) among them for the purpose of gratifying general inquisitiveness, might be of some public utility, I resolved to revise my Essays, correct mistakes, enlarge the view, and connect occurrences in a natural series of chronology. That the size of the little work may not swell by extraneous digressions, nor by my own individual reflections, all my exertions have been confined within the limits of simple and faithful narration of facts, leaving to the reader his right to exercise, at discretion, the faculties of his own intellect on the subjects under consideration. They are examined under distinct heads, and in chapters, that any inquirer may satisfy his curiosity by referring to the place alluded to, and decide on their relative merit."

The prospectus of the work was published in our third volume. See page 533. The net proceeds of the book were devoted by the Author to the support of a free school in Sweden. Not many months after the publication of his prospectus, we received the following sad intelligence in a note from Macao: "J. G. Ullman is very sorry to inform you of the decease of his very worthy friend, sir Andrew Ljungstedt on the 10th of November (1835) at 10 o'clock in the morning: aged 76 years, 6 months, and 17 days." The aged man took a great interest in the free school, which was established by himself; and it was his ardent wish that his "little book" might do something for its support: that wish we trust will be realized.

ART. VII. *Memorial of the Glasgow East India Association to the Right Honorable Lord Viscount Palmerston, secretary of state for foreign affairs, &c.*

DURING the current year, several memorials have been presented to the British government, from different parts of England and Scotland, most earnestly requesting that "immediate and energe-

may be adopted for the extension and protection with the Chinese. We are heartily glad to see such and we hope they will be continued, and the memo- rated, until they produce their desired effect. One of s from the people of Glasgow, which has been noticed nton Register and Canton Press during this month, is en of the whole. We have not space, nor is it ne- te it entire. After adverting very briefly to the pre- of affairs in China, the memorialists set forth "the vileges" which they desire to have secured to the ritish empire, in the following summary.

communication with the supreme government at Peking, as against the oppression of its subordinate authorities: also authorities at Canton, as a protection against the inferior s and merchants.
nton, not only for the individual merchant but for his wife

erect and possess warehouses at Canton.
trade with any other Chinese as well as with those of the

n of Chinese laws, such as they are.
of trading with Amoy, with Ningpo, and a third port to the northward.
g, by negotiation or purchase, an island on the eastern a, where a British factory may reside subject to its own sed to no collision with the Chinese.
sdiction to at least the extent of securing proper discipline r own ships.

gn residents in China should be regarded as with- l governmental laws, it is difficult to understand: ct: for while the Chinese government have adopt- that it is right to control them without laws, no fords any protection to the residents here. While ition of affairs, we do not wonder that British sub- t in their memorials. With propriety, the people —and there are millions who might well join them —

rialists beg humbly to represent to your lordship e of things which ought not to be allowed to con- a minor trade, much less with one of such impor- not only to the individuals concerned, whether as merchants, or ship owners; though in all these nterest claims the most serious attention; but to ally, in respect to the article of tea so universally be had nowhere else, to the revenue which could ill so valuable an item, and to India both in its reve- ce. Your memorialists, and others concerned in the persons the most deeply interested in preserving ns with China, but they cannot conceal form your themselves, that every aggression on the part of the

Chinese only emboldens them to grosser acts of outrage and injustice, that our tame acquiescence in the fate of his majesty's representative, lord Napier, has brought the British name into contempt — and that further attacks may certainly be looked for, which, if now unprovided against, will issue in the most disastrous consequences."

ART. VIII. *Journal of Occurrences. Fires in Canton; seizure of incendiaries; review of juvenile troops; order for changing caps; imperial envoys; offensive proclamation; expulsion of foreigners; Kumsing Moon; Lintin; crew of the brig Fairy.*

FIRES were very frequent, in various parts of the city and suburbs, during the first part of the month. Shameen, a place of ill fame, notorious for fires, has been burnt through and through; once in the day-time, and once in the night; on the latter occasion, many of the unhappy inmates of the boats perished; and others were kidnapped. The loss of property was small.

Several *incendiaries* have been seized, and dealt with according to the tenor of the laws, which sometimes, when the accused is found guilty, require death.

A *review of juvenile troops* took place on the military arena east of the city, early in the morning of the 27th instant. The scene, as described to us, was novel: the lads, from five to ten years of age, forty in number, all accoutred like true sons of Mars, and furnished with light matchlocks, were drawn up in eight squads, under the *pă ke*, or eight banners, and in presence of the Tartar commandant. After performing various manœuvres, and firing several rounds of blank cartridges to the great amusement of crowds of spectators, the young heroes were dismissed, "each rewarded with a great round dollar."

An order has been published by the lieut.-governor, directing that the *summer-cap be exchanged for the warm winter-cap*. The change was to take place on the 3d instant. The order was intended only for the governmental people.

The *imperial envoys*, long expected, have not yet arrived. It is reported, on good authority, that one of them has been recalled to the capital.

The "*offensive proclamation*," so often and justly complained of, has been recently pasted up within the enclosure before the consoo house; and there it remains for all eyes to gaze at. It is published in the name of the governor and the hoppo; and dated the 4th instant.

An expulsion of several foreigners from Canton is to take place on, or before the 7th proximo, and that of the whole foreign community, at some indefinite future time;—*else* their excellencies, the governor, lieut.-governor, and hoppo, must "eat their own words;" there are no two ways: for they have put forth an edict, declaring that foreigners cannot be allowed to remain in Canton long after the departure of their ships, nor even in Macao beyond a convenient season of the following year (after the departure of their ships); and further, that nine individuals, whose names they mention, must, within half a month from the date of their edict (Nov. 23d, 1836,) "hastily pack up their effects and remove from the provincial city;" in default of which "their houses are to be sea ed up." Such are their orders; and "they are on record."

Kumsing Moon, in consequence of a representation to the governor from a deputation of the gentry of that vicinity, is to be henceforth forever closed against foreign vessels. This too is "on record."

The *fleet at Lintin*, moreover, is to be annihilated, all the "scrambling-dragons" and "fast-crabs" laid up, and the smugglers themselves hunted out and exterminated.

At a distance all this fulmination may look terrific; but here, hitherto, it has appeared to be no more than a shower of rockets in a mild summer's evening.

The crew of the brig Fairy has not yet been rescued; nor the fate of the brig ascertained; though every possible effort to effect both objects has been made on the part of her owners

THE

NESE REPOSITORY.

. V.—DECEMBER, 1836.—No. 8.

t of China: present degree of knowledge concerning leness of having it surveyed; its general outline and with a brief description of the principal places on its te.

s to the sea a long range of coast, for the most part ıg from the gulf of Tungking in the S.W., to that of N. W., a distance of nearly 2000 miles. Along the ıtent, it is more or less exposed to the waves of the great which are only partially broken by the peninsula of the islands of Japan and Lewchew. Beyond the peninthe coast of Mantchou Tartary, belonging to China, ırn limit of an inland sea, called the sea of Japan; but has scarcely been visited; and it will be entirely omitey. Deeply indented by numerous bays, gulfs, and ined by several very large, and many smaller, islands, ın one another and the main land numerous straits and has from the very earliest period possessed an exten·ade. But on account of the antisocial policy of the ; has not derived from foreign commerce those great ı might be easily secured by its natural advantages. when the coasts of this country were far more open to rise than they have been during the past century; ıay be not distant when they will be so again.

outline of the Chinese coast has long been well known ıeing delineated, with a considerable degree of accuraıs drawn up by the Jesuits. The useful surveys of capd Maughan, between 1810 and 1816, and the observaıring the embassies of Macartney and Amherst, have ainted with much of the southern coast, and with the in the north. But if we except these, and the surveys

made in the early period of our intercourse with China, we must allow that we have hitherto remained almost wholly ignorant of the many fine harbors which the coasts and islands of Fuhkeën and Chekeäng afford, and even of the few celebrated ports which enrich by their trade the other maritime provinces. Within the last few years, our knowledge has been considerably increased by the voyages of the Lord Amherst in 1831, and of several other ships, in part before, but chiefly since that time.

The coast of China, at all times, has been noted for the number and daring of the pirates who infest it. Foreign ships, when in distress and disabled, have often been attacked and plundered by these pirates, whom the government of the country is unable to repress or punish. Nor are instances wanting of their openly attacking foreign vessels, even when not disabled. Keeping in view numerous melancholy facts confirmatory of these assertions, and beholding the extent of the trade of England and America with China, it seems passing strange, that neither of those great naval powers have yet taken any measures for the protection of their people in this country. In the Mediteranean, on the coast of South America, in the West Indies, in the Indian seas, and in other places, it is thought necessary to have squadrons constantly cruizing; while on the coast and in the seas of China, where a most valuable trade is carried on, under circumstances of great exposure, not a single vessel of either nation has ever yet been stationed. We are led to make these remarks, because we think that were three or four ships, English and American, to be constantly stationed here, they might profitably employ much of their time in visiting and surveying various parts of the coast, showing themselves in every port, as they claim the right to do in all other quarters of the world; thus gradually forming an acquaintance with the Chinese, and, by manly conduct, convincing them that they are, as they profess to be, for protection and not for rapine. In this way, at little, if any, additional cost (for it will not, probably, be necessary to put any more vessels in commission for the purpose), protection may be afforded; geographical science may be greatly advanced; and, without any direct political aim, our national intercourse with the people and government of China and the neighboring countries may receive material assistance. Moreover, national vessels thus employed, and attended by one or two small steam-boats would furnish an easy and ready mode of communicating with Peking, whenever such a course should be necessary.

But these reflections have led us, unconsciously, away from the subject before us: we must return, and enter into some details respecting the coast of China. First we will take a general survey, and will then notice in order all the principal places, and give such information as we can collect respecting each.

It has been remarked that China (confining the name to the eighteen provinces, or China proper,) is of circular form, having but a few interruptions, arising from projections and indentations. Its limits on the east and south are almost everywhere washed by the sea, and are

t to its northern and western boundaries, which are
ith Mongol Tartary and Tibet. Looking at the coast
ding from view its few irregularities of gulfs and pro-
ould say that the form of China is octagonal, rather
nd that the coast forms one half of the whole figure,
nearly equal sides. Starting from the mouth of the
r river of Cochinchina, which forms the limit be-
se and Cochinchinese empires, if we draw a line of
es, in the direction of E. by N., with a slight curve
, it will pass over the whole southern coast, excluding
ory of Luychow; which stretching southward about
arated by a narrow strait from the island of Hainan.
oint, at which this line will terminate, we may draw
about six degrees and a quarter in a N. E. direction,
imit of the province Fuhkeën. This line will cut all
adlands of Fuhkeën, and will terminate at a small
marked in some maps as the Lesan islands. A third
e degree and a half drawn due north, from these is-
rthern point of the embouchure of the Yangtsze, will
ne whole coast, except the headland south of the river
ing in two the islands Chusan and Tsungming. A
ven degrees and a half, drawn from the mouth of the
ntsin, in the direction of N. N. W., will cut the pro-
tung at its widest part, running nearly parallel with
coast, at a short distance off shore. From the termi-
rth line, the gulf of Chihle runs up northeastward
rrow peninsula called the Prince Regent's sword and
st of Chihle and Mantchouria, about three degrees;
meeting it about two degrees from its northern ex-

nent is well adapted to mark four different divisions of
first includes a portion, some part of which has been
a long time, and respecting which ample details
r are to be found in Horsburgh's Indian Directory.
this portion we may reckon Hainan: to the east of
ne port of Teënpih; with the islands Hailingshan, Há-
's, the river of Canton, &c. The portion comprised
ne is that now frequented by the vessels engaged in
, including, among others, the island Namoa, the rich,
ners unknown, port of Chaouchow foo, the ports and
, Quemoy or Kimmoon, Yungning or Chimmo, Chin-
chow, Fuhchow foo, &c. To these we must add the
id Formosa, and the harbor of the Pănghoo or Pesca-
e third line, after passing for some distance by a coast
to us, cuts through the centre of the Chusan group,
in it the rich ports of Ningpo, Chapoo (the port of
) and Shanghae, the port of the whole province of
e fourth line touches but one known place, Teëntsin;
t are several good anchorages on the southern coast

of the promontory of Shantung; on its northern coast, Weihae wei and Tangchow foo; and on the coast of Leaoutung, in Mantchouria, Kingchow and Kaechow. We will take up each of these divisions by itself, designating them severally, as the southern, southeastern, eastern, and northeastern lines of coast. Following this arrangement we will commence with

The southern line of coast. The most western portion of the Chinese coast is the mouth of Annan (or Ngannan) keang, at the northern extremity of the gulf of Tunking, or Tonking. This gulf was frequented by European ships, trading with Tungking, about a century and a half since; but the trade has long been discontinued, and only scanty information is extant as to the navigation of the gulf; the little that is known has been collected together by Horsburgh. The gulf is about 35 leagues wide, having the coast of Tungking on the west, that of Cochinchina proper on the southwest, with the promontory of Luychow and the island Hainan on the east, being open to the southeast. The western and northern coasts are said to be fronted by shoals and reefs, some of them projecting a great distance from the main land. A few streams flow into the gulf, from the province Kwangtung; and at the mouth of one of these is situated the chief city of the department Leënchow foo, in lat 21° 38′ 54,″ lon. 7° 29′ 40″ W. of Peking. From the difficulty that we find in gaining any information respecting this place, we infer that its trade cannot be considerable; and that it is probably carried on, for the most part, with Tungking and Cochinchina. Kinchow is the chief town of the district of the same name, and is situated on the river Kin, a few miles from its mouth in lat. 21° 54′ N. The western coast of the promontory of Luychow is quite unknown. The strait that separates Hainan from the promontory is frequented by junks, and has, on its southern shore, Keungchow foo, the capital of Hainan and a place of considerable trade, situated at the mouth of the Lemoo or Limou. This river rises in the centre of the island, and running through a course of above a hundred miles, in a northeast direction, discharges itself into the strait, opposite to the southern coast of Luychow. The Hainan strait is intricate, and by native pilots is said to be unsafe for large vessels, being lined by sands and breakers. Keungchow foo is represented as a good harbor: it is in lat. 20° 2′ 26,″ lon. 6° 40′ 20″ W. of Peking. The habor of Keungchow is much frequented by Chinese junks, and some of them are supposed to be not less than 400 tons burden.

Hainan is a mountainous island, having however many level inland districts which are well cultivated, and on which are produced several tropical fruits that do not grow on the main land, in particular the areca or betel nut: the coasts produce cocoa nuts; and sponges of a very inferior quality are sometimes collected by the fishermen. The mountains are covered with thick forests, the resort of the aboriginal inhabitants, a race similar, it is said, to the mountaineers of Kwangse and Kweichow. Though nominally subject to the Chinese, the aborigines are so far independent that, in 1831, they were able to defy for

a large force led against them by the governor of
rson. The Chinese inhabitants are chiefly descend-
from Fuhkeën, and are spoken of by Gutzlaff, during
, where he met many of them, in terms of high praise.
nitors, they are a commercial race, traveling to all
countries. The island extends 55 leagues in a N.E.
on, and is about 35 leagues in breadth. Its north-
tern coasts are little known, but are said to be lined
extending 6 or 7 leagues from the shore. The coast
id southeast is bold, and may be approached very
ep water near to the headlands. There are several
he south coast, affording good shelter from the north-
These have been partially surveyed by captain Ross,
from Horsburgh we derive almost the whole of the
respecting them.—We purposely omit details of value
igator, since Horsburgh's Directory must be in every
d there have been no late visitors to furnish us with
information. In all these harbors, there seems to be
tting free supplies of good fresh water.

iit-chew) is the chief town of the southern part of the
iated a little way up the river, which falls into the bay
ime, in lat. 18° 21′ 36″ N., lon. 7° 44′ W. of Peking.
ribed as having "some islets in it, and moderate depths
ut exposed to S. and S. W. winds." The town is on
of the river, which runs into the bay in a westerly
eeding eastward, we pass Sychew (Sechow) bay, dis-
hill with a pagoda on it, and exposed to southerly and
We next reach Sama bay, which affords anchorage
, inside a number of islets and rocks. A branch of the
ow falls into it on the N. E., and a walled town, the
officer, stands near the western bank of the river.

, the bay of Yulin (or Yulin-kan), is separated from
ow slip of land. It is in lat. 18° 10′ 30″ N.; is well
t towards the S. and W.S.W.; and was often, in form-
ring place for vessels driven off the Chinese coast in
on. To the northward of the anchorage, is a lagoon
, well sheltered from all winds, but affording entrance
essels. On the eastern shore are a fort and several
but no town.

s separated from Yulin keäng, by high land, between
iles broad, forming the southern extremity of Hainan;
ent part of which is in lat. 18° 10′ N., lon. 109° 34½′ E.,
good shelter, except from southerly and S.W. winds:
under fours behind an island, complete shelter may be
are unable to find the name of this bay in any Chinese
rgh thus speaks of it: "Having been disabled in a ty-
lunjavar, September 24th 1786, we were obliged to
ler Hainan, and remained in Galong bay until the 1st
ng; we walked inland at discretion, and found the

natives very inoffensive. The island abounds with wood fit for fuel, but none of the timber seems durable, or proper for ship-building."

Lingshwuy (Lieong soy), or Tungtse Point, variously named from two towns in its neighborhood, is distant about 24 miles from Galong bay, in lat. 18° 22′ 30″ N., lon. 110° E. The intervening coast is a continued curve forming a considerable concavity, and having the town of Tungtse on the west, and that of Lingshwuy on the north. The latter is a place of some trade, situated near the head of a small lagoon, which is entered by a narrow and very shoal channel from the anchorage near Lingshwuy Point. This anchorage is very much exposed, and is safe only in the northerly monsoon. The surrounding country is well cultivated, forming a beautiful plain, with high land in the background. From this point, the eastern coast becomes more level, the high mountainous land being visible only in the distance. The land is better cultivated than on the south, and produces great numbers of cocoa nuts; from hence probably the coir is procured, of which Chinese ropes are chiefly made.

About ten miles E. by N. from Lingshwuy Point, is Teënfung, a cluster of large rocks, which, from one of them being higher and whiter than the others, has acquired the name of Sail Rock. It is thus mentioned in Gutzlaff's first journal: "on the 10th of July, we saw Teënfung, a high and rugged rock. The joy of the sailors was extreme, this being the first object of their native country, which they espied. Teënfung is about three or four leagues distant from Hainan." Beyond this, no place of shelter is met with on the east coast of the island, with the exception of a bay on the west side of Tinhosa island, in latitude 18° 40′ N., longitude 110° 29′ E., or 3° 15′ W. from the Grand Ladrone. In the neighborhood of this island is Manchow, or Wănchow, (the chief town of the district,) of which an account is given us by Mr. J. R., a gentleman, supercargo, in the East India company's service, who was wrecked on the coast in a typhon, in the course of a voyage from Macao to Cochinchina, in 1819. He reached the land about twenty miles S. E. from Wănchow. "The whole coast," he says, "as far as the eye could ascertain, was lined by a most dangerous reef of rocks, mostly high out of the water, and extending one league from the shore." Proceeding along the coast, if the weather be calm, we find ourselves sailing among fishing boats and stakes, until we have passed the island of False Tinhosa, the high mountain Tung'an, the Taya islands and Hainan Head; the last in latitude 20° N., and longitude 110° 57′ E.

Before finally leaving Hainan, we cannot refrain from subjoining a few remarks from captain Ross. "From my own observations (he says) when we were near the shore, and from the information of a very good Chinese pilot we had on board the Antelope in 1810, it appears that the East coast of Hainan does not afford any place of safety for a ship to anchor in, and the bottom was in many places mixed with coral rock. * * * In the few communications we had with the people of Hainan, they were found to be civil, and ready enough to part with refreshments when the mandarins were not present; but

tter appeared, they proved just as arbitrary and rapa-
ıd them on the coast of China. From what I observ-
d to believe that a number of bullocks may be obtain-
ıs they appeared to be plentiful, though small. There
ıshing boats belonging to Hainan, that are built of a
heavy wood (instead of the fir of which the Chinese
, and that sail fast: many of them every year go on
for two months, and navigate to seven or eight hun-
home, to collect the *bicho de mar*, and procure dried
:s' fins, which they find amongst the numerous shoals
that are in the southeast part of the China sea. Their
ıce in March, when they visit the northern bank, and
two of their crew and a few jars of fresh water, the
some of the large shoals that are nearly in the vicin-
ıd continue to fish until the early part of June, when
pick up their small parties and their collections. We
of these fishing boats when we were about the shoals
ı."

etween Hainan Head and Teënpih heën, forming the
the promontory of Luychow, is unknown to us. Chik-
equented by the Fuhkeën junks on the northern side
ıearly opposite to Keungchow. Chetingfow, which
name of Nowchow, probably from one of the neigh-
s on one side of an estuary, into which flows a river of
:e, and some inferior streams. Several miles up the
s Hwachow, and still further the city Kaouchow foo.
point of the estuary is situated the town of Woochuen
ossess a good but small harbor. Nowchow is des-
ıurgh, as a small port, dangerous to enter; but when in
d shelter. He adds that it was a rendezvous of the pi-
the Maria, a Portuguese ship, went into the place for
captured by them. It is in lat. 20° 58′ N., long. 110°
tive trade between Fuhkeën and places west of Teën-
ɔe of a very trifling nature, consisting chiefly of coarse
ıgar of cocoa nuts, ground nuts, and some other fruits,
ır which the people of Fuhkeën give in exchange the
r manufactures. The timber of Hainan is in a great
ıiated by the emperor; but some of the finer kinds
Canton, and wrought into articles of luxury and taste.
Teënpih, at which we now arrive, consists almost
manufactured by evaporation on the mud flats of the
ɔst wholly dry at low water.

ı (or Tienpak) was at one time, we believe, frequent-
vessels as a place of trade; and is said to be, even
ıere more hospitable reception may be met with, than
ırts of the south coast of China. The usual anchor-
essels is under the hilly islands which lie off the bay of
Chinese harbor is nearer to the town, which lies at
allow bay, and can be reached only at high water, in

boats, through canals intersecting the muddy flats by which the bay is filled up. The bay is surrounded by high land on the north, east, and south: a rivulet flows into it on the northwest, and wears for itself a channel, which affords depth of water sufficient for Chinese junks. Taefung keŏ, the outermost island in the roads, is in lat. 21° 22′ 30″ N., long. 111° 13′ E. The town is walled, and is the residence of a magistrate: it is of considerable extent. Leaving Teënpih, we pass by a few unimportant islands till we reach

Haelingshan (or Huiling san): this is an island of considerable size, separated by a narrow channel from the main land on the north; having on the west a safe, but confined, harbor; and on the northeast an extensive shoal bay that has not yet been explored. The harbor of Haelingshan is formed by a high point of land called Mount Look-out and two small islands called Mamee chow, on the south; by other high land on the island, it is sheltered from easterly and N.E. winds, and by distant high land on the main, from westerly winds. Haelingshan is high and mountainous, but with some well cultivated places. One elevated peak is named Sugar-loaf hill. The main land in the neighborhood is mostly low, with high land seen in the distance. We now begin to perceive our proximity to the river of Canton; and are entering upon the extensive archipelago, which lying off the embouchures of this river, is frequently the resort of pirates, and for the most part inhabited by a class of people ready at any time to lay aside their peaceful occupations for the sake of plunder. In this neighborhood it is not difficult to procure a pilot, or to forward any letters to Canton. There has been more than one overland journey from Haelingshan to Canton, performed by shipwrecked Europeans; but from the constraint exercised upon them, they have gained but little information. The cases of the "Bee," captain Warden, and of the boat's crew of the "Argyle," are fresh in the memory of most of our readers.

The islands which extend from Ta-aou to the river of Canton form an almost unbroken chain, running nearly parallel for some distance with the coast of the main land, and separated therefrom by a channel, in some parts open and clear, in others nearly closed up by islands. Setting sail from the harbor of Haelingshan, and passing among several little islands—the Mandarin's Cap, Quoin, Tywok, and others—we leave on our left the bluff headland of Ta-aou, with its bay and fortified village, and enter the channel, which we have mentioned, on the north of Háchune, Heïchuen or False St. John's. As soon as we have taken a cursory survey of this channel we will return and continue our course on the outside of this and the other islands.

Soon after entering the channel, we find on our left the town of Wangkaou sze, the residence of a civil magistrate. A little further, and nearly due north from Shangchuen or St. John's island, is the military town of Kwanghae wei, a place at which the Jesuits missionaries formerly, on some occasions, landed, at a time when their entrance into the country received the sanction of the government.

hn's and the next large island are several smaller ones; ese lies the island Tungkoo or Toonko, which nearly hannel. A narrow strait between it and the main land, ieighborhood of the town Changsha tae, brings us out ler and deeper water. We are now at one of the em- e river of Canton, which leads us towards Keängmun uth), a considerable trading town in the immediate f Sinnwuy heën. Keängmun is situated at the point , flowing under the walls of the city Sinhwuy heën, that arm of the Canton river, which, leaving the little to the westward of Sanshwuy (or the Three southward and eastward towards the sea. Nature and ied to join many parts of its course with the more east- , passing by Heängshan, discharges its waters into the hither we now proceed in our survey. Keängmun ort for many of the junks which trade with the Indian

om this place, we enter a narrow channel among sing by the town of Hwangleäng too, where are ma- esently arrive in the Broadway, and find ourselves at the 'narrows' leading up to Heängshan heën. The er which terminates here, leaves the main stream e of Canton. A little above the Bogue, their waters y in part. Below the Bogue, also, the more western tes in several places with the large estuary, over which e Canton river are scattered. The extensive and hilly shan forms an effectual barrier to any further union their disemboguement a few miles west of Macao, at we have now returned. Beating down the Broadway, each Macao by a short passage between two islands, t between Langpetau or Lampaçau, and Montanha ve shall find ourselves a few miles northwest of the

n to Háchune; but we pass over the names and situ- merous smaller islands around it; since should any irden his memory with their names, he will easily ie Directory. Mongchow, a little to the westward of only island in that direction, which affords anchorage hune is elevated, and is about eleven miles in length, N.E. and S.W. direction. An anchorage on the west l, where are two small bays, affording shelter for ves- t, is called Háchune road or bay. But what is regard- , is on the south side of the island, in Namo, or Nan- '). A village at the bottom of the bay, and an islet it to the S.E., have both also received this name, , as its signification testifies, it is the name of the bay vest and south, the harbor is sheltered by a long pro- land; the S.W. end of the island, in lat. 21° 35′ and 0″ E., has seven and eight fathoms water close to it.

The high land which rises on the north and east shelters the bay on those sides. There is no harbor on the eastern side of the island.

About fourteen miles east from the S.W. point of Háchune is the south end of St. John's. Between these two, lies a group of islets called the Five Islands, which are the only interruption in a passage, free from all hidden dangers, and having from five to six fathoms water, on a soft ground. St. John's, or Sam João, received its name from its first visitors the Portuguese, by a slight change of the Chinese name, Shang Chuen. It is also called Sanshan, or as first written by Matthew Ricci, Sancian. The island is in length five leagues, N.N.E. and S.S.W., and, in coming from the east, appears as if separated in the middle, whence it has often been supposed to consist of two islands. There are several bays on its N.W. and western sides. That of Sanchowtang on the N.W., appears to have been the one usually frequented by the Portuguese traders, and is the place where St. Francis Xavier was interred. It was then called Tamáo, that is, according to Portuguese pronunciation Tángao, or Ta'aou, the great bay. The Portuguese first traded here in 1517. In 1521 they were expelled. They afterwards returned; but before 1542 they appear to have almost deserted it for Lampaçao, to the eastward. It was in 1552 that St. Francis Xavier died here.* Leaving the navigator to draw information respecting the other bays, and respecting the neighboring small islands, from Horsburgh, we will pass by Tykam, Coucock (which affords anchorage and shelter from N. and N.E. winds), Tymong, Tyloo, and Sanchow, or Santsaou, until we reach the island Wongkum, Hwangkin, or Montanha. Between this and Santsaou is the entrance to the Broadway, which we have before mentioned. Here we look in vain for the particular island, which, under the name of Lampaçao (Langpihtsaou), was once, for several years, the residence of many Portuguese merchants.† None of the islands lying outside, between St. John's and the Montanha, afford sufficient shelter against all winds; and we must therefore seek for it within the entrance of the Broadway. It is strange that a place, where, in 1560, there were said to have been 500 or 600 Portuguese constantly dwelling, should now be entirely lost to the recollection of men living no further from it than Macao. The island was occupied by the Portuguese in 1542; in 1554 the trade was concentraded there; in 1557, Macao began to rise into notice; and 1560 is the latest date at which we find any mention made of Lampaçao; but it was then, apparently, a flourishing place.

The Broadway has sufficient depth to admit a large ship a considerable way up; and may therefore be useful in a gale to vessels that have parted from their anchors. The Montanha, Mackarera and the Lappa islands, with part of Heängshan, bound it eastward: Santsaou and several other islands, westward. All these islands are elevated.

We must pass rapidly through the well known harbors, and among the islands, in the estuary or gulf of the Canton river. With Tyloo

* See An Historical Sketch of the Portuguese settlements in China, by sir A. Ljunstedt, p. 6. † See Historical Sketch, p. 9.

our left, as we enter from the southward, we have on
eat and Little Ladrone, and Pootoy; and further east,
outhward, Kypoong (Kepang), or the Ass's ears, at-
ion. Other islands of minor importance we omit to
Ladrone, from its height and position is the standard
ssels entering by this passage. A navigable channel
reat from the Little Ladrone. North of the last is
100), on the eastern side of which is a cove, where
pany's large ships, drawing 21½ feet, on one occasion
n in safety. Potoe, or Passage island, is a flat sloping
ly in mid-channel, bearing N.W. by N. from the Lit-
amcock (Sankeŏ) is a high island nearly opposite to
astern side of the entrance. Facing it on the west,
omee, and Ke-king and Typa quebrada (names of two
ame island, the first is the east, the other the middle,
th the Montanha and Mackarera, surround the Typa
e anchorage is shallow, the bottom being soft mud: it
the eastward, Apomee being on the south, and
on the north: and the anchorage lies between the
d and Mackarera, looking northward on Macao. Ma-
wholly open and undefended. The inner harbor of
w, and the approach to it still more so; but it affords
mall vessels. The entrance to it is round the south
The vessels lie very near the town, which is on the
the opposite side is the Lappa or Padre island, called
Tuymeen shan, where the Portuguese were formerly
ide, but which is now inhabited only by some vil-
, who are always ready to assault and rob stran-
he Portuguese, whenever they suppose it can be done

m (Kinsing mun) is a fine bay on the eastern side of
ad, about twelve miles north of Macao, from whence
ed over land. It is defended by the high land of
he south and west; on the north by a bar, over which
ery light draft can pass; and on the east by the island
, near to which the ships anchor, it being the only
hat is not very shoal. The entrance is deep, close to
re; but the approach is rather shallow.
'age is on the southwest side of that island which
, and is safe only during the northerly monsoon. From
', the opium laden vessels, which anchor there during
ths, repair to Kumsing Moon, which is distant about
ie westward. Vessels sometimes anchor, after March
ie north side of Lintin.
' Bocca Tigris (in Chinese Hoo mun), the entrance
ng or Pearl River, which flows by the city of Canton,
y called the Canton river, is about 30 miles N.N.W.
'e pass the forts of Chuenpe and Anunghae separated
n the right, and those of Tycocktow, Wangtong, and

Teafoo, on the left; and, safely piloted over the second and first bars, we find that we have exchanged the dreary barrenness of the coast, for an undulating, well cultivated, and closely peopled country. Having sailed nearly twenty miles up the river, we cast anchor at Whampoa, from which Canton is distant only about ten or twelve miles W. by N. We must now return to Lintin.

Proceeding in a S. E. direction from Lintin, we pass through the safe anchorage named Urmston's harbor, on Toonkoo, and enter the anchorage of Kapshwuy (Capsing, or Cupsi) Moon, at the N.E. end of Lantao, having the high main land on the north, with several small islands westward, and having on the east only a very narrow and curving channel, between Lantao and the main. Till within two or three years past, the opium laden vessels used to anchor here from July till October, for shelter against typhons; but it was found an inconvenient place, the high land around screening it from the wind, and the under currents, called *chow chow* water, often detaining vessels without motion for many hours. Just after passing out of Kapshwuy Moon, towards the northeast, there is a bay protected by the island Chungyue on the south, which affords good anchorage, is perfectly land-locked, and was the principal rendezvous of the pirates in the early part of this century. It was examined by a party of English and American gentlemen last year, and pronounced to be one of the safest harbors in the world.

Lantao, in Chinese called Taseu, or Taeyu, 'large island,' is about fifteen miles in length, extending N.E. by E., and S.W. by W., and in its greatest breadth about five and a half miles. It is in some parts well peopled, and a fort has been erected on it, under the apprehension that the English desired to possess it. The peak of Lantao is the loftiest summit in the neighborhood; but foreigners have never yet been permitted to ascend to the top. The island forms the northern bound of the Lantao or Lema passage, the entrance for vessels from the eastward. The islands Lamma and Hongkong also lie to the north of this passage; while on the south are Chungchow, Lafsamee, Chichow, Lingting, and the Lemas, the easternmost islands of that archipelago through which we have been sailing ever since we left Haelingshan.

Passing out of the Kapshwuy Moon by the narrow channel, which we have mentioned, to the east of it we find ourselves a few miles north of the eastern or Lantao passage, by which we may at once communicate through the Lamma channel. On the west of this is Lantao, with several islets, and on the east are Hongkong and Lamma. North of Hongkong is a passage between it and the main, called Lyee Moon (Le-e mun), with good depth of water close to the Hongkong shore, and perfect shelter on all sides. Here are several good anchorages. At the bottom of a bay on the opposite main is a town called Cowloon (or Kewlung): and a river is said to discharge itself here, a statement, the correctness of which we are disposed to doubt.

On the S. W. side of Hongkong, and between it and Lamma, are several small bays, fit for anchorage, one of which, named Heäng-

r has given name to the island. Tytam (Taetan or
s in a bay on the S.E. side of the island, having the
s protection to the eastward, other parts of the island
V., and several small islands off the entrance of the
. It is roomy and free from danger.
n (Tatung mun) is a passage between the east side of
a bluff point on the main land, off which is a small
'amtoo. It leads from the southward into the Lyee
orth of Hongkong. A little northward of the bluff point
hich will afford shelter during a gale. Taking a fresh
hence we bend our course northward, with but a little
d now trending in that direction, and enter Mir's
)y (Tapäng hae). This is a deep bay, of which the
ıore is but a few miles to the N.E. of Cowloon. The
ıf Tapäng is not in this bay (to which it gives name),
: side of a narrow piece of land by which this bay is
ı deeper gulf to the eastward. Mir's Bay affords good
ts eastern shore, and shelter from all winds except
l. S.W. and south.
e promontory which separates Mir's Bay from the ad-
inlet, we pass Single island and Tooneeang on the
island on the east, and enter the gulf. On the left,
y the promontory, is the town and harbor of Tapäng or
he right, beneath an elevated point of land named Fo-
fortified town of Pinghae, and a bay with a fine sandy
[arlem's or Pinghae Bay. At the bottom of the gulf are
es, and an inlet called Fanlo keäng, at the head of
vn is situated. This last cannot be approached, the
shoal. Tapäng harbor yields to small vessels perfect
) large ones protection from southerly winds. Har-
s protection against a northern or N.E. gale; but can-
:ed safe in a typhon.
ded Fokai Point, we approach another bay, shoal
)er part. This is the bay of Hunghae, in the district
pertaining to the department Hwuychow foo. It is
h. On the east side is a town, Taeshame, or Tysam-
er in a village named Makung. The anchorage in
.eshame is confined and the entrance shoal. Salt is
ı large quantities by evaporation.
ern side of Hunghae bay, distant 19 miles S. 42° E.
ıt, and 49 miles eastward of the great Lema is a large
med by the Chinese Taesingchan, and by foreigners
This name is often, from ignorance, written Pedro
metimes also Pedro Branca.
Taeshame, we stand off a little from the coast to avoid
ı here line the shore. The sandy and sterile appear-
ıt is still almost everywhere retained. After a course
iles, we enter the bay of Kheeseak (Keĕsheih or Ke-
)n our left Shalung Point, with another headland, a

little to the northward; and on our right the rocky islets Seekat and Tungkat, and the fort and city of Keĕsheih called by Horsburgh Hieche tchin. This is a naval station; and here is a fleet of war junks, under the command of a vice-admiral. The bay has good anchorage, affording shelter from westerly and northerly winds, and from the N.E. monsoon.

Leaving Keĕsheih, we proceed along a sandy and hilly coast, turning a little to the northward of east. A point named Wootang (Ootong) projects a little from the otherwise unbroken beach, and on it is a fort. Beyond this, the coast curves slightly, and we find ourselves in the bay of Cupchee or Keătsze, if to so slight a curvature we can apply the name of bay. An arm of a river here disembogues, and on its banks, a short distance up, stands the town of Keatsze. "Cupchee," says Mr. Lindsay, when visiting it in the Lord Amherst, "is a walled town of some magnitude, and the river admits the entrance of large junks. Three war-junks of the largest size were lying here. * * * The general appearance of the coast (he adds) is barren and arid in the extreme. Little or no rice is cultivated; but the ground yields wheat, Barbadoes millet, various kinds of vegetables, and sugar cane. One of the principal productions appears to be salt, which is made by the evaporation of sea-water. Numerous salt-pans are to be seen in the vicinity of all the towns along the coast; they are laid out in plots of about 50 feet square, and paved with small red stones, which give them a neat appearance."

Beyond Keatsze, as we approach Breaker Point, we find an extensive sandy beach, slightly curved. At the deepest part, a small stream falls into the sea. On the left bank of it, a little way up, is Shintseuen, a large town, with numerous fishing boats. A few miles further on, in lat. 22° 56′ 45″ N., long. 116° 31′ 30″ E., is a low and rocky point, having within it some hummocks of black rock and red sand. The distance is about 23 miles from Keatsze, and nearly 50 from the Great Lema. This is Breaker Point. "The coast for several miles is here," says Mr. Lindsay, "one continued mass of sand; two hills of peculiar appearance, and nearly 400 feet high, were half covered with the sand, which looks like drifted snow."

A foul wind, and a heavy swell, with the rapid current running round Breaker Point, here retard our progress. At length, we weather the point, and forthwith bend our course to the northeast, passing by the cities Chinghae and Haemun, till we arrive at the Cape of Good Hope — so named, not from any similarity of appearance between it and the celebrated cape, but from similar expectations here indulged by the wearied navigator. Here we will rest, venturing to subjoin a word respecting the passage from the Lema to this place, trusting that on this and on all other points our nautical friends will oblige us with their corrections of whatever may be erroneous, and with their contributions, in wherever they have the means of supplying our deffects. "The wind," a friend assures us, "blows for not less than nine months *down* the coast of Kwangtung province. A vessel coming out of the Lema channel, when such is

t always, if possible, to work up within about twenty
ıre. Repeated trials have proved the correctness of
r whenever ships have stretched out far to seaward,
acks, they have always had to encounter so much
and more heavy sea, that, their progress being wholly
ve found, when again fetching the coast, that they had
."

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ices of Modern China: continuation of the rebellion Jehangír; progress of the war; seizure of the chief- trial and execution; conclusion of the rebellion, &c.

ır from the account of the first campaign in Chinese
en in our last notices, that the warfare was confined to
he country and the imperial troops. In the campaign
.bout to describe, it will be seen that the empire was
ɜd from Kokan, and that the Chinese troops in their
ıeir own frontier, although the Chinese accounts, no
direct admission of the first fact, while they speak only
of the second. We learn it distinctly from the natives
selves, by means of accounts collected from some of
Wathen, the Persian secretary at Bombay; by Mr.
tical agent at Ludiána; and also by the information
.rnes.

ɜt gentleman we learn[1] that, after Jehangír's irruption,
of Kokan also, being irritated at the bad treatment
Iohammedan subjects of the Chinese, advanced with
.ashgar, surprised the Chinese general in his canton-
t place, and cut up the Chinese army. The khojan
› got possession of the city and fort of Kashgar; subse-
ın's cavalry overun the whole of Chinese Tartary, and
›f Yárkand, Auksú, and Khoten. Jehangír, however,
ųs of the khan, and suspicious of treachery, drew off his
therly direction, and a large Chinese force advancing,
lrew to his own country. The rebel was eventually
Chinese, sent to the emperor, and cut to pieces in his
envoy was then sent to Peking (which the Usbecks
negotiate peace, which was made on condition of the
of Kashgar being subjected to the rule of a deputy of
matters of religion, the khan being allowed a share in
es, and binding himself to keep the Kirghís in subjec-
ist the Chinese in case of any insurrection in Chinese
future; ever since which time, the two governments

have been on the best terms, and a reciprocal interchange of presents takes place. The Chinese are said to keep a force of about 20,000 infantry in their Mohammedan possessions, of which 10,000 are stationed at Kashgar.

Two pilgrims stated, in a subsequent account, that, on getting back to Kokan, "our khan had just returned from his campaign in Chinese Tartary,[1] whither he had gone to assist the khojan Jehangír. Our prince in some degree failed in his expedition owing to Jehangír's not joining him cordially." A subsequent report,[2] by the same gentleman, estimates the khan's force at 8000 horse, with which he attacked Kashgar, in conjunction with Jehangír's troops, and carried it by storm. Khojan Jehangír then marched to Yárkand, where also he was well received by the inhabitants. The Chinese after sustaining several defeats abandoned the country. Encouraged by his success, the khojan then proceeded to Khoten and expelled the Chinese from that province. Whenever he made his appearance, the Chinese either gave way, or resisting were put to the sword. Thus Jehangír acquired possession of the whole country, which remained in his hands for five or six months; but abusing his power, he tyrannized over the people, and oppressed them. He became in consequence disliked, and was not supported by the inhabitants in opposition to the Chinese, who returned with an army estimated at about 60,000 men, besides many Kalmuk horse.

Being unable to check their progress, the khojan retired to the mountains, and his Kirghís and Andajan allies retired to their own countries, carrying away with them property of immense value, of which on the approach of the Chinese they had plundered the inhabitants. Shortly afterwards Ishak, khojan of Kashgar, being jealous of Jehangír, betrayed him into the hands of the Chinese general at Auksú. For the service which Ishak had rendered, he received from the Chinese the office and title of wang or prince of Kashgar. The real cause of the defeat of Jehangír was, that the Usbecks of Chinese Tartary were divided into two tribes, the Ak Tak, to which he belonged, who are of the Nagsh-bandi sect, and the Kura Tak, who are Kadaries, and who never cordially joined the other. Khojan Ishak was the chief of the latter. Sometime subsequent to his being appointed governor of Kashgar, he was called to Peking, and never heard of after. It is supposed that the Chinese were afraid of his influence, and that the was got rid of by poison. Mr. Wade's account agrees generally with the foregoing. He says,[3] that the population of Kashgar, Yárkand, and Kokhan, consists of two tribes; the one is called Aghtaghlag, and the other Karataghlag, (the white and black capped Mahommedans of the Chinese), when the Chinese troops arrived from the recovery of Yárkand, the Aghtaghlags were all on the side of the khojan; in revenge of their adherence to whom, the Chinese authorities slew all their males, gave their females and children to their own countrymen, and sent them into distant parts of China. Of the Karataghlag, such as favored the khojan were killed, and the rest set at liberty. The information gathered by Burnes in his Travels in

much to the same effect. He reports the Chinese
een 70,000 men.[4] "A great portion of the soldiers
a large matchlocks, each of which was borne by two

ow with the Chinese account of the same events, as
nown, which will be found to corroborate the above
principal circumstances.
after the first campaign, seems to have been employed
n endeavoring to gain over the rebels. A report by
ng Gazette of February 22d, 1827, informs us,[5] that
Khoten had induced the rebels to give up four of their
and to put one hundred of their followers to death.
l an altar, dedicated to the heroes who had died during
the four leaders to death before it, as a propitiation to
fallen warriors; which the emperor approved of, and
to those who delivered up the rebel chiefs. By a sub-
we learn,[6] that Changling proposed to put the grand
on the 26th of Feb. It was to advance in separate di-
s later, a victory is announced. "After the preceding
els," says our authority, "in which, by the official ac-
40,000 and 50,000 were slain or made prisoners, the
lected the *ashes* of his army, to the amount of more than
who ranged themselves on the mountains, in the form
ear the village of Wapatih." Changling divided his
wings also, and advanced. The rebels maintained
a which they were attacked vigorously with musquetry
They then kept up a fire with the wind in their favor.
n dashed through the smoke to attack, but Chang-
the 'tyger battalion,' which repulsed and threw them
The rebels then brought forward[7] a reserve of troops
garments; but they were met by a body of troops from
e, and put to the rout. Between 20,000 and 30,000
l with some of the principal leaders.—We omitted, in
e population of Chinese Turkestan, to notice that Mr.
t gives[8] to the Khoten territory a population of 700,000
ay tribute. We must believe this in order to give
Chinese returns of killed and prisoners, even when
he Kokan contingent, to which the red-coated sol-
belonged.
f Wapatih was followed by two other victories on the
berialists, according to the Peking Gazette of the 25th
rst took place at Yangouspatih, when the Jehangirites
nd army with 50,000 men, and also harassed them
They gave way, however, after a fire of musquetry and
ade a determined stand again the next day at Shakang.
s divided and attacked them on two different quarters,
y and routed them. Upwards of 10,000 were slain
taken prisoners; a great number of horses, cattle, and
captured. Three days after the forgoing dispatches,

another arrived at Peking, containing an account of a third victory. Notwithstanding their former losses, the enemy are now described[8] to have upwards of 100,000 men, who had collected at Shapootour, and posted themselves advantageously on the bank of a rivulet, whence they made sudden attacks with their cavalry, whilst they kept up a fire of musquetry and cannon. The imperial troops kept up an equally hot fire, whilst some crossed the river and attacked the enemy sword in hand. One of their leaders, Sihtepaurhte beat the drum (the signal to advance, the gong sounds the retreat), and made a desperate resistance. The imperial cavalry was ordered to charge in detatchments cross-wise into the enemy's ranks, and break their line. Spears and arrows fell like rain. Pechung, a horseman in armour, killed Sihtepaurhte with an arrow, when the rebels fell into confusion and were dispersed. The cavalry pursued them thirty to forty *le*, to the banks of the river Kwán. They had there a few thousand men in reserve, who were attacked and routed. Two thousand cavalry and infantry, stationed on the west of the river, charged to support the others; but a tremendous fire from our (the imperial) cannon defeated and routed them. The killed and prisoners of the enemy were not less than 40,000 or 50,000 men, besides arms and horses innumerable, that were captured. No mention is made of the loss of the emperor's troops, but a report, on the subject from the governor's office in Canton, says the translator, makes the killed 20,000 men!

The emperor praised the commander-in-chief and generals of division highly, and bestowed rewards of a purple bridle and the order of kungyay (dukedom) on Changling, and the title "guardian of the heir-apparent on the two next in command.[9] To the inferior officers he gave the Tartar title patooloo, with such epithets as brave, valiant, enterprising, &c., along with presents of archery, thumb-rings, swords, &c. The subsequent accounts[9] of the battle state that all the Mohammedan villages and their inhabitants along the course of the Yangtama river were afterwards exterminated by the imperial troops.

Rumors in Canton affirmed[10] that, after this, his majesty's forces sustained a defeat, which seems not improbable by the tenor of the account in the Peking Gazette of the 1st June.[10] Subsequently to Jehangír's adherents in Khoten being given up by their brother Mohammedans, he placed, it is admitted, 1500 men in ambush, who cut off and destroyed a few Chinese and Mohammedans. General Yang Fung upon this advanced to attack the same or another party of rebels, who were drawn up at Pelamun, and beat the drum, and met the attack, opening at the same time a fire of small arms and cannon. Yang Fung ordered his cavalry to charge, and at the same time sent a party of troops to attack the enemy in the rear. At this moment a rebel leader on horseback, clad in a garment of variegated colors, was seen to advance, holding a red flag in his hand, which he waved as a signal to his followers to come on. The imperial troops advanced boldly to the charge, when suddenly another chieftain, holding a flag and followed by five or six hundred horse, dashed out from behind a sand-hill, when musquetry and arrows blended, swords and spears met each

ntchou (Kirin) troops now rushed to the fight. One but two of the officers seized the party-colored leader l brought him off. The imperialists, upon this, pushed e rebels fled in confusion. They were pursued to the ity *le*, and 4,300 were slain, and 1600 taken prisoners. y, the pihkih (beg) of Khoten came out with 1000 idered the place to the emperor's commander. In this Gazette, there were taken cannon, colors, spears, mus- d bullets, unnumbered; and powder in great quantity. in the variegated garments, spoken of above, was most r of the Kokan contingent. "The Usbecks," says ght to appear before their kings in a mottled garment adrus,' made of the brightest colors, which would be ay but the Usbeck." We do not find what became of f, unless it be the same,[12] named Koosootookih (called io was shortly put to the slow and ignominious death n of his brothers, and twenty-five followers at Woo- y are said to have first rose in rebellion. Koosootoo- ife, and four children, of the Púlútih tribe, were sent Ele. "Such punishments," says the emperor, "glori- e laws of the land and cheer men's hearts."

Pelamun seems to have been the last affair of impor- king Gazette, of the 1st July, mentions[13] that Yárkand on the approach of the grand army, through the ourman, a member of the imperial blood, and had de- n of the principal rebels, and one hundred and sixty seized. General Yang Yuchun put these men to an ath on the cross.

ppear at this time whether Kashgar had surrendered or not, but a rebel named Chohour is said[14] to have y to collect the remains of his party, and offer despe- to a party sent against him by Yang Yuchun; but they yed. The emperor issued his commands, on the 27th he army to be withdrawn from Turkestan, leaving only principal cities. He takes occasion to affirm[12] that ,000 rebels had been slain during the war, and many n prisoners.

ollected for the use of the army were ordered[14] to be ed price to the Tartar tribes, to save the expense of back; and the commissariat on the frontier applied aels,[15] to bring back the army. Changling was also to Peking, and to deliver up the seal of his extraordi- n, upon which was engraved "the general appointed id wide a dread of the imperial power."

Jehangír had escaped. So far before as the 12th May, ity had complained in the Gazette[10] upon this subject. e said, a large force under the command of generals ng Yuchun and Woolungah, for the extermination of was no difficult matter for them to take towns; but to

catch the rebel Jehangir was the object which could alone restore peace to those regions and manifest the just punishment of heaven. This day, continues the emperor, an express has been received stating that Yungkishaurh was vigorously besiged by his troops, but no certain information was gained of Jehangír. The generals, he adds, have not imitated my diligence, or they would not have been so remiss. It is right for me to punish them. Let the purple bridle be taken from Changling, and the lately confered titles from the others.

Jehangír was reported[15] to have escaped into Yingkihurh, a foreign country, whither the troops had followed him; but some time afterwards all intention of pursuing him beyond the frontier was nominally abandoned,[16] and an army of observation was proposed to be kept at Kashgar to watch him. Every means was, no doubt, taken to gain information of the rebel chieftain's movements, and we learn[18] that on one occasion the khojan Ishak captured four Eleuths and a rebel spy from whom some intimation of Jehangir's movements was gained. Their information[17] seems to have been correct, for, on the 9th of March an express, which had traveled 800 *le* a day, reached Peking to annouce Jehangír's capture. In the month of February, says the emperor in his proclamation[18] on the occasion, the rebel formed a coalition with many of the Púlútih Khirgis and entered the frontier; but he was opposed by 400 of the black-capped Mohammedans and retreated again beyond the frontier. General Yang Fung pursued him to a mountain, where he pressed upon him and killed 200 of his men. Jehangír charged at the head of 300 cavalry, but was attacked by an ambuscade in the rear and all his followers killed but about thirty, who ascended the mountain. An officer named Hoo Chaou pursued him at first on horseback, but as the mountain was high and slippery, and the rebels had quitted their horses, he dismounted likewise and pursuing on foot killed five of the rebels. The rest rolled down the mountain and escaped, except ten who stood by Jehangir. Yung Fung with a large party now pressed on him on one side and Hoo Chaou on the other, and the latter seized him with eight of his followers, after Jehangir had attempted in despair to cut his own throat.

In the excess of his joy at this event, the emperor created Changling an hereditary kung (duke). "I bestow upon him," he continues, "the right to wear a precious stone on the top of his cap, and a round (instead of a square) dragon-badge on his breast and back; and restore to him the rank 'great statesman in the imperial presence.' I confer upon him the right to use a purple bridle; to wear a double-eyed peacock's feather, and I loosen from my own girdle two purses to bestow upon him, and an archer's white gem-ring from my own thumb. I give also a white gem-feather-tube for his cap; a white stone symbol of felicity and prosperity for his sash; and a pair of yellow-bordered, coral-studed purses, together with four smaller ones to hang there." Honors were also bestowed upon the other officers, and upon the black-capped Musselminn who assisted at the capture. The emperor issued, moreover, a thanksgiving manifesto[19] on the occasion, as follows:

the tripod of our dynasty was firmly established, his
has often displayed, gloriously, spiritual and divine
, the commander-in-chief, reported last year, when
ited insurrection, and the rebels advanced as far as
our troops attacked them, a gale of wind suddenly
the air with flying sand and dust. Then the rebels saw
a red flame illuminating the heavens, and they were
ken prisoners. On another occasion, whilst Chang-
g on the imperial forces at Hwan river, the rebels
np during a whole night, till a violent tempest arose,
s availed themselves of, and dashed in among the re-
innumerable multitude of them were taken, and had
off. The next morning the rebels all confessed, that
midst of a red flame, large horses and tall men, with
e utterly unable to contend; and hence they were

All these manifestations have proceeded from our
l relying on the spiritual Majesty, and glorious pow-
who silently plucked away the rebels' spirits; and
ize alive the monster of wickedness (Changkihur), and
quilize the frontiers. It is therefore right to increase
tion to Kwante, in the hope of ensuring his protection
ility of the people to tens and hundreds of thousand of
y order the Board of Ceremonies, to prepare a few
the title of Kwante as an expression of gratitude for
f this god. Respect this."

r Keäking laid claim to a similar manifestation of
favor during the rebellion in 1813.—His majesty now
tion to the punishment of Jehangír. The only observa-
find respecting his personal condition is that, when
de upon a grey horse, wore a blue goldthread silk
ts which were made of leather. He was immediately
ng.

f the previous year, which has been already quoted in
ír's genealogy, was now directed expressly to the Mus-
ting to inform them, that the order for the seizure of
le, and all his family, was in consequence of their being
, and both of them descended from rebels, and that it
other Mohammedans who might be peaceable and
pective occupations. Abdalah and his family, said the
have suffered death, but the emperor could not bear to
nishment upon him; they were only banished there-
buted[22] in Yunnan, Canton, Kwangse, and Fuhkeën.
d daughters were sent to other provinces to be employ-
ne daughter only, a child, was permitted to go with her
was ordered to be kept in the nganchäsze's prison, and
all intercourse, either by word or letter, with any human
and an annual report was to be made of all the priso-
e seen in the first volume of this work,[23] that Abdalah
ity in 1833, when his coffin was permitted to enter

Peking for interment, and his family restored to the White Mongol standard, to which had been attached before the rebellion.

Jehangír's wife and two other women, with an old man of his family, were at this time[23] living with the Haou Han tribe of Kirghis, who were ordered to deliver them up. A nephew who had been sent[24] the year before by the pihkih (beg) of the Haou Han, under charge of a servant, to join his uncle Jehangír at Kashgar, was captured by the Chinese. The servant was ordered by the emperor to be detained until after Jehangír's arrival, to give testimony to his identity, and then to be decapitated. The nephew being under twelve years of age, was to be confined until he attained his sixteenth year, when further orders would be given about him. The youth may very likely be Pipakih, whose death is mentioned at the same time with that of Abdalah.

In the meanwhile Jehangír was on his way to Peking. Yang-Yuchun, who was now governor-general of Shense and Kansuh, reported[25] in June, that the prisoner had reached the frontier of his province, and that be had behaved well so far, and was preparing his dress in order to appear before the emperor. He arrived at the capital on the 25th, as appears by an edict of the emperor in which his majesty proceeds to say:[26] "I devoutly look up and implore the help of heaven, and the protection of my ancestors. To-day I have descended to the gate, received the prisoner, performed the rites, and I am filled with consolation and with profound awe." He then goes on to confer on Changling the title of guardian of the prince, with the privilege to wear a three-eyed peacock's feather. He also bestowed honors and rewards to the nobles and officers of Peking, and gave half a month's pay to the soldiers. The following day the great ministers of state and the military council assembled to try the prisoner, and the emperor examined him in person. We have unfortunately no authentic account of the examination, but it was rumored that the emperor said to him: "your ancestors received many favors from our imperial house but were ungrateful, and you also have ceased to be thankful in daring to excite a rebellion." Jehangír answered, "I am not a rebel. The eight Mohammedan cities were the residence of my forefathers, I merely endeavored to recover them: how can this be called rebellion." He was found guilty, as may be supposed, and sentenced to the slow and ignominious death, and his head exposed to the public. "Let the sons of these officers, let the assistant ministers of state," says the emperor, on the occasion, "the presidents of the Boards and the imperial attendants &c., go and witness the execution. King Tseëing, who killed himself when Kashgar fell, and general Woolungah, who died in the ranks," (we shall presently see that he was only missing) "when surrounded by the rebels, both owed their deaths to Jehangír. Our hair stands on end to think of his destroying our great officers. I command that the sons of these two officers go to witness the execution, to give expansion to the indignation which has accumulated in their breasts, and let the rebel's heart be torn out and given to them, to sacrifice it at the tombs of their fathers and thus

thful spirits." The execution is reported to have ediately, but we have no further account of it.

later we have[7] a long imperial manifesto of thanks- and rewards, which commences by setting forth the cy of former emperors in not exterminating the whole l. It then goes on to give an account of the rebel- unately is not translated entirely, in the most classical , says the reporter, that the language admits. Then for expression of gratitude by adoration and sacrifice aven and the square earth; to holy ancestors; to the fforded a passage to his majesty's troop; to the hills d over, &c.; to the empress dowager, &c. The five and four great rivers of China are to be sacrificed to ommission. Also the tombs of the emperors of all tions, and to Confucius in his native province.

ombs of ancient emperors and kings are to be sought by the governors of provinces; the deceased parents ary officers are to receive titles of honor; generals s who have fought for their country, are to be for- eanours; students at the national college are to have y. All the military in Peking, whether Tartar or Chi- rmed police, are to receive a month's extra pay; all s who were blameable when the grand army passed tricts, if not guilty of plundering the public stores, are troops at Kashgar who owe money for clothing, are ears to repay it; wounded and old soldiers are to be ed soldiers, who can no longer serve, may get a rela- hem and receive the pay. All offenses not capital, nitigated punishment. Tartar soldiers who have de- pardoned, if they did not carry off their arms and are to be repaired at the expense of government; hos- rs, widows, orphans, and childless old men, are to be d to.

o closes with language of gratulation, declaring that y occurrences diffuse happiness throughout the uni- minands that the news be published in such a way e canopy of heaven may hear. "Oh how pleasant," jesty, "the blessing of peace and tranquillity which from on high! The glories of the empire are diffus- ne universe. I inherit the splendors which the illus- ny ancestors originated. I have received an ocean n the triad of the impartial powers, heaven, earth,

e hero who had procured the emperor all this felicity, ve been at this time upwards of sixty-six year of age,[8] honored. The emperor ordered him to be met,[9] on eking, at the bridge of Lookow and conducted in lace, where a banquet was to be conferred upon him in light and splendor, where a prince is usually nominated

successor to the throne. He was shortly afterwards appointed[30] secretary of state for the frontiers.

The second in command during the war, Yang Yuchun, had an image of Budha sent[31] to him on attaining his 70th year, with an inscription written by the emperor himself, to place over his gate, and the words 'prosperity and longevity' to adorn his hall, together with a Tartar necklace of beads and pieces of silk, &c. The inscription states that he had served three emperors with diligence. Similar presents were sent to his wife. Upon receiving these things, the old people laid them upon an altar, and burning incense upon it and kneeling with their faces towards the palace, *ko-towed* the emperor.[32] And similar honors were also confered on general Yang Fung on attaining his 60th year.[33]

Buttons and peacock's feathers, as marks of rank of the fifth, sixth, and seventh orders, had been bestowed[34] very freely by the Chinese commanders upon the Mohammedans during the war, of their own authority. The residents were now ordered to examine into the title to wear these honors, and to report the same to the Board of Rites. The buttons were ordered to be connived at, but the feathers were to be plucked from the caps of those who were not authorized to wear them. At the suggestion[35] of the governor in 1830, a button of the fifth order and a peacock's feather were bestowed upon the officers in command at the thirteen stations on the frontiers, but they were to be taken away on their leaving their stations. Many of these honors were subsequently bestowed[36] upon the Mussulminn begs by the emperor, at the suggestion of Nayenching, who had succeeded Changling as commissioner. On a similar recommendation[37] a button of the sixth rank, and a peacock's feather, were given the following year to a chief of one of the Búriat tribes, who had exerted himself against Jehangír

Having rewarded the meritorious, his majesty proceeds to punish the offending officers. Two, one of whom belonged to the imperial kindred, whose misconduct led to the loss of Kashgar, were tried[38] at Peking in 1827, and sentenced to decapitation. The emperor ordered one into solitary confinement in a house, and the other into a prison until the autumnal assize.

General Woolungah, who was supposed to be dead at the time of Jehangír's execution, if there be no mistake in the name, was perhaps captured only, for he now appears[39] again in Peking. He declared to the emperor that his sickness, which had prevented his being present at Jehangír's capture, had also cost him the merit of planning it, which Changling had usurped. It was he, he said, who proposed to push the cavalry beyond the frontier, and engaged the black-capped Mohammedans to assist in the pursuit. The emperor sided, however, with Changling, and degraded Woolungah for defamation to the rank of colonel in the imperial guards: his son also was superseded and banished from the precincts of the palace. He appears to have acted afterwards, however, as resident at Khoten, for we find him superseded there the following year.[40]

tion of Changling,[29] his majesty confiscated the es-
ınd houses of a great many of the families of Auksú,
ɔated in the rebellion. Eighty-one estates, four hun-
ouses, and fifty-seven fruit-gardens, were ordered to
money applied to rebuild the walls of the town. The
d also were rebuilt,[38] and the town extended by means
d property. New cantonments near the principal ci-
dered to be built[13] by the same means.

the eight cities were even changed. Thus Wooshih,
seen to have been named by Keënlung "endless tran-
now baptized 'Foohwa,' "soothed and converted,"
others. Some Chinese, who had assumed[30] the Mos-
f their tails and married Mussulmiun women, were
ıgh no law existed against it. The emperor ordered
ırt to punish all similar offenses in future.

ding and punishing, his majesty endeavored to repair
the war and prevent the recurrence of the evils which
The usual levies of grain on the eight cities were
7,[13] on which occasion the emperor regretted the deso-
ɣardens and houses, which the war had caused. The
e was concerned in the destruction of the gardens,
that a part of the tribute of the eight cities consists of
well as goldthread stuffs, &c., which is sent annually
f an officer to Peking. The tribute of grain from
nmuted[36] in 1829 to 16,200 catt«s of copper from
s, which had been worked by the troops since the
ıbor was now found to be less productive, than that
the country. The tribute of cloth also was remitted[41]
Khoten in 1827. Changling, before he was aware of
l a supply to carry on the barter with the Kussaks at
and cattle, which had increased considerably in that
en had already supplied 20,000 pieces of cloth of its
vernor now recommended that the cloth should not be
sequence of the remission of tribute, lest it should
contributors to whom it was sent; he proposed that it
d to the credit of next year's tribute.

zette of October 1828[42] contains an imperial order to
de in tea and rhubarb, carried on heretofore with the
the frontier beyond Ele; because it was considered
ɛhangír's rebellion. The quantity of tea taken thither
ɔf supplying the military and inhabitants of Oroumtchi
ɛally smuggled across the frontier, is stated to have
ı to three hundred thousand catties. Governmental
gs) were therefore appointed to supply the military
er the control of the residents. The smuggling trade
ɔhiefly by the Kirghis of Gantseihyen, through whom
to have organized his rebellion. Such of these people
years at Ele, where allowed to remain there, but not
ɔther tribes, nor apparently among themselves: those

who had been there less time than ten years, were ordered to move out of the country.

This interdict seems to have been extended[40] to Turkestan as well as Soungaria,[30] and indeed to all the countries beyond the Keäyu Pass;[44] and barriers were erected at eight different places on the frontier to prevent the ingress and egress of the traders, and the military employed in the same object. Several officers were shortly afterwards degraded[42] for admitting a foreign trader into one of the towns. Some Púlútih Tartars were also detected[45] in bartering piece-goods and goldthread for tea, and *banished into China.* The tea belonging to Kussak wang (king as he is called by the translator) named Keänghocho, was also seized,[46] and he sent his son Pokihle to beg it back. The resident referred the case to the emperor, who was pleased to restore it to the wang in consideration of his respectful conduct, and the son was allowed to take back the tea, but an escort was sent to watch him over the border. Especial attention is, however, called to the Antseyen, who are on no account to be permitted to trade. The only exception to the interdiction, was[44] in favor of the Haou Han tribe of Púlútih, the same with whom Jehangír took refuge. They were allowed to trade at one place only, where two hundred soldiers were stationed, and the traffic was to be confined to barter, and the prices of every thing fixed by authority. If either Chinese or Mohammedans were found to be buying goods with money, the property was to be confiscated, and the parties punished. It may be supposed that these absurd regulations did not last long. Chalungah who succeeded Nayenching at Ele, reported[31] in 1830 that the tea remained on hand, and the horses and sheep to be bartered for it did not come in, and the hongs were consequently abandoned, as we shall see presently. The imperial duty on the goods[47] had always been one thirtieth part, but the Chinese residents had been in the habit of remitting the duty in part or altogether, they were now ordered to exact it rigorously.

To enforce the new regulations and maintain the peace of the country, 6,500 additional troops had been left in Chinese Turkestan after the war,[47] with the intention of withdrawing 2,000 at the end of three years, and 2,000 more after five years. On Nayenching representing, in 1829, that the Mussulminn tribes both within and without the frontier were tranquil and happy, the troops were ordered to be withdrawn at shorter periods. The emperor required an account from the officers at Ele, of the state of affairs at the close of every year. Every newly appointed officer was to report the information he had acquired, within three months after his arrival; and every military officer in a separate command was allowed to communicate privately with the emperor, without consulting with or informing his brother officers, especially when he reported upon those who extorted money from the people. The governor had already admitted[41] that previously to the late rebellion, the officers of government had continually distressed the people by their exactions. He recommended on the same occasion that the taxes and fees in the public courts should be reduced,

ıror allowed, and he also sanctioned a series of appeals
ıp to the resident, and once a year finally to the su-
Peking; but care was to be taken that the complaints
the appellant be punished for false accusation.
ling the foregoing measures of pacification and the se-
ıts inflicted upon the Mohammedans, their spirit was
There was another attempt at rebellion in 1830,[42] but
ı been speedily put down, by the apprehension and
elve of the ringleaders. A few months latter, Chalungah
he had seized a band of robbers who had been en-
ıring the public granaries and treasuries, and stealing
ısported convict was at the head of it, who had before
in robbing the Akemuh (office of the tribute gatherer
t had escaped the law. He had now planned to burn
der to rob it, but his intention got wind and a soldier
h him, who discovered that his designs were deeper,
ent rebellion. He was immediately seized, but we hear
. The information must have been true, for the sol-
d to have the first vacant command of 1000 men, and
ıt and officers of the city, who had neglected to get
imation of it, were ordered to be tried by the Criminal
g.
ous affair was reported[41] in the Peking Gazette of the
830, in the shape of a report from Chalungah, which
n Kashgar in twenty-seven days, to announce an irrup-
tseyen Kirghis, the same tribe whose trade was stop-
e said to inhabit a country about 150 miles northwest
ı to the 23d of October, says the reporter, the Gazettes
ders and appointments in reference to this invasion.
ordered off again to take the chief command in Tur-
angah and Yang Fung as his council.[45] Yang Yuchun
ry powers granted him, and two millions of taels placed
facilitate the passage of the army across the desert

[46] of the 10th of November contains the substance of
Peichang, who seems to have been the superior resi-
l and Khotem. He says that a party of insurgents of
)00 in number, had arisen and assailed the villages;
t his militia, consisting, beside his soldiers, of traders,
nvicts, and repulsed the 10,000, with a loss to them of
l, and 50 or 60 prisoners. He attributed his success
usquets and portable guns. On the 28th of the same
ıror complains[47] grievously of Yungngan who had been
ct all the troops he could from Ele and the neighboring
ceed to meet the insurgents or invaders. Instead of
e to say that the enemy were in great force, and he
ı prudent to confine himself to the defence of Auksú,
ntly to Soungaria, and await a reinforcement. The
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homes, but to be there under the supervision of the
y. The campaign appears to have terminated here,
eir way to Turkestan were consequently recalled.[54]
ho had been instructed to inquire into the cause of
ade his report,[53] and attributed it to the expulsion of the
rs and the interdiction of the export of tea and rhu-
ıching. Upon receipt of this report, the emperor de-
hing from his title of 'guardian of the heir apparent,'
im of the peacock's feather and the purple bridle; and
moreover to a court-martial, which sentenced him to
ɔm the service. We have already shown that these same
eceived the imperial sanction, and the honors,[54] men-
ad some of them been bestowed upon him in conse-
emperor's approval of those measures. It seems to
of the government to sacrifice an officer whenever its
ın unduly excited, or its measures unattended with

nt of the effects of Nayenching's restriction of trade
ı vol. I, p. 383 of this work, where it is affirmed, how-
did not originate with him. According to a statement
merchant there given, it appears, that he himself had
ɜ of 2,000,000 catties of tea through his hand, annually,
00 taels duty to government, which had entirely ceas-
ıeration of the law. The trade with the Búriats was
eclared[55] to be free from all imposts whatsoever. The
rkand a few years later, required further powers to en-
nish the Chinese traders who cheated the foreigners;
ing foreigners is a more serious matter to the state, than
ating another."[56]
rought Yungngan, who was Nayenching's son, and the
under him to a court-martial, and sentenced[57] him to
peal to the emperor, who confirmed the general's sen-
loned the officers who acted under his orders. Seven
part in the rebellion were executed[58] the following year,
ilies given as slaves to those Mohammedans who re-
their allegiance.
ants of Kashgar and Yungkishaur were unable to pay
grain for 1831 in consequence of the calamities of war,
ıused.[52] Several regulations were made for the better
f those colonies, which we have before mentioned;
that of the removal of the principal residency from
ırkand; but it was omitted to be mentioned that it has
ıtored to Kashgar[59] on account of its being a greater
or the surrounding foreigners. Changling returned to
ls the end of 1832. He seems to have been ill assured of
r of the western provinces; for before leaving he had re-
000 taels to be deposited in Shense,[60] to meet the exigen-
ıy, for which the only occasion seemed to be, another
of horse banditti, as they are styled, who killed some

Mohammedan begs and their followers, who ventured to attack them. He also required stronger garrisons, and additional civil officers in some of the cities, particularly Wooshe and Auksú. His precautions were not without reason, for, besides the above attempt at invasion, another insurrection broke out at Khoten, in 1832,[61] and an attempt was made to take the city. Two of the begs had received honors from the emperor, and their servants who refused to join the rebels, were put to death, and continued, says the resident Peihchang's report, to rail at their murderers as long as they had breath.[62] The leader of the rebels, Mawakih and his accomplices, amounting altogether to twenty persons, were put to a slow and ignominious death, and their heads sent all round the Khoten territory, 'to illustrate the law of the land.'

This is the last attempt at insurrection in Chinese Turkestan, as far as our information goes. The country suffered severely no doubt, during its previous struggles, and we find[63] that it was unable to pay its contributions during the years 1832, 1833, and 1834, and incurred a large debt to the imperial exchequer. We find also on the same occasion, that Yárkand had previously been accustomed to supply 40,000 taels annually to defray the deficiencies of the mountainous and barren districts of Ele and Tarbagatai. In confirmation[64] of this account of part of those districts, we have the resident at Wooleyasoo, a place near the Altai mountains, soliciting, in 1831, a supply of rice, wheat, flour, tea, and cloth from Kooching, which is between the former station and Ele, on account of the severity of the climate and shortness of the summer, which unfit it to supply its own food by agriculture. The emperor ordered 100 camels to be employed to convey the requisite necessaries, but at the same time desired that the value of the articles should be deducted from the soldiers' pay.

The taxes for 1835 in Turkestan, were ordered to be levied with increased severity.[64] The amount for the military expenses of these colonies for 1837 has been estimated at 680,000 taels. The sums required at Kashgar in 1829,[65] were stated at 96,933 taels only, at Yárkand 27,079, and for the other towns 6,000 to 10,000 each, but this may be for their internal expenses only.

Of the personages mentioned in the preceding narrative, the fates of Changling, Nayenching, and his son Yungngan will be found in vol. iv. of this work, page 66. Chalungah, who was resident at Kashgar at the time of the Antseyen invasion of 1830, was adjudged[66] afterwards to have done great injury by his rash and precipitate conduct. Instead of attending to the advices and remonstrances of Ishak and Tass'ah, two Mohammedans of high rank, he sent out his small force to oppose the large body (as is now admitted) of invaders, in consequence of which his troops were entirely cut up. Being enabled, however, with the assistance of the inhabitants, to defend the city for three whole months, he might, says the emperor, have escaped any punishment but degradation, had he not accused Ishak of entertaining treasonable designs.

:e of the accusation, Ishak was deprived of his titles, g of the second class and akim beg; and Changling ıvestigate the accusation. Changling adjudged him to blame, and condemned Chalungah to death for having ›narch by a false accusation. Ishak was accordingly further honors conferred on himself and sons. Cha- ieved until the next year, but finally we presume, par- find[67] him second in command at Moukden in the 36.

same who is stated in Mr. Wathen's report, to have ;ir, and to have been shortly after called to Peking, l of again. He will be found in another part of this returned lately to his own country, after holding at Peking, and to be allowed to continue at home, f sixty years of age.

l of the Asiatic Society, Aug., 1834, p. 381. 2, Ib. Dec., 1835, 1835. 4, Burnes' Travels, vol. ii, p. 231. 5, Malacca Observ- . 6, Ibid. Oct. 23d, 1827. 7, Mal. Obs., Nov. 6th, 1827. 8. th, 1827. 9, Ibid. Dec. 18th, 1827. 10, Ibid. Jan. 15th, 1828. . i, p. 275. 12, Mal. Obs., Jan 29th, 1828. 13, Ibid, March . May 6th, 1828. 15, Ib. July 1st, 1828. 16, Ib. Sep. 9th, 1827. ;r, Ap. 26th, 1828. 18, Ib. June 7th, 1828. 19, Ib. May 3d, 21st, 1828. 21, Mal. Obs., Ap. 22d, 1828. 22, Ib. July 15th. iitory, vol. i, p. 472 24, Can. Reg., March 29th, 1828. 25, Ib. Aug, 23d. 27, Ib, March 16th, 1829. 28, Ib, Nov. 16th. . 16th, 1828. 30, Ib. Oct. 18th. 31, Ib. Ap. 15th, 1830. 32, 33, Ib. May 2d. 34. Ib. Feb. 19th. 1831. 35, Ib. Sep. 18th, 7th, 1829. 37, Ib. July 3d, 1830. 38, Ib. Nov. 3d, 1828. 39, 40, Ib. June 18th. 41, Mal. Obs., Oct 21st, 1828. 42, Ib. 43, Can. Reg., Feb. 15th, 1830. 44, Ib. Jan. 17th, 1829. 45, 46, Ib. Feb. 2d, 1831. 47 Ib. January 17th, 1831. 48, Ib. 50, Ib. March 24th. 51, Ib. Ap. 2d. 52, Ib. July 4th. 53, Ib. Feb. 19th, 1829. 55, Chi. Rep., vol. i, p. 457. 56, Ib. vol. n. Reg., Ap. 19th, 1831. 58, Ib. Aug. 2d, 1832. 59, Ib Mar. ›. Nov. 15th, 1831. 61, Ib. Dec. 29th, 1832. 62, Chi. Rep.,], Ib. vol. iv, p. 200. 64, Ib. vol. v. p. 144. 65, Can. Reg., 6, Ib, Dec. 19th, 1831. 67, Chi. Rep., vol. iv, p 479. 68, Ib.

ıarks on the Opium trade, being a reply to those sitory for November, first published by archdeacon lcutta August 11th 1836.

ed an 'attack,' it is right to give the defense also. We ur Correspondent that, if opium "is solely a hateful poi- . be discontinued with the traffic. Hence the subject ought examined, that the whole truth of the case may appear and n civil government, so in regimen, if there are "abuses," ; and we reëcho the sentiment, "carry through the prin-

ciple with an equal hand;" only let it be done temperately, promptly, and effectually. On this great subject — temperance — much remains to be developed. In the case to which our Correspondent alludes, it has been affirmed that the wine which Pharaoh drank was the pure juice of the grape, free from alcohol: that used at the marriage-feast, may have been the same kind. It is a well-authenticated fact, we believe, that such wine was common; and it is equally certain that strong wines were often, if not generally, diluted with water, when used by the Greeks, the Romans, and the Hebrews. But this is not the place to discuss these points: we merely allude to them here as subjects of interesting inquiry, closely connected with the question in debate. The defense came to us in the following epistolary form.]

To the Editor of the Chinese Repository.

Sir,— An article appeared in your last number condemnatory of those engaged in the culture of opium, and of those supplying the Chinese with this luxury. The attack of archdeacon Dealtry on a produce of India which provides the government (perhaps in the least oppressive way to the subject) with means to pay his, and such like salaries as his, is beyond doubt, not a selfish argument. How far it is expedient, or necessary, for morals to put down opium will be the subject of this letter. The attack might have come *at a fitter* moment than when the emperor of China was fulminating his edicts on this subject against individuals, and to which his celestial majesty and his viceroys have been pleased to shut their eyes for the last twenty years as entirely on *this side* of Asia, as the Church of England has on the *other side* of Asia: still, if it is true that opium is solely a hateful poison, and those who deal in it are poisoners, truth will prevail, and it will be put down. If on the other hand — and this is the opinion here argued for — opium is a useful soother, a *harmless* luxury, and a precious medecine, *except to those who abuse it*, then opium will increase, and its merchants be freed from an unjust prejudice, and truth prevail!

First then, as in '*much abused wine*,' it is here asserted that, the many enjoy a healthful luxury, the few abusers are supplied with a horrid poison: if so, are the prudent *many* to give up an enjoyment suited to their tastes, habits, much-caused by the danger of show as an outlet to wealth under this arbitrary government, for the sake of saving the *minority*, the abusers? That is, the respectable majority are to give up their tastes for the sake of a reprobate minority. Let us see how far this is supported by figures:—

All those who know China are aware that what might be called an inveterate dram-drinker, that is an habitually intoxicated smoker, uses the weight of one tael per day of boiled purified opium.

The annual supply to China may be taken at — chests of

Bengal - - - - - -	16,000
Bombay - - - - - -	16,000
Turkey - - - - - -	2,000
	total 34,000 chests.

In Bengal chests, a ball of Patna gives, one with another, 23 taels of the smokeable drug: 40 balls to a chest give 920 taels; a chest of Malwa or Turkey will produce more in proportion to its weight;

chests being considerably heavier, an average of 60
taels of the smokeable matter per chest may be taken
: this, on the total annual supply of 34,000 chests, gives
of smokeable drug: divide this by 365, being the year's
you have *of victimized* smokers 912,000. The lowest
place the population of China at 300,000,000; there-
w, not more than one person in 326 touches this luxury.
ıce and observation show us that many millions of
icipate in opium; so each million, using it as a ration-
article of luxury and hospitality, reduces most cer-
of *victimized smokers*,— who in fact, are few, compa-
many sober and well regulated families that present a
a distant neighbor visiting them, as yeomen in Eng-
since did a bottle of wine,—such an article not again
s table till the next visitor came: allow also for the
invalid, who use it as a medicine and a solace, as our

my view of opium. If it is disproved, and no stimu-
the stern voice of utility of the present age, let it be
inion will it, be it so. But do not stop; carry through
though Noah planted the first vine after the flood;
drank its juice and prospered; and though our Savior
use of it at the marriage-feast—carry through the
ın equal hand. Depopulate the Rhine. Lay the vine-
'rance waste! Abolish tobacco in Virginia, and in
ibit the growth of barley in Norfolk:—because a few
ates attend the gin palaces in England, and smoke all
ina and elsewhere. When the public are prepared for
ure, I shall not petition for the white poppy of India
exception.

'here says: "yet if the desire for tobacco induces the
n and the fearless sailor to brave the perils of the sea,
commodity, it is not without its use in the moral world."
; if a desire to get this luxury tends to produce the
ɔnomy, and the never-ceasing industry of this great
ve see around us—is it without its moral use? As to
ıd skilful carriers of this commodity to China, not a
ıaid.

ıcon in his crusade against opium, forgets a principle,
r lost sight of by him, has been acknowledged and act-
vo most civilized governments of Europe—France and
it is this, that in administration of any article likely
ıe passions to crime, the dealers in it should be kept
ıch as possible respectable, but even under the power
y license: so in France, as to gaming houses: so in
wine houses and gin palaces: yet seeing this clear be-
ırchdeacon without the shadow of a chance of stopping
ium, whether he is wrong or right in his tirade against
ng the present dealers in it, up to *odium and infamy;*

thus throwing its supply into the hands of desperadoes, pirates, and marauders, instead of a body of capitalists, not participating certainly in what they carry, but in fact supplying an important branch of the Indian revenue safely and peaceably.

I leave the matter to the judgment of your distant readers, and I do so confidently. Were the appeal to be made to those here, as many participate in the profits, it might be considered a partial one. The safe test of experience has shown that sovereigns and moralists are powerless against a pervading taste of a whole people. The proclamations of Elizabeth of England did not put down hops. The blast and counter blasts, are only to be found in the library of the curious collector of books, but tobacco is cultivated and used all over the world more extensively than any other luxury. Mohammed by prohibiting wine only forced drunkards to use rakee, and opium: he was powerless to stop intoxication. What Temperance Societies may yet accomplish remains to be seen. Very faithfully,

A READER.

Canton, 10th December, 1836.

ART. IV. *Suggestions for the formation of a Medical Missionary Society, offered to the consideration of all Christian nations, more especially to the kindred nations of England and the United States of America.*

VIEWING with peculiar interest the good effects that seem likely to be produced by medical practice among the Chinese, especially as tending to bring about a more social and friendly intercourse between them and foreigners, as well as to diffuse the arts and sciences of Europe and America, and in the end introduce the gospel of our Savior in place of the pitiable superstitions by which their minds are now governed, we have resolved to attempt the foundation of a society to be called the "Medical Missionary Society in China."

The objects we have in view in the foundation of a Society of this description are: 1st, That those who shall come out as medical missionaries to China, may find here those to whom they can apply for assistance and information, on their first arrival in the country. 2d, That by this means their services may be made immediately available, while, at the same time, they may be put in the way of learning the language for the purpose of fitting themselves to practice in parts of the country to which foreigners have not hitherto gained free access. 3d, We do not propose to *appoint* individuals to the work, but to receive and assist the medical men who shall be sent out by Societies formed for the purpose either in England or America. Being acquainted with the peculiarities of the case, our especial desire is to draw attention to the selection of men of suitable qualifications. 4th, We therefore propose to receive any sums of money which may be given

bject, and to disburse them as shall be deemed expe-
Society be formed, so that the labors of those who
use shall not be retarded.
ubscribing fifty dollars, or upwards, in one payment,
ed members for life; or fifteen dollars annually, mem-
period of their subscriptions.
stration of our views, we would here premise, that in
ess of the object contemplated, those who engage in it
any pecuniary *remuneration:* the work throughout
pear to be, one of *disinterested benevolence.* It is in-
the men who shall conduct the institution be not
their profession, and conciliating in their manners
es, but *judicious* men — men thoroughly imbued with
ine piety, ready to endure hardships, and to sacrifice
, that they may commend the gospel of our Lord and
öperate in its introduction among the millions of this
l yet, '*mysterious*' and idolatrous empire — men wille
loss of all things for joys that await those who *for*
good on earth.
the *Ophthalmic Hospital* already established, other
equally needed, and each would fully occupy the time
e medical person. Among these may be mentioned,
lepartment, for the treatment of cases requiring the
the surgeon, as the removal of tumors, cure of ulcers,
tured and dislocated limbs, and the like.
for the Ear. A vast amount of good may be effected
ections of this organ, which perhaps are as numerous
yes, or even more so. The man who shall publish a
se, accompanied by a statement of facts that shall cor-
us practice of barbers who introduce a sharp cutting
the ear, by which violence is frequently done to this
will deserve well of the Chinese nation, for it is a

for Cutaneous Aeffections. In no country in the world
iis class more numerous and aggravated; and added
of being thus afflicted, if the disease of the sufferer is
malignant and contagious, he is liable to be deprived
d immured during the remainder of life.
for Diseases of Females. Daily experience has dise are very numerous, and in some instances exceedl, and but little understood by Chinese physicians. expectation facts have demonstrated that the seclustic of the upper classes of Chinese females, does not m applying to foreign practitioners with the hope of calamities
for the Diseases of Children. An inconceivable ing is endured by children in China, which in many be avoided, but for the ignorance of parents and want and advice. The merchants from distant provinces,

who trade at Canton, are often attended by members of their families, and frequently have brought their children for medical treatment. We cannot suppose the fond parent will remain insensible to the obligations of gratitude when he returns to his own home, or fail to speak there of the *excluded foreigner* who has gratuitously restored his child to the blessings of health. We conceive there cannot be a more direct avenue to influence than will be presented in this department, and the impression may be far more enduring than that made in almost any other way; for while in the case of the aged, who receive medecine from the foreigner, the remembrance may quickly depart with them; it may be otherwise in respect to the babe and the youth, who are, by the hand of charity, rescued from a premature grave, or from diseases which uncontrolled might extend through life.

Regarding it desirable that these several departments be established as soon as Providence shall prepare the way, and the men and means are provided, we would also recommend to Societies, while they are sending out medical persons, not to neglect to encourage pious and well-disposed young men to accompany them, with a view to becoming dressers and apothecaries, and to render themselves useful in the supervision of the internal concerns of the hospitals. Here it may be proper to repeat, and with the utmost emphasis, that all who engage in this work should be JUDICIOUS *men, thoroughly imbued with the spirit of* TRUE PIETY, *willing to endure hardships and to sacrifice personal comforts*

We cannot close these suggestions without adverting to one idea, though this is not the place to enlarge upon it. It is affecting to contemplate this empire, embracing three hundred and sixty millions of souls, where almost all the light of true science is unknown, where Chistianity has *scarcely* shed one genial ray, and where the theories concerning matter and mind, creation and providence, are wofully destitute of truth; it is deeply affecting to see the multitudes who are here suffering under maladies, from which the hand of charity is able to relieve them. Now we know indeed, that it is the 'glorious gospel of the blessed God' only that can set free the human mind, and that it is only when enlightened in the true knowledge of God that man is rendered capable of rising to his true intellectual elevation; but while we take care to give this truth the high place which it ought ever to hold, we should beware of depreciating other truth. All truth is of God; the introduction of medical truth into China, would be the demolition of much error.

In the vast conflict which is to revolutionize the intelectual and moral world we may not underrate the value of any weapon. As a means then to waken the dormant mind of China, may we not place a high value upon medical truth, and seek its introduction with good hope of its becoming the handmaid of religious truth? If an inquiry after truth upon any subject is elicited, is there not a great point gained? And that inquiry after medical truth may be provoked, there is good reason to expect: for, exclusive as China is, in all her systems, she cannot exclude disease, nor shut her people up from the desire

not then the finger of Providence point clearly to one
ıould take with the people of China, directing us to
uction of the remedies for sin itself, by the same door
we convey those which are designed to mitigate or
ı? Although medical truth cannot restore the sick
the favor of God; yet perchance, the spirit of inquiry
wakened, will not sleep till it inquires after the source
e who comes with the blessings of health may prove
rcy to point to the Lamb of God. At any rate, this
open door; let us enter it. Loathsome disease, in
form, has uttered her cry for relief from every corner
have heard it, and would and must essay its healing.
orketh not may wait for other doors. None can deny
y of charity that worketh no ill, and our duty to walk
ı and imperative.
fidently rely on the aid of the pious and benevolent in
nent of this great work, and when the millions which
ighty empire shall feel the influence of true religion
, when the light of Christianity shall take the place
ıd of paganism, which now envelopes them, then will
:s spiritual sense, the prophecy of Isaiah:
ıf the blind shall be opened, and the ears of the deaf
ped; the lame shall leap as an hart, and the tongue
ng."
d.) T. R. Colledge, P. Parker, and E. C. Bridgman.
ber 5th, 1836.

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ceedings relative to the formation of the Morrison Society; including the Constitution, names of the d members, with remarks explanatory of the object, of on.

ı of this society, elected on the 9th ultimo, for the current
t, Dent esq., President; Thomas Fox, esq., Vice-president;
esq., Treasurer; Rev. E. C. Bridgman, Corresponding
[. Robt. Morrison, esq., Recording Secretary. A pamphlet
just published (the title of which stands at the head of this
ɔduce here, somewhat abridged; and we fondly hope that
ject of the Society is made known, it will receive the
ɔn and support of the friends of China.

the lamented death of the Rev. Robert Morrison, D.D.,
ugust 1834, a paper containing some suggestions for
f an association, to be called the MORRISON EDUCA-
was circulated among the foreign residents in China.
dated the 26th January, 1835. On the 24th of the
renty-two signatures having been obtained, and the
collected, a Provisional Committee — consisting of sir

George B. Robinson, bart., Messrs. William Jardine, David W. C. Olyphant, Lancelot Dent, J. Robert Morrison, and the Rev. E. C. Bridgman — was formed for the purpose of ascertaining the best method of carrying into effect the proposed plan of education. At the request of this Committee, Messrs. Jardine, Matheson & Co. engaged to act as Treasurers, and Mr. Bridgman, as Corresponding Secretary, until a Board of Trustees should be formed. A circular was immediately issued, from which the following is an extract.

"If we except the pastors and teachers who visited Formosa with the Dutch, about two centuries ago, Dr. Morrison was the first Protestant missionary who ever reached the Chinese empire. Chiefly by his labors the Sacred Scriptures have been translated into the Chinese language, and a foundation laid for diffusing, among one fourth of the human family, that true religion which is one day to pervade the whole earth. Though his chief object was to benefit the people of China, yet the good which he has conferred on others, especially on those who speak the English language, demands of them a tribute of grateful acknowledgment, and urges them to "go and do likewise." As a knowledge of the Chinese language has been of great advantage to foreigners, so an acquaintance with the English will be of equal or greater advantage to the people of this empire. For the purpose of conveying this benefit to the Chinese, and of aiding the work which Dr. Morrison commenced, it is proposed to erect, in an institution characteristic of the object to which he devoted his life, a testimonial more enduring than marble or brass, to be called the "Morrison Education Society." The object of this institution shall be to establish and support schools in China, in which native youth shall be taught, in connection with their own, to read and write the English language; and through this medium, to bring within their reach all the varied learning of the western world. The Bible and books on Christianity shall be read in the schools. Already a Chinese, educated at the Anglochinese college in Malacca, has been advanced to the station of governmental interpreter at Peking. And our posterity, if not ourselves, may see the Chinese, at no very distant day, not only visiting Europe and America, for commercial, literary, and political purposes; but, having thrown away their antipathies, their superstitions, and their idolatries, joining with the multitudes of Christendom in acknowledging and worshiping the true God.

"As the small contributions which our limited community in China can be expected to afford, must be utterly inadequate to the object in view, we look to the enlightened and liberal in other countries to coöperate with us."

In the hope of obtaining the aid and counsel of friends in Europe and America, and of increasing the list of subscribers and the amount of donations, measures for organizing the Society were deferred till the 28th of September 1836, when, notice having been given, a public meeting was convened at No. 2 American Hong.

Mr. Dent, as chairman of the Provisional Committee, having called the meeting to order, it was proposed by Mr. Bell, seconded by Cap-

l carried unanimously, that Mr. Fox take the chair.
as appointed secretary to the meeting.
of the several meetings of the Provisional Committee,
stitution, with an Address, drawn up by Mr. Bridg-
y of the views of the Committee, were then read.
nutes, it appeared that the sum of $5977, including
en in the hands of the Treasurers; and that a library
olumes of books, on scientific, literary, and other sub-
presented to the Society: about 700 were from T. R.
600 from J. R. Reeves, esq.; the others from Messrs.
rison, and A. S. Keating.
tion, after a few amendments, was accepted; and the
tion of Mr. Jardine, seconded by Mr. Dent, adjourned
he election of officers.
of October the meeting, in consequence of many
absent from Canton, was adjourned two weeks.
n 1836, Messrs. Fox, Lindsay, Innes, Olyphant, Mol-
een, Wetmore, Dent, Slade, Sampson, Jardine, Hine,
Messrs. Bridgman, Parker and Stevens, having met
journment; Mr. Fox resumed the chair, and the Rev.
s appointed secretary.
of the preceding meetings, together with the Con-
read; and after some corrections, the whole were
cepted and approved. The Constitution being now
ciety proceeded to the choice of officers by ballot;
vas ordered that the minutes of the Provisional Com-
se of the two general meetings, be referred to the
a view to the publication of a summary of the same,
he Constitution of the Society; a unanimous vote
Fox, for his services as chairman, was then passed,
adjourned *sine die.*

CONSTITUTION.

'his Institution shall be designated the "Morrison
ety."
e Object of this Society shall be to improve and pro-
in China by schools and other means.
y individual donor of a sum not smaller than $25,
:iber of not less than $10, may become a Member of
vote at its general meetings; voting by proxy will be
ns necessarily absent from the place of meeting, pro-
ice a letter of authority for specific measures, written
notice of the meeting has been given.
nds may be raised by subscriptions, donations, and so
be under the direction of the Trustees.
e business of the Society shall be managed by a Board
: in number, resident in China, who shall be chosen
general meeting of the Society, to be holden annually
day of September.

ART. 6. The Trustees shall be (1) a President, (2) a Vice-president, (3) a Treasurer, (4) a Corresponding Secretary, and (5) a Recording Secretary.

ART. 7. For the transaction of business, the Trustees shall meet on the third Wednesday in January, April, July, and October, respectively, and oftener if necessary; three of their number shall constitute a quorum.

ART. 8. It shall be the duty of the President to preside at the meetings of the Society, and of the Trustees, and perform such other duties as are appropriate to his office.

ART. 9. It shall be the duty of the Vice-president, when the President is absent, to act in his place; if both are absent, the Treasurer shall preside.

ART. 10. It shall be the duty of the Treasurer to keep safely all the money of the Society, with a fair account of all that is received and expended; to make out annually a statement of the receipts and payments, and of the condition of the funds, for the information of the Society, to be published in their annual report; and to perform such other acts as are appropriate to his office. The accounts shall be audited by persons appointed for that purpose by the Society, at the general meeting for the choice of officers.

ART. 11. It shall be the duty of the Corresponding Secretary to act as the General Agent of the Society, in carrying into effect such measures as the Trustees shall adopt and direct, in conducting the correspondence, in selecting scholars, teachers, books, and so forth; and further, it shall be his duty to keep a full and accurate record of all his correspondence and proceedings, which shall be kept with the records of the Society; and to prepare an annual report, which, after it has been submitted to the Trustrees, and approved by them, he shall read at the general meeting; and when approved by the Society, shall superintend its publication.

ART. 12. It shall be the duty of the Recording Secretary, to keep full and accurate minutes of all the meetings of the Society and of the Trustees, and to act in concert with the Corresponding Secretary in selecting scholars, teachers, books, &c., and in preparing the annual report.

ART. 13 At any General Meeting of the Society, these articles may be altered, new ones added, or such regulations, and by-laws adopted, as the meeting may deem proper; provided one month's notice of the proposed amendment or addition has been given, provided also, that it has received the unanimous sanction of the Trustees; failing which, it shall not pass until carried at a second general meeting, convened at an interval of a month; and further, provided always that for the proposed amendment or addition, at least two thirds of the members resident at the place of meeting give their vote.

BY-LAWS — *Section* 1: *Scholars.*

1. Chinese youth of any age, of either sex, and in or out of China, may be received under the patronage of the Society; also schools, conducted in a manner approved of by the Trustees.

ver practicable, young children, six, eight, or ten years preferred.
ne advice of the Trustees, and the approbation of the ıardians of children, they may be sent to the Straits of ıdia, Europe, or America, for the purpose of completing ı.
ısary, children may receive their whole support — board, s, tuition, &c., from the Society; but no reward or pre-er be given, excepting money or articles expressly that purpose by the donors, unless by a special vote of

Teachers.

ınd Masters from Europe or America, or both, shall be ıanently, so far as the means of the Society will allow. Masters, of good character and acquirements, may also

Books.

hool Books for teaching the children reading, writing, ɔgraphy, and other sciences, shall always be the best ıained, both in the English and Chinese languages.
holars shall be furnished with the Bible, and with the aids to understand it, which are usually afforded in ls of Christendom; but the reception of it's doctrines ɛst for the admission of scholars.
ɔks belonging to the Society shall form a public library, he "Library of the Morrison Education Society."
ɔrary shall be under the immediate control of the Trus-l take all suitable measures in their power to make it the foreign residents and visitors; provided they do this purpose a sum greater than would be necessary f the Library were it not open to the Public, it being ɔr the sake of having such a Library, the foreign resi-ady to bear a part of the expenses.
ɔr the regulation of the Library, sanctioned by the be published, with a Catalogue of the Books, and a ıe be placed in the hands of all those who are admitted s of the Society and the Library.

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ts explanatory of the Object of the Society.

f the "Morrison Education Society," in commencing which they are now charged, would seek first of all f His Providence, whose favor is requisite to give suc-ty to their incipient operations. If this Institution be ɛd, thousands and millions may enjoy its benefits, and be continued down to the latest times.
ɛs will here briefly state the outline of the plan they ɛ.
ll obtain as speedily as practicable a Tutor from the and will seek for one who is young, enterprising, well

acquainted with the business of Education, and who is himself desirous of making it the great object of his life.

2. From the British and Foreign School Society, they will endeavor to procure whatever aid and counsel that excellent and noble Institution may be pleased to afford. It is hoped that at least one Tutor from England may be early associated with a coädjutor from America.

3. They will take measures to ascertain the actual state of education in China, by inquiring how many of the whole population, male and female, are able to read and write; the age at which they commence learning; the manner in which, and the length of time, they are instructed; the expenses for tuition, books, &c.

4. The same inquiries will be instituted respecting the Chinese who have emigrated from their country, and are residents in the Indian Archipelago, and elsewhere.

5. In the mean time the Trustees will not neglect to render immediate assistance, whenever and wherever suitable youth and opportunities are presented.

6. Further, they deem it to be a part of their duty to endeavor to increase the number of subscribers, the amount of donations, and the catalogue of books. They will individually receive any such acquisitions to the Society; and do hereby jointly authorise that donations be received by

Messrs. A. L. Johnston & Co., Singapore;
Messrs. Lyall, Matheson & Co., Calcutta;
Messrs. Macvicar, Burn & Co., Bombay;
W. A. Hankey, esq., London;
Frederick Leo, esq., Paris;
Messrs. Talbot Olyphant & Co., New York.

The following paragraphs are abridged extracts from the Address read at the first Public Meeting of the Society, convened on the 28th of October, 1836.

Education, when properly conducted, embraces the three great branches of physical, intellectual, and moral culture. And wherever these are wanting, or are in any degree defective, there, in the same degree, education will be deficient or neglected.

The helpless condition of man as he comes into the world, and his whole career from the cradle to the grave, show how much care and culture are requisite, not only that muscular strength and symmetry may be developed, but that the mind and affections of the heart may be directed to proper objects and rightly disciplined. But while no being is so dependent as the child in infancy, nowhere else, nor by any other means, are a nation's destinies so easily and so permanently affected as in the early education of its successive generations of youth.

Only give us the opportunity, with ample means, to educate an entire generation of men, and as surely as the laws which govern mind remain the same from age to age, so surely will we effect greater

ral, social, and national character, than were ever yet
given time by any military or naval power, or by the
e most thrifty commerce, or by any or all other means
In whose hands, under Divine Providence, are now
Europe, or America, or of this Empire? Almost en-
in the hands of those who belong to a single genera-
nly a few years ago were controlled in all they said,
arned, by the few who were charged with the direction
on.

g to neglect to provide for the body, it is much more
provide for the immortal mind. The proper course
n this matter is very plain, even when guided only by
ure and of providence; but since our pathway is il-
e oracles of divine truth, can we doubt that knowledge
d and man rise in the scale of being, ordinarily, in
n as he is rightly educated? On this point we have
of unerring wisdom: *Train up a child in the way*
nd when he is old HE WILL NOT *depart from it.*

it object contemplated by this Society is the establish-
ovement of schools, in which Chinese youth shall be
nd write the English language in connection with
hich means shall be brought within their reach all the
isite for their becoming wise, industrious, sober, and
rs of society, fitted in their respective stations of life
ll the duties which they owe to themselves, their kind-
ry, and their God.

we now possess so little knowledge of the modes of
prevalent, affords a strong reason for one of the mea-
would recommend to this Society, as one of its pri-
attention, one which may influence all its subsequent
ich cannot be attained by individual efforts. The
h we allude, is a thorough investigation of the whole
ation which now obtains among the Chinese through-

It is highly desirable that we ascertain accurately
nces of the case, in order to give a right direction to
his Society could furnish an accurate and complete
present system of education — so as to show all its
its excellencies, it would accomplish a great work.
e of this kind is indispensable; and the more exten-
tion is, the better we shall be prepared to accomplish
e want of research, or rather the want of the results
of the first and greatest difficulties, which meet us in
ent of our new undertaking.

e a map of Europe and of China as they were fifteen
ago, laid before us, each country accurately marked
shade according to its respective advances in know-
ation, we suppose the advantage, in many respects at
in favor of China; but since that period, what has
of events in the particulars under consideration? Eu-

rope has advanced steadily in improvements, and knowledge has increased more rapidly than in any other equal period of the world's history. Arts, sciences, literature, and pure religion, have, in some measure as they ought, gone hand in hand; and, with many reforms in both religion and politics, are now progressing far more rapidly than ever. The rights and the duties of men, too, are better understood now than formerly; and their necessities and comforts, both for body and mind, are much more justly regarded and more amply provided for. But in China, the men of these times look back to those long gone by, and — very justly — sigh for what then was: for, in very many particulars, during this long lapse of time, not only have no improvements been made; but, on the contrary, the movement has been retrograde. Knowledge has decreased; and the men of the present generation are unequal to those who occupied the stage a thousand years ago. And why is this? Has the human mind reached its utmost limits? Can nothing more be done, on the score of improvement, than has already been accomplished? Or rather, are not the *means* here radically defective, or wrongly employed, for intellectual and moral culture?

These brief remarks are quite sufficient to show that there is in China an almost unbounded scope for improvement in all the various departments of liberal education; they show that there is a great demand for those aids and those improvements in education, which the members of this Society wish and design to afford. Can this design be effected? Can these aids be afforded? Can these improvements be introduced? Doubtless they can — effectually and completely, though not immediately, nor without encountering many and great difficulties. But, adopting Chinese phraseology, the work must be begun; when it is once begun, it must be carried on; and when carried on, education will be extended; and by the extension of education, all the people of the empire will be benefited; and thus, eventually, our work will be accomplished.

But, without the aids of Chinese logic, we need not hesitate to pronounce the design of this Society to be as practicable, as it is desirable. And believing it to be thus, and at the same time enjoying many of the benefits of that instruction which we would communicate to others, and for the want of which they are strangers to the richest blessings of this life and of the life to come, need we, shall we hesitate to prosecute our design? Considering the circumstances in which we are placed, and the character which we would sustain as a community of enlightened and philanthropic men, we are strongly obligated to do good, as we have opportunity, to the people among whom we reside. The Chinese are our *neighbors;* and one common Father giveth alike both to them and to us life, and all its blessings.

Here then we may join our humble efforts in endeavoring to communicate to others the treasures of knowledge. To some extent, the requisite means for accomplishing this are in our power; and were there no impediments in our way, arising from the peculiar character

this government, we could immediately bring scores, of these poor children into well-conducted schools, and o act their part among the best subjects of this empire: ore than this; by laying before them the rich treasures ation, they may become both the teachers and the pat- ever things are true, lovely, and of good report; and if deeds of virtue, or acts of charity, worthy of praise, so they may first learn and then teach to others.

ingly desirable to procure from Europe and America ore young men, to become the perfect masters of the hing; who, with the spirit and enterprise of a Pesta- caster, will at once come to China, learn the language examine their books, investigate their modes of teach- ir whole strength to the work. At first, most of their occupied in acquiring knowledge; but in the mean- pils might be placed under their care, and be trained the teachers of others, who in their turn would be e discharge of the same duties. By proceeding in this ay expect to see the most salutary results—forming of China, the commencement of a new era, when ppier times, than those enjoyed during the reign of hieftains, shall dawn on the millions of this great

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bituary of Captain James Horsburgh; with a notice sures adopted by the foreign community in Canton ction of light-houses commemorative of his labors.

-is the only obituary we are able to give of this emi- her. "They who go down to the sea in ships—who do eat waters, these see the works of the Lord and his deep"—is the appropriate motto of his great Direc- mparable work, in which the labors of his life are des- wn hand. Those "directions for sailing to and from s, China, New Holland, Cape of Good Hope, Brazil, cent ports, compiled chiefly from original journals at se, and from observations and remarks, made during *rs' experience, navigating those seas,*" are his best hoicest legacy, his brightest earthly glory. To record r of the India Directory, the man who has done so r safe the highway of nations, is the greatest tribute his memory. We admire his works; we lament his artily reëcho the sentiments, which have at once spon- forth from every part of our community.

The following remarks, signed Nauticus, we introduce with much pleasure, knowing that they come from one, than whom no other person is more worthy, or better qualified to speak, on the points under consideration. He says:—

"The press in Canton with disinterested zeal has most ably advocated the endeavor to keep alive the memory of Captain James Horsburgh, by some work of public utility—emblem of his labors in the cause of science and navigation. *Finis coronat opus.* If you would give the subject a place in your pages, it would be of essential service in not only strengthening and confirming the efforts of your contemporaries generally, but particularly in America, where the name of Horsburgh is justly appreciated: of this a strong earnest is shown in the ready and generous manner in which the cause has been adopted by her citizens now residents in Canton. It has been assigned as a reason why no edition of the Directory has been published in America, that the press there held such a work sacred to the objects and emoluments of the author. Truly therefore may America be called his friend.

"It is much to be regretted that no materials have been given, in any of the periodicals yet arrived here, to assist you in giving interest to what can now be known of him chiefly in his wonderful work. I knew him only through many conversations at the India House, and occasional chance-meetings; but I never left him without a strong and increased impression of respect drawn from his kind and willing manner of conveying any information requested of him, and especially from that single-mindedness, which seemed to form a marked feature in his character. I have it from a friend, an old resident here and one of his great admirers, that he came to this country quarter master in one of the Company's ships, the Cirencerter, captain Thomas Robinson, and that in the same ship he went home as a passenger at the same commander's table. So that "he came in at the hawsehole, and went out at the cabin window." The ascent of the ladder, not unfrequently makes the climber grow giddy at the top. Not so with Horsburgh. The manner in which he bore his rise added one more to the sum of his merits, in lieu of detracting from their number. The motto he has chosen for his great work, may show how his mind was imbued. I deal no farther with this than to point out to you an excellence which, beyond any other, I am sure, will give him a claim on your respect. His habits seemed to be all of the most simple and industrious kind; and I think I have heard him say, not many years before his death, that he walked every day to his home in the country, some four miles from the India House. This spirit of perseverance, even in small things, may be cited as cause and effect of that unwearied diligence, that laborious research, and above all, that ardent, even jealous love of truth, which enabled him to benefit the world by one of the most valuable and useful productions ever issued from the press. There is almost a spirit of adventure manifested in the recital of his own remarks, which might have justified the adoption of another seaman's motto, Falconer, omitting allusion to the catastrophe. He seems

with a prophetic eye to his future fame, and to have
ngers which beset his track, in order to make the risks
imself sources of safety to others. This may be shown
it groundings and strikings recorded of his ship, the
ullum quod tetigit non ornavit,' has been said in praise
of eminence; of Horsburgh it might be paraphrased,
monstravit non tetigit—so many were his collisions
langers.
n the subject of a light-house, as being considered by
t calculated memento to honor the name. It would be
on any work more cosmopolitan in its nature—a great
n recording services given to the world at large; nor
any plan be found more akin to the nature of those ser-
ver erected it would be hailed with thanks by all steered
ray; and in proportion to the stress of the need, would
ide to the name, which in death, as in life, has ever
nan's guide. The follower of Zoroaster might suppose
friend to tenant the light hung out for his direction,
ie would take a religious interest in rendering the fire
Bombay was his home in the east, and we may hope
ections in that quarter will show in what estimation he
the princely subscribers to all objects of public utility

of the light-house or houses (for I hope there will be
e left to future decision. The paramount object now
world's attention to the question, and to swell the list of
To this, Mr. Editor, you will give essential aid if you
cause. Should the Straits of Malacca be selected, or
hin their government, the East India Company, whose
t Horsburgh was, will with their accustomed bounty
lity and take on themselves, no doubt, the charge of
In short, at home and abroad, we hope there may be
ersal alliance, and that all will concur in honoring him
ich benefitted them. I am &c.,

NAUTICUS."

cember 20th, 1836.

ly space to add, that public meetings have been held;
f correspondence appointed; and something more than
collected, in Canton. The Committee consists of the
lemen, namely, W. Jardine, L. Dent, Captain J. Hine,
re, J. H. Astell, M. J. S. Van Basel, Thos. Fox, Fram-
and Wm. Haylett, honorary secretary; they have sent
r, which has appeared in the Canton Register and the
, both of which papers give the subject their entire ap-
edra Branca, at the entrance of Singapore Straits, has
s the site for one of a series of light-houses, which it is
long rise in the Eastern seas.

ART. VII. *Journal of Occurrences. Arrival of an imperial envoy; seizure and imprisonment of smugglers; the expulsion of foreigners postponed; execution of pirates; state of local affairs.*

CHOO SZEYEN, the long expected envoy from Peking, made his entrance into Canton on the 17th instant, with the usual formalities, and has taken up his residence in the collegiate hall, where, it is said, he is joined by Soolfangah, the Tartar commandant of the city. We have not been able, hitherto, to learn any thing of the character or history of the envoy, farther than what we mentioned in a former number. In his person he is described as being tall, stout, grave, aged, with a long beard. It is rumored that he has to investigate eight subjects: 1st, a case of homicide in the district Tungkwan; 2d, one of bribery and embezzlement in Heängshan; 3d, one supposed to be connected with murder in Tēēnpih (Tienpak) on the southern coast; the 4th is the trial of Yang Chaou, a notorious leader of the police in Canton, who is suspected of extortion; the 5th is the smuggling of opium and sycee; the 6th is the condition of the soldiery; the 7th is the situation of the foreign shipping; and the 8th is a charge of bribery against one of the late envoys Such is the rumor.—Keying, who left Peking in August last, in company with Choo Szeyen, has been recalled to answer to charges of misdemeanor in the management of the imperial household, of which he was recently controller.

Seizure and imprisonment of smugglers. On the 11th instant, governor Tăng, admiral Wăn, and the hoppo, sent up to Peking a joint memorial concerning the seizure of two boats and fourteen men, captured while engaged in smuggling. The first boat with four men was empty; but the seizure led the way for the capture of the second boat, on the 27th ultimo, with nine men and 19,800 taels of sycee. The names of these men and the places of their residence are given. Under torture they confessed they had been engaged in the contraband trade, and gave the names of their accomplices. The case is reported in detail for his majesty's scrutiny. Han Shaouking, the gallant colonel who was deputed to wait on lord Napier, is reported as the chief manager in the seizures. The 19,800 taels have been distributed among the captors. It is said, the government has a long list of suspected persons for whom search is now being made. A partner in one of the new hongs has been seized, and very harshly beaten. By his friends, it is feared he will be sent to the cold country. The smugglers, it is supposed, will be decapitated.

The expulsion of foreigners from Canton, which was to take place early this month, has been postponed. The regulations of the port, as sanctioned by the emperor, require all foreigners to leave the provincial city early in the summer; but that former practice, by slow degrees, has gone into disuse: this fact and a tender regard for those who come from far, are the ostensible reasons for postponing the execution of the edict of the 23d ult.

Ten pirates were executed recently in Canton, for having destroyed life and property on board a native vessel, not far from Macao, near the Nine islands. See the Canton Register of the 20th instant.

The present position of local affairs is very unsatisfactory, and cannot, we think, be long continued. A crisis must come. The present system is pregnant with evil. Appeals to the local authorities are of little avail. Under such circumstances, we do not wonder that even the "most pacific" desire—urge—demand, that those whose *duty* it is to regulate affairs of state will no longer keep themselves aloof from a work to which, sooner or later, they must come. It is high time to open a direct communication with the court at Peking. There is no time to be lost. Let the minds of the Chinese be disabused; let foreign commerce be freed from every thing illegal and unjust; and let the governments of the west, acting in concert, endeavor at once to gain access to the ear of "his august majesty," and solicit for themselves and for those over whom they rule, that respect and consideration which are due. Then peace, good-will, and prosperity, may here be enjoyed.

THE

ESE REPOSITORY.

)L. V.—JANUARY, 1837.—No. 9.

g merchants' Report on commerce; 1st, respecting the of sycee; 2d, the interchange of merchandise; 3d, prevent illegalities; and 4th, the transit of opium, sting trade in it.

es, which were designed for the present number, are deferred place to others of more immediate interest. In our number lished the memorial of Heu Naetse, with an imperial mandate, ief authorities of Canton to deliberate thereon and report in eport appeared in our number for October, and ought to have y the one which we here introduce. This was made some h of July last; we give it a place here, partly for its intrinsic nercial paper, and partly in order to render as complete as of papers which have come before the public, touching the The following is the Report of the hong merchants.]

o the commands of his excellency the hoppo, to delibe- ı particulars, we now present for perusal the result of ons, arranged under [four] distinct heads.

received directions "to examine in regard to the fol- ent—contained in a memorial presented to the emperor py was previously transmitted), namely, 'that foreign e not openly take goods in barter for opium, but always sell it for sycee silver.' Now the exportation of sycee remarked) has long been interdicted; and the said ely do not presume to contravene the regulations in ee. Yet it may be difficult to aver, that not a single mmitted by them; and still more difficult would it be erable, that there are no traitorous natives who carry ne commerce."

'efo, we the hong merchants would humbly represent, owing to the strictness of the governmental regulations s are prevented from openly taking goods in barter for

opium. In regard to sycee silver, we, every year, severally and voluntarily enter into bonds, that we will on no account aid and abet the foreigners in exporting it, which bonds are presented to your excellencies. How can we possibly contravene the regulations, and so render ourselves criminal? Yet it is indeed, as his excellency the hoppo says, difficult to stand answerable that there are no traitorous natives who carry on a clandestine commerce. To watch against such an illicit commerce is, however, beyond *our* power; and it therefore behoves us to request that the rule, in regard to seizures of smuggled commodities, may be brought into operation, this rule, namely, that the capturers shall be liberally rewarded. In pursuance of this, a certain proportion of all sycee silver, that may hereafter be captured, should be given for an encouragement to the capturers, and thus those who receive such rewards will be induced to exert themselves in an extraordinary degree; and the smugglers, knowing that such rewards are held out, will at once become intimidated.

Secondly. We received the following inquiries to direct our deliberations: "The foreign merchants have need of teas, rhubarb, cassia, sugar, silk, &c., which articles must have been heretofore kept in store by the hong merchants, so as to be in readiness to be exchanged for imported goods. Should the amount of imported commodities become hereafter too great, how can ware-house room be afforded, in order to retain such commodities for gradual sale? And can it be so arranged, that, when it is impossible to effect an immediate sale, and the foreign merchant finds himself unable to wait longer, he may be allowed to return home leaving his goods with the hong merchant to sell for him as opportunities offer, and on his return receiving such an amount of merchandise as is due to him in exchange? Let these questions be well considered."

In answer hereto, we would humbly point out, what has been hitherto the practice: On foreign vessels coming to Canton to trade, their cargoes are sent up to our hongs; and then a list is given by each foreign merchant of the native commodities required in return, which commodities we purchase for them from the various dealers therein. We never keep a stock of each article on hand. And of late years our means have been very much reduced, so that often we are unable to pay in due season the duties accruing: how then can we possibly lay in a store of ready purchased articles? If it happen that too great a quantity of any article is introduced, so that it cannot be sold off at once, and the vessel is to sail immediately, the security merchant in that case applies to the foreigner for the amount of duties due, that he may pay them for him. The unsold goods remain in our hongs to be disposed of as opportunities offer; and when the foreign merchant returns to Canton, he then takes out the value thereof in native commodities. This is the way in which the trade has hitherto been conducted, and we would request that it may continue to be conducted in the usual manner.

Thirdly. We received directions to deliberate on the following questions: "Whether, if opium should be imported through the usual

ıer commodities (the hongs) *any* hong merchant being ıd and enter it at the custom-house, it will not be ſouud rd against illegalities in the trade? Whether it will ·equisite to make one of the most opulent of the senior onsible,—namely, one in whom entire confidence can one in whom the foreigners habitually place implicit require him *alone* to enter the cargoes of opium for ex- ıe custom-house, and to pay the duties; still, however, foreigner to sell it, at its market value, to whichever ıt he may choose, in order to prevent a monopoly? the hong merchants should not still be required to give ·rly, and to state the persons to whom they have sold aces whither it has been transported, and what amount er, sycee or foreign, has been given for it,—each sep- ɔn to be reported at the time, and a monthly statement ·, and presented at the offices of the governor and hop- ɔ enable them to make their reports to the Board of

his, we would humbly notice some particulars of the h we have heretofore conducted our traffic with the 'e have indeed exchanged one commodity for another; ı the value of the imports and exports has been unequal, s been paid, both by native and foreign merchants, to ı foreign money. And when, in consequence of the f a country being saleable but to a very small extent, at ɜums of foreign money have been imported for the pur- sing a cargo, and no restriction has been placed on the ıf any remaining sum. Hence the "exportation of three ·eceived the sanction of government. Again, there are full cargoes are imported, while—in consequence of ative commodities being too high, or the commodities calculated for sale in the places from whence the ves- e exported cargoes are small. The surplus foreign ɔeing greater in amount than the "exportable three ver exceeds that amount is either left here for the pur- goods, or is lent to other foreigners. This is a thing ɔurrence. For instance, of the rice-laden ships which port, the largest bring cargoes of somewhat above amounting in value to but twenty or thirty thousand e smaller ones bring cargoes of, it may be, 5000 or 6000 ıe of which is no more than ten thousand and odd dol- ıe same vessels return with export cargoes of the value hundred thousand dollars, or at least of from one to housand dollars. The money required to purchase therefore frequently borrowed from foreigners, who in money, in excess of that portion of the price of their ɜ for which they have taken goods. This then is a

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per cent of the excess of the value of the imports over that of

clear proof that, in the instance of rice-laden vessels, the unemployed balance possessed by other foriegners is borrowed, in order to purchase exports wherewith to send them back to their country.

Now, in reference to the question, at present under consideration, whether permission shall be given to import opium, paying a legal duty thereon, we have, as a provision in case that such permission should be given, inquired of the foreign merchants, if they can export goods to such an amount as to equal in value their importations of opium, so that they need not have any occassion for exporting money? Their answer was of the following tenor: "That it is right and proper that they should comply with the arrangement to take cargo in exchange for the proceeds of their opium; but that the ports to which they return are not all alike, and that our native commodities are not every where equally saleable; that were the merchants who bring opium to Canton to made their returns in merchandise purchased here, such merchandise would be unsaleable,—and therefore the arrangement that goods are to be taken in return for opium cannot be universally adopted; that, however, they can in such cases lend their money to other foreigners to purchase cargoes with, which will be the same thing as if the foreign merchants who import opium applied all the proceeds to the purchase of goods themselves; lastly, that, in case, they should be unable to lend out the whole of the proceeds, they are willing to act in accordance with the regulation hitherto existing; by which they are allowed to export in foreign money three tenths of the excess of imports over exports; but that to require each several ship to take export cargo in exchange for imports will, they really apprehend, be found inapplicable, injurious, and impracticable; on which account they deem it their duty to request that the regulation heretofore existing, as above mentioned, may continue in full force." We the hong merchants, would here suggest, that, although there be no duty charged on exported silver, yet as it is required to export at the custom-house the sums shipped, it will be impossible that any very considerable amount should be clandestinely exported. Whether such an arrangement in regard to the importation of opium, the grand question now under consideration, shall be adopted or not, must depend on your excellencies' decision.

It has been for a long time past the rule, when a vessel reaches Canton, to permit the foreigner himself to select the hong merchant who shall secure his vessel: this is left entirely to the will of the foreigner, and no compulsion may be exercisd in the matter. All goods that are to be entered at the custom-house for examination and assessment are so entered by the security merchant, on application made by the foreigner; and the charges on the vessel, on entering the port and when discharging cargo, are also paid by the security merchant. But any of the hong merchants may have a portion of the cargo, and it is the rule, that the merchant who so receives cargo shall pay all the duties thereon into the treasury of the custom-house. In this way, there can be no monopolizing. Should opium be admitted for importation in the same manner as piece-goods, cotton, &c., the

n regard to the sale of it by hong merchants to minor
: transport of it from Canton to other places, should
ıe as with regard to those commodities. Such as is
)ther provinces by an over-land route should be entered
nd western custom-houses, where a pass should be ob-
mination. And such as is transported by sea on board
essels should be entered outwards, at the chief custom-
the medium of the merchants of Fuhkeen and Chaou-
ws on these points being very precise, it seems need-
each separate transaction of sale, or to present any
ents.

We received directions to deliberate carefully on this
ıen opium is transported to other provinces for sale,
e precautionary regulations which have been enacted
)reigners trading at Canton be put in practice, and
ıs be sent to the authorities in all the seaboard pro-
ıg them, that whatever opium has not the stamp of the
ın it is to be regarded as smuggled, and both vessel and
confiscated, and the parties subjected to legal inves-
l if any vessels proceed to the receiving ships, which
ı the high seas to trade with them, should not the hong
equired to take measures against their so doing?"

would humbly point out, that in the regulations enac-
)r checking foreigners engaged here in trade, there
wing passage: "In respect to all native trading ves-
ever province they may be, any foreign goods that may
for shipment on them shall be entered at the chief
t Canton, and there, having been stamped, a pass for
be granted. specifying in detail the amount of goods,
no clandestine transactions may be suffered to take
)mmunications shall be sent to the authorities in all the
they may act in complianee with this regulation, and
rs accordingly to the officers of the maritime custom-
mine all trading vessels carrying cargoes of foreign
nd, if they find any articles not marked with the stamp
:ustom-house, to regard such articles as smuggled, and
)arties to a legal investigation and confiscation of both
go." These precautionary measures are sufficently
ould undoubtedly be acted on. But should any vessel,
f her passage on the high seas, happen to traffic with
hips, it is indeed beyond *our* power to prevent it. It
refore to request, that, as enacted in the above-named
: officers of all cruising vessels along the coast be held
ıat they be directed, to cruise about in constant suc-
hould any traders approach a foreign ship to purchase
iately to apprehend such traders, and send them to
l; and lastly, that both the vessel and cargo of such
confiscated, and the proceeds thereof given as a reward
s. We would also humbly request that an edict be

issued for the information of all native merchants, that they may know these things and be restrained by fear. At the same time we will continue earnestly to instruct and admonish the foreigners and make them understand that they must indeed bring their goods into port, and pay duty thereon, and must not, as heretofore, clandestinely sell them on the high seas. Thus may the amount of duties be increased.

ART. II. *Memorial of Choo Tsun on Opium: character of the trade in it: impolicy of sanctioning it; its baneful effects on the property and on the physical and moral character, of the people.* Dated October, 1836.

CHOO TSUN, member of the council and of the Board of Rites, kneeling, presents the following memorial, wherein he suggests the propriety of increasing the severity of certain prohibitory enactments, with a view to maintain the dignity of the laws, and to remove a great evil from among the people: to this end he respectfully states his views on the subject, and earnestly intreats his sacred majesty to cast a glance thereon.

I would humbly point out, that wherever an evil exists it should be at once removed; and that the laws should never be suffered to fall into desuetude. Our government, having received from heaven, the gift of peace, has transmitted it for two centuries: this has afforded opportunity for the removal of evils from among the people. For governing the central nation, and for holding in submission all the surrounding barbarians, rules exist perfect in their nature, and well-fitted to attain their end. And in regard to opium, special enactments were passed for the prohibition of its use in the first year of Keaking (1796); and since then, memorials presented at various successive periods, have given rise to additional prohibitions, all which have been inserted in the code and the several tariffs. The laws, then, relating thereto are not wanting in severity; but there are those in office who, for want of energy, fail to carry them into execution. Hence the people's minds gradually become callous; and base desires, springing up among them, increase day by day and month by month, till their rank luxuriance has spread over the whole empire. These noisome weeds, having been long neglected, it has become impossible to eradicate. And those to whom this duty is intrusted are, as if hand-bound, wholly at a loss what to do.

When the foreign ships convey opium to the coast, it is impossible for them to sell it by retail. Hence there are at Canton, in the provincial city brokers, named 'melters.' These engage money-changers to arrange the price with the foreigners, and to obtain orders for them; with which orders they proceed to the receiving ships, and there the vile

l to them. This part of the transaction is notorious, n it are easily discoverable. The boats which carry hich are called 'fast-crabs' and 'scrambling-dragons,' ished with guns and other weapons, and ply their oars ugh they were wings. Their crews have all the over- tion and audacity of pirates. Shall such men be suf- e the surrounding seas according to their own will? conduct be passed over without investigation?

ernor Loo having, on one occasion, sent the commo- ang to coöperate with Teën Poo, the magistrate of se officers seized a vessel belonging to Leäng He"n- carrying opium, and out of her they took 14,00(ug. Punishment also was inflicted on the criminals)wkwan, both of them opium-brokers. Hence it is if the great officers in charge of the provinces do in xample to their civil and military subordinates, and if erity search for the drug, and faithfully seize it when ading the most criminal, and inflicting upon them ent, it is, in this case, not impossible to attain the nd if the officers are indeed active and strenuous in and make a point of inflicting punishment on offen- eople, however perverse and obstinate they may be, fearless of the laws? No. The thing to be lamented maintaining the laws—the vigorous execution there- nd suddenly exchanged for indolent laxity.

epresented that advantage is taken of the laws against tionate underlings and worthless vagrants, to benefit it not known, then, that, where the government en- re is necessarily an infraction of that law? And should sometimes be relaxed and become ineffectual, uld not on that account be abolished; any more than ether cease to eat because of diseased stoppage of en have not prostitution, gambling, treason, robbery, nfractions of the laws, afforded occasions for extor- gs and worthless vagrants to benefit themselves, and d bribery to amass wealth? Of these there have been ces; and as any instance, is discovered, punishment t none surely would contend, that the law, because in rendered ineffectual, should therefore be abrogated! forbid to do wrong may be likened to the dykes which rflowing of water. If any one, then, urging that the old, and therefore useless, we should have them what words could express the consequences of the and all-destroying overflow! Yet the provincials, g the subject of opium, being perplexed and bewild- k that a prohibition which does not *utterly* prohibit, ne which does not effectually prevent, the importa- g. Day and night I have meditated on this, and can wisdom in the opinion.

It is said that the opium should be admitted, subject to a duty, the importers being required to give it into the hands of the hong merchants, in barter only for merchandise, without being allowed to sell it for money. And this is proposed as a means of preventing money from secretly oozing out of the country. But the English, by whom opium is sold, have been driven out to Lintin so long since as the first year of Taoukwang (1821), when the then governor of Kwangtung and Kwangse discovered and punished the warehousers of opium: so long have they been expelled, nor have they ever since imported it into Macao. Having once suppressed the trade and driven them away, shall we now again call upon them and invite them to return? This would be, indeed, a derogation from the true dignity of government. As to the proposition to give tea in exchange, and entirely to prohibit the exportation of even *foreign* silver, I apprehend that, if the tea should not be found sufficient, money will still be given in exchange for the drug. Besides, if it is in our power to prevent the exportation of dollars, why not also to prevent the importation of opium? And if we can but prevent the importation of opium, the exportation of dollars will then cease of itself, and the two offenses will both at once be stopped. Moreover, is it not better, by continuing the old enactments, to find even a partial remedy for the evil, than by a change of the laws to increase the importation still further? As to levying a duty on opium, the thing sounds so awkwardly, and reads so unbeseemingly, that such a duty ought surely not to be levied.

Again, it is said that the prohibitions against the planting of the poppy by natives should be relaxed; and that the direct consequences will be, daily diminution of the profits of foreigners, and in course of time the entire cessation of the trade without the aid of prohibitions. Is it, then, forgotten that it is natural to the common people to prize things heard of only by the ear, and to undervalue those which are before their eyes,—to pass by those things which are near at hand, and to seek after those which are afar off,—and, though they have a thing in their own land, yet to esteem more highly such as come to them from beyond the seas? Thus, in Keängsoo, Chĕkeäng, Fuhkeën, and Kwangtung, they will not quietly be guided by the laws of the empire, but must needs make use of foreign money: and this foreign money, though of an inferior standard, is nevertheless exchanged by them at a higher rate than the native sycee silver, which is pure. And although money is cast in China after exactly the same pattern, under the names of Keängsoo pieces, Fuhkeën pieces, and native or Canton pieces, yet this money has not been able to gain currency among the people. Thus, also, the silk and cotton goods of China are not insufficient in quantity; and yet the broadcloths, and camlets, and cotton goods, of the barbarians from beyond the pale of the empire are in constant request. Taking men generally, the minds of all are equally unenlightened in this respect, so that all men prize what is strange, and undervalue whatever is in ordinary use.

From Fuhkeën, Kwangtung, Chĕkeäng, Shangtung, Yunnan, and Kweichow, memorials have been presented by the censors and other

sting that prohibitions should be enacted against the
the poppy, and against the preparation of opium; but
ly prohibited, the cultivation of it has not been really
se places. Of any of those provinces, except Yunnan,
me to speak; but of that portion of the country I have
r to say, that the poppy is cultivated all over the hills
campaign, and that the quantity of opium annually pro-
annot be less than several thousand chests. And yet
any diminution in the quantity of silver exported as
n any previous period; while, on the other hand, the
tal in Yunnan is double in degree what it formerly was.
s is this to be ascribed? To what but that the consu-
ug are very many, and that those who are choice and
gard to its quality, prefer always the foreign article?
ir majesty's advisers who compare the drug to the dried
bacco plant are in error. The tobacco leaf does not
nan constitution. The profit too arising from the sale
mall, while that arising from opium is large. Besides,
e cultivated on bare and barren ground, while the pop-
h and fertile soil. If all the rich and fertile ground be
ng the poppy; and if the people, hoping for a large
n, madly engage in its cultivation; where will flax and
ree be cultivated, or wheat and rye be planted? To
s way the water of the great fountain, requisite for the
ood and raiment, and to lavish them upon the root
ty and disaster spring forth, is an error which may be
nat of a physician, who, when treating a mere external
drive it inwards to the heart and centre of the body.
a case be found impossible even to preserve *life*. And
elds of Kwangtung, that produce their three crops
given up for the cultivation of this noxious weed—those
rison with which the unequal soil of all other parts of
ot even to be mentioned?

he matter,—the wide-spreading and baneful influence
regarded simply as injurious to property, is of inferior
it when regarded as hurtful to the people, it demands
onsideration: for in the *people* lies the very foundation

Property, it is true, is that on which the subsistence
depends. Yet a deficiency of it may be supplied,
ished people improved; whereas it is beyond the power
means to save a people enervated by luxury. In the
nosa we find the following passage: "Opium was first
noutsinne, which by some is said to be the same as Ka-
a). The natives of this place were at the first spright-
and being good soldiers, were always successful in
e people called Hung-maou (Red-haired) came thither,
nufactured opium, seduced some of the natives into the
ng it; from these the mania for it rapidly spread
whole nation; so that, in process of time, the natives

became feeble and enervated, submitted to the foreign rule, and ultimately were completely subjugated." Now the English are of the race of foreigners called Hung-maou. In introducing opium into this country, their purpose has been to weaken and enfeeble the central empire.* If not early aroused to a sense of our danger, we shall find ourselves, erelong, on the last step towards ruin.

The repeated instances, within a few years, of the barbarians in question having assumed an attitude of outrageous disobedience; and the stealthy entrance of their ships into the provinces of Fuhkeën, Chĕkeäng, Keängnan, and Shantung, and even to Teëntsin,—to what motive are these to be attributed? I am truly unably to answer the inquiry. But, reverently perusing the sacred instructions of your majesty's all-wise progenitor, surnamed the Benevolent [Kanghe], I find the following remark by him, dated the 10th month of the 55th year of his reign (1717):—"There is cause for apprehension, lest, in centuries or millenniums to come, China may be endangered by collision with the various nations of the west, who come hither from beyond the seas." I look upwards and admiringly contemplate the gracious consideration of that all-wise progenitor, in taking thought for the concerns of barbarians beyond the empire, and giving the distant future a place in his divine and all-pervading foresight. And now, within a period of two centuries, we actually see the commencement of that danger which he apprehended. Though it is not practicable to put a sudden and entire stop to their commercial intercourse; yet the danger should be duly considered and provided against; the ports of the several provinces should be guarded with all strictness; and some chastisement should be administered, as a warning and foretaste of what may be anticipated.

Under date of the 23d year of Keäking (1818), your majesty's benevolent predecessor, surnamed the Profound, directing the governor of Canton to adopt measures to control and restrain the barbarians addressed him in the following terms: "The empire, in ruling and restraining the barbarians beyond its boundaries, gives to them always fixed rules and regulations. Upon those who are obedient, it lavishes its rich favors; but to be the rebellious and disodedient it displays its terrors. Respecting the English trade at Canton, and the anchorage grounds of their merchant-ships and of their naval convoys, regula-

* The following remarks were written by a public Journalist in Calcutta at nearly the same moment Choo Tsun was preparing his memorial in Peking. Speaking of the "External Commerce of the Bengal Presidency," the writer says, "It has been increased by not less than a crore and a half of rupees; yet the pleasure of contemplating so large an increase of national prosperity is not without its alloy, for, the larger item belongs to the *pernicious article of opium;* of which the increase of export from Calcutta alone, in the past year, amounts to seventy lakhs of rupees. The amount contributed by this presidency to debase the morals, and destroy the mental and corporeal vigor of the Chinese nation, has now reached *two millions* sterling. *One might almost fancy that trade arose out of some preconceived plan for stupifying the Chinese, to pave the way for conquering the empire*, if we did not know how predominant the pecuniary passion is in modern nations." The Friend of India, vol. ii., No. 87 Aug. 25th, 1 836

ıg since been made. If the people, aforesaid, will not
:ulations, and will persist in opposition to the prohibitory
:he first step to be taken is, to impress earnestly upon
ı commands of government, and to display before them
favors and the terrors of the empire, in order to eradi-
r minds all their covetous and ambitious schemes. If,
ng, they dare to continue in violent and outrageous op-
presume to pass over the allotted bounds, forbearance
ase, and a thundering fire from our cannon must be
hem, to make them quake before the terror of our arms.
ɔrinciple on which the 'far-traveled strangers are to be
his: always, in the first instance, to employ reason as
hereby to conquer them; and on no account to assume
vehment deportment towards them; but when ultimate-
ı necessary to resort to military force, then, on the
ɔver to employ it in a weak and indecisive manner, lest
whom it is exercised should see therein no cause for
' How clear and luminous are these admonitions, well
ne a rule to all generations!

majesty's accession to the throne, the maxim of your
se, that 'horsemanship and archery are the foundations
e,' has ever been carefully remembered. And hence the
lt.-governors, the commanders of the forces, and their
ıave again and again been directed to pay the strictest
ɔ discipline and exercise of the troops, and of the naval
ve been urged and required to create by their exertions
verful legions. With admiration I contemplate my sa-
's anxious care for imparting a military as well as a civil
ıpted as this anxiety is by the desire to establish on a
foundations of the empire, and to hold in awe the bar-
ry side. But while the stream of importation of opium
side, it is impossible to attain any certainty that none
ıp do ever secretly inhale the drug. And if the camp
ıinated by it, the baneful influence will work its way,
'ill be contracted beyond the power of reform. When
imes of desire for it come round, how can the victims—
ring, their hands trembling, their eyes flowing with
ɜ—be able in any way to attend to their proper exer-
can such men form strong and powerful legions? Un-
mstances, the military will become alike unfit to ad-
ght, or in a retreat to defend their posts. Of this there
ı the instance of the campaign against the Yaou rebels,
· of our soverign's reign (1832). In the army sent to
that occasion, great numbers of the soldiers were
; so that although their numerical force was large,
ly any strength to be found among them.

ed, that when repealing the prohibitions, the people
owed to deal in and smoke the drug; and that none
e scholars, and the military, are to be allowed the

liberty. But this is bad casuistry. It is equal to the popular proverb, "shut a woman's ears, before you steal her ear-rings"—an absurdity. The officers, with all the scholars and the military, do not amount in number to more than one tenth of the whole population of the empire; and the other nine tenths are all the common people. The great majority of those who at present smoke opium are the relatives and dependents of the officers of government, whose example has extended the practice to the mercantile classes, and has gradually contaminated the inferior officers, the military, and the scholars. Those who do not smoke are the common people of the villages and hamlets. If then the officers, the scholars, and the military, alone, be prohibited smoking opium, while all the people are permitted to deal in and smoke it, this will be to give a full license to those of the people who already indulge in it, and to *induce* those who have never yet indulged in the habit to do so. And if it is even now to be feared that some will continue smokers in spite of all prohibitions, is it to be hoped that any will refrain when they are actually induced by the government to indulge in it?

Besides, if the people be at liberty to smoke opium, how shall the officers, the scholars, and the military be prevented? What! of the officers, the scholars, and the military, are there any that are born in civil or military situations, or that are born scholars, or soldiers? All certainly are raised up from the level of the common people. To take an instance: let a vacancy occur in a body of soldiers; it must necessarily be filled up by recruits from among the people. But the great majority of recruits are men of no character or respectability, and, if while they were among the common people they were smokers of opium, by what bands of law shall they be restrained when they become soldiers, after the habit has been already contracted, and has so taken hold of them that it is beyond their power to break it off? Such a policy was that referred to by Mencius, when he spoke of "entrapping the people." And if the officers, the scholars, and the military smoke the drug in the quiet of their own families, by what means is this to be discovered or prevented? Should an officer be unable to restrain himself, shall then his clerks, his followers, his domestic servants, have it in their power to make his failing their play-thing, and by the knowledge of his secret to hold his situation at their disposal? We dread falsehood and bribery, and yet we would thus widen the door to admit them. We are anxious to prevent the amassing of wealth by unlawful means, and yet by this policy we would ourselves increase opportunities for doing so. A father, in such a case, would no longer be able to reprove his son, an elder brother to restrain his junior, nor a master to rule his own household. Will not this policy, then, be every way calculated to stir up strife? Or if happily the thing should not run to this extreme, the consequences will yet be equally bad: secret enticement and mutual connivance will ensue, until the very commonness of the practice shall render it no longer a subject of surprise. From this I conclude, that to permit the *people* to deal in the drug and smoke it, at the same

officers, the scholars, and the military are to be prohi-
of it, will be found to be fraught with difficulties.
ɜent moment, throughout the empire, the minds of men
ent danger; the more foolish, being seduced by teachers
nes, are sunk in vain superstitions and cannot be arous-
more intelligent, being intoxicated by opium, are car-
ɔy a whirlpool, and are beyond recovery. Most thought-
ought for some plan by which to arouse and awaken
n. While, however, the empire preserves and maintains
ɔlain and honest rustic will see what he has to fear and,
ed from evil; and the man of intelligence and cultivated
ɪrn what is wrong in himself, and will refrain from it.
ıough the laws be declared by some to be but waste
ɜe their unseen effects will be of no trifling nature. If,
hand, the prohibitions be suddenly repealed, and the
was a crime be no longer counted such by the govern-
all the dull clown and the mean among the people know
ɔn is still in itself wrong? In open day and with un-
ɪt, they will continue to use opium till they shall be-
ɪstomed to it, that eventually they will find it as indis-
heir daily meat and drink, and will inhale the noxious
rfect indifference. When shame shall thus be entirely
ıd fear removed wholly out of the way, the evil conse-
will result to morality and to the minds of men will as-
ither few nor unimportant. As your majesty's minister,
he laws of the empire, being in their existing state well-
ɜt their end, will not for any slight cause be changed.
osal to alter the law on this subject having been made
l in the provinces, the instant effect has been, that craf-
d villains have on all hands begun to raise their heads
ir eyes, gazing about, and pointing the finger, under the
when once these prohibitions are repealed, thenceforth
they may regard themselves free from every restraint
ry cause of fear.

ɔssessing very poor abilities I have nevertheless had the
enjoy the favor of your sacred majesty, and have, within
ɜ few years, been raised through the several grades of the
d the presidency of various courts in the metropolis, to
on of a seat in the Inner Council. I have been copious-
the rich dew of favors; yet have been unable to offer
ken of gratitude; but if there is aught within the
knowledge, I dare not to pass it by unnoticed. I feel
quest that your majesty's commands may be proclaim-
nors ahd lieut.-governors of all the provinces, requir-
ɜct the local officers to redouble their efforts for the en-
e existing prohibition [against opium]; and to impress
n the plainest and strictest manner, that all who are
inated by the vile habit must return and become new:
ny continue to walk in their former courses, strangers

to repentance and to reformation, they shall assuredly be subjected to the full penalty of the law, and shall not meet with the least indulgence,—and that on any found guilty of storing up or selling opium to the amount of 1000 catties or upwards, the most severe punishment shall be inflicted. Thus happily the minds of men may be impressed with fear, and the report thereof, spreading over the seas (among foreigners) may even there produce reformation. Submitting to my sovereign my feeble and obscure views, I prostrate implore your sacred majesty to cast a glance on this my respectful memorial.

ART. III. *Memorial of Heu Kew against the admission of opium: scarcity and present value of silver; its exportation caused by the opium trade; plan of stopping it; illegalities and violence of foreigners; and the necessity of their being checked.*

HEU KEW sub-censor over the military department, kneeling, presents this memorial, to point out the increasing craftness exercised by foreigners from beyond the seas, in their pursuit of gain, and the daily diminution of the resources of the empire; on which subjects he respectfully offers his views, and requests that the imperial pleasure may be declared to the ministers of the court, commanding them maturely to consider what means shall be adopted to stay the gradual effux of money, and to enrich the national resources.

Our dynasty has cherished and nurtured the people in peace and prosperity for two centuries. Within the four seas, wealth and opulence have reigned; and the central empire has been enabled from her own resousces to supply her own necessities. Westward, to the new territory of Turkestan, and southward, to Yunnan and Kwangtung, there is not a place whither her merchants may not go; nor a spot where her treasures of silver do not circulate. In the reign of Keenlung the treasure was full and abounding, and even the cottage of the peasant enjoyed plenty. But, whereas a tael of pure silver then always passed for 1000 of the standard coin, an equal amount of fine silver now costs from 1400 to 1500 of the same coin. And this fine silver is daily lessening in quantity, and the price still rising from day to day, so that for want of it the officers of government and the people are both alike crippled. Some, in discussing this subject, represent that the change arises from the daily multiplication of births, in consequence of which money is daily more distributed, so that every day renders it in a greater degree inadequate. They forget that, if distributed over China alone, it may after distribution be regathered. But the true cause why silver has of late daily diminished in quantity is, that, having been clandestinely carried out beyond the seas, it has been impossible to gather it in again from the places of its distribution.

g to the information that I have obtained, the sale of
e chief medium through which money is drained off, and
ɔnd the saas. In the first year of Keaking, the opium
gners in Kwangtung did not exceed a few hundred chests.
r has now increased to upwards of 20,000 chests. These
e distinct kinds, the 'black-earth,' the 'white-skinned,'
l-skinned.' The price of earth chest is from 800 to 900
ıe best, and from 500 to 600 for the inferior quality. This
hat is sold in the province of Kwangtung. With regard
provinces, the vessels of which carry on illicit traffic with
g ship at Lintin, it is difficult to obtain any full and com-
ent respecting them.
ınt annually lost to the country is about ten and some odd
noney. The money thus lost was, at first, the foreign
ewith foreigners had previously purchased goods; now it
ıe fine silver of the inner land, cast into a different form
Formerly the foreigners imported money, to purchase the
: of the country; but it now has all been carried back.
nstance it was their practice to recast the foriegn money,
ıny discovery should be made of their transaction; but
enly carry away sycee silver. The ships which, as they
ɔdities of all kinds, anchor at Whampoa, used fomerly to
concealed in their holds. but in the first year of Taou-
l), owning to a petition from one Yĕ Hangshoo, invest-
ıade, and the hong merchants have always since then
d to sign bonds, that no foreign vessel which enters the
ɔn has any opium on board; and from that period, the
ing ships have all anchored at Lintin, only going in the
onth of every year (May or June) to the anchorage of
on, and in the 9th month (Obtober) returning to Lintin.
ear (1835), the foreigners discoveried that the anchor-
ing Moon affoids more perfect security: and since then
noved their anchorage from Kapshwuy Moon to Kum-
The latter place is near to the villages Kepă and Tang-
ng to the district of Heängshan; and the anchorage of
re, inexpedient as it is for the people resident in those
ɔt the less convenient for such traitorous natives as are
ɔ with the foreigners.

mployed to take away money from the country is this;
se names of the ships that have been to China some
ips of which the captains do not exist, and the parties
hich are dead; and then to represent, that, at a time
one had deposited such an amount of money in the
so, and that the applicant now wishes to carry it away,
party named. The hong merchants make artful
kind for the foreigners, and thus obtain permission for
way money. Another method is, to have money put
kages with merchandise.

It is since the suppression of the pirates in the reign of Keäking that opium has gradually blazed up into notice. At first the annual sale of it did not exceed in value a few millions; but of late it has risen to nearly twenty millions; and the increase and accumulation of the amount, from day to day and from month to month, is more than can be told. How can it be otherwise than that the silver of China is lessened, and rendered insufficient, even daily! But that it has gone to this length is altogether attributable to the conduct of the great officers of the above-named province, in times past—to their sloth and remissness, their fearfulness and timidity, their anxiety to show themselves liberal and indulgent,—by which they have been led to neglect obedience to the prohibitory enactments, and to fail in the strict enforcement of the precuationary regulations.

Our empire is wise and good in all its laws and statutes. Regulations have been enacted, in regard to the opening and working of mines, with a view to their entire preservation, because this silver, possessed in China, is not to be found native elsewhere. If then the exhaustible stores of this empire be taken, to fill up an abyss of barbarian nations that never can be filled, unless measures be speedily adopted to prevent it, our loss will, within ten years, amount to thousands of millions, and where will be the end of this contiuual out-pouring? Some reasoners on the subject say, 'Cut off entirely commercial intercourse, and sacrifice one million of duties to retain in the country twenty millions of money: the loss will be small, the gain great.' They forget that the various countries of the west have had commercial intercourse here for many years; and that in one day to put an entire stop to it would not only be derogatory to the high dignity of the celestial empire, but would also, we may fear, be productive of any but good results. Others say, 'Repeal the prohibitions against opium, let it be given in exchange for merchandise, and let a duty be levied upon it. Thus our money will be saved from waste, and the customs duties will be rendered more abundant, so that a double advantage will be gained.' These forget, that, since—even while the law tends to prohibit the drug, the fine silver is nevertheless drawn off, and opium abundantly imported—there is room to doubt whether merchandise will always be taken in exchange for the drug, when the sale of it shall be made public, and may be carried on with open eyes and unblushing boldness, and when the importation of it will consequently be greatly increased. A case in point is that of the ships bringing foreign rice to Canton: in consequence of a representation to the throne, these ships are freed from the tax called 'measurement charge,' only being required to take return cargoes of *merchandise;* and now the Spanish and other rice-laden ships have made it a practice to take their return in *specie.* From this we may see, that, whenever the prohibition of opium shall be repealed, an increase in the clandestine drawing off of silver will be an inevitable consequence.

Moreover, if the sale of the drug be not prohibited, neither can men be prevented from inhaling it. And if only the officers of government and the military be prohibited, these being all taken from

and common people, what ground will be found for any
prohibition to rest upon? Besides, having a clear con-
he thing is highly injurious to men, to permit it, notwith-
pervade the empire—nay, even to lay on it a duty—is
e incompatible with the yet uninjured dignity of the great
is celestial empire. In my humble view of the case, the
of sycee silver to foreign regions, and the importation of
oth rightly interdicted. But local officers, having receiv-
icts, have not strenuously enforced them, and hence the
in has produced the out-going of the other. If, in place
ing their failure strenuously to enforce them, these pro-
even now repealed, this will be indeed to encourage the
ig the people, and to remove all fault from the local of-
how, when once this prohibition of opium is withdrawn,
rdict against the exportation of sycee silver be rendered
annot be so; for we shall then ourselves have removed

It were better that, instead of altering and changing
d enactments, and utterly breaking down the barrier
m, the old established regulations should be diligently
that correction be severely employed.

een the inner land and the outer seas, a wide separation
traitorous natives who sell the opium cannot alone, in
y on the traffic with the foreign ships. To purchase
ere are brokers. To arrange all transactions, there are
rchants. To give orders to be carried to the receiving
rom them the drug may be obtained, there are resident
And to ply to and fro for its conveyance, there are boats
crabs.' From the great Ladrone island, at the entrance
seas, to Kumsing Moon, there are all along various naval
l to bring in foreign vessels there are pilots appointed;
ot be a difficult thing to keep a constant watch upon
d even though from Fuhkeën and Chěkeäng, from the
hae and Teëntsin, vessels should repair directly to the
to trade with them, yet, situated as their anchorage is,
eas, what is there to prevent such vessels from being
eized? And yet, of late years, there has been, only a
e, namely during the late governor Loo's administration,
o, magistrate of the district of Heängshan, in conjunc-
aval force, captured one single boat laden with opium.
ption, we have seen but little of seizures. The reason
n who are appointed to observe and watch for offend-
sents to pass over all things, and observe nothing.

of old it has been a maxim, in reference to ruling
deal closely with what is within, but to deal in gene-
which is without,—first to govern one's self, and *then*
others. We must then, in the first place, establish
ons for the punishment of offenses; and afterwards we
e traitorous natives who sell the drug, the hong mer-
inge the transactions, the brokers who purchase whole-

sale, the boat-people who convey the drug, and the naval officers who receive bribes; and, having with the utmost strictness discovered and apprehended these offenders, we must inflict on them the severest punishments of the law. In this way, the inhabitants of the inner land may be awed and purified.

The resident barbarians dwell separately in the foreign factories. In the * * * * * * * * * * * * * * * * * and besides these there are, I apprehend, many others. The treatment of those within having been rendered severe, we may next turn to these resident foreigners, examine and apprehend them, and keep them in arrest; then acquaint them with the established regulations, and compel them, within a limited period, to cause all the receiving ships anchored at Lintin to return to their country:—they should be required also to write a letter to the king of their country, telling him that opium is a poison which has pervaded the inner land, to the material injury of the people; that the celestial empire has inflicted on all the traitorous natives who sold it the severest penalties; that with regard to themselves, the resident foreigners, the government taking into consideration that they are barbarains and aliens, forbears to pass sentence of death on them; but that if the opium-receiving ships will desist from coming to China, they shall be indulgently released and permitted to continue their commercial intercourse as usual; whereas, if they will again build receiving vessels and bring them hither to entice the natives, the commercial intercourse granted them in teas, silks, &c., shall assuredly be altogether interdicted, and on the resident foreigners of the said nation the laws shall be executed capitally. If commands be issued of this plain and energetic character, in language strong, and in sense becoming, though their nature be the most abject—that of a dog or a sheep, yet, having a care for their own lives, they will not fail to seek the gain, and to flee the danger.

Some think this mode of proceeding too severe, and fear lest it should give rise to a contest on our frontiers. Again and again I have revolved this subject in my mind, and reconsidered how that. while in their own country no opium is smoked, the barbarians yet seek to poison therewith the people of the central flowery land; and that while they bring to us no foreign silver, they yet would take away our native coin; and I have therefore regarded them as undeserving that a single careful or anxious thought should be entertained on their behalf. Of late, the foreign vessels have presumed to make their way into every place, and to cruise about in the inner seas. Is it likely that in this they have no evil design of spying out our real strength, or weakness? If now they be left thus to go on from step to step, and their conduct be wholly passed over, the wealth of the land must daily waste away and be diminished. And, if when our people are worn out, and our wealth rendered insufficient, any difficulty should then, even by the slightest chance, as one in ten thousand, turn up, how, I would ask, shall it be warded off? Rather than to be utterly overthrown hereafter, it is better to exercise consideration and forethought

et our possession of the right gives us such energy and
t those barbarians will not dare to slight and contemn
ent; nor (it may be hoped) have any longer the means of
eir petty arts and devices.

this as a subject of importance, I have given it the most
estigation: and having formed my own views thereon,
that I should delineate and clearly state them. To
s to their correctness, or otherwise, it is my duty to
your majesty's pleasure may be declared to the ministers
requiring them with full purpose of heart to take into
these views. Laying them before your sacred majesty,
mplore my sovereign to cast a glance upon them. A re-
morial.

Supplementary Statement.

ore, in regard to the residence of the foreign barbarians
e prohibitory enactments are very full and clear. But I
hat it has of late been usual for the barbarians to sit in
sedans, and to hire natives to carry them: also to hire
s for purposes of prostitution, who are called 'ta-fan.'
eir merchant ships are not allowed by the regulations to
r cargoes clandestinely at Macao; but of late it has
ary for only those ships to make their anchorage at
ch have return cargoes of merchandise to take away;
rs never enter the port, nor announce their arrival.
l their finer and lighter goods, on board the boats call-
from Kumsing Moon and other places, for sale. The
avier goods, they unlawfully send in cargo boats direct
use (in Chinese *Sta'*) at Macao; after which they call
merchants to hire chop-boats to convey them to the
, and exchange them for other goods,—thus not only
asurement charge and duties, but also avoiding exami-
part of the native authorities.

reme case is this:—at Macao, on the outside of the
Ditch-gate, are very numerous graves of the natives.
month of the present year the foreigners made a wide
elling entirely the graves. The sub-prefect stationed at
ted this to his superiors; and, at his repuest, a deputy
it the spot in concert with him, and to reprehend the
hese, however, would not make acknowledgment of
and when the officers sent men to repair the tombs,
n their barbarian slaves, aad beat the native police and
wards a linguist was sent to admonish them authorita-
en only they sent an address to the officer, seeking to

Such outrageous, overbearing, and lawless conduct
om this, that the local officers thinking forbearance to
iet policy, seek only to obtain present freedom from
nd hence give occasion for being treated with slight

Macao is within the jurisdiction of the district Heangshan, and on all sides of it there are naval stations. For all its daily necessaries, it is compelled to look up to us. The compradors employed by the foreigners there, are natives to whom permits are granted by the government. Should, therefore, the least insubordination be shown by the foreigners, there would be no difficulty in immediately having their lives in our hands. I have been told that a former magistrate of that district, named Pang Choo, on account of the pride and profligacy of these barbarians removed from among them all the native dealers and merchants, and allowed no commercial intercourse on the part of natives with them; till the barbarians, trembling with fear, were at once brought to order. This is yet in the recollection of the gentry of Heängshan. Since a district magistrate could effect thus much, would the barbarians dare even to move, if the great officers of the country would make a display of their power? Another instance occurs to me. The barbarians at Canton built a quay, outside the city, a work which went on for months without any hindrance being made to it. But when your majesty's minister Choo Kweiching was sent thither as lieut.-governor, he went to the spot, set down his sedan there, and commanded the instant destruction of the work; and the barbarians, subdued by his unostentatious firmness, dared not even to utter a word. Again, the year before last, when Lord Napier brought ships of war up to Whampoa, your majesty's minister Loo Kwăn, the governor, stationed the naval forces so as to present a close unbroken line of defense; and the barbarians were at once filled with dismay, repented their error, and requested a permit to leave the port. We see from these instances that the barbarians have never yet failed to succumb.

Now, to make ostentatious show of terrors is, it is true, calculated to ruin affairs: but to pass faults over in silence is, on the other hand, calculated to nourish depravity. If the old regulations be not rendered conspicuous, and the prohibitions be not strictly enforced, these barbarians will end with doing whatever they please, imagining that there is no limit to forbearance. The barbarians, pluming themselves on their great wealth, extensively practice bribery and corruption, and have many traitorous natives for their agents, and many of the police in combination with them. Hence, if a talented, intelligent, and determined officer were, in the first place, to punish severely the Chinese traitors, we may hope that he would thus be able at once to overwhelm the spirit of the barbarians.

This further exposition of my feeble and obscure views, it behoves me to add to my previous representation, and, prostrate, lay it before your sacred majesty, hoping that my sovereign will cast a glance thereon. A respectful memorial.

*nperial edict, referring the memorials of Choo Tsun and
to the chief provincial officers of Canton; with brief
n the present state of the question.*

or Choo Tsun has presented a memorial, requesting
ity of the prohibitory enactments against opium may be
he sub-censor Heu Kew also has laid before us a re-
sentation of his views: and, in a supplementary state-
mmendation to punish severely Chinese traitors.
ing from the distant regions of barbarians, has pervad-
with its baneful influence, and has been made a sub-
vere prohibitory enactments. But, of late, there has
of opinion in regard to it, some requesting a change in
erto adopted, and others recommending the continu-
vere prohibitions. It is highly important to consider
efully in all its bearings, surveying at once the whole
so that such measures may be adopted as shall con-
n force free from all failure.
d his colleagues anxiously and carefully consult toge-
ecommendation to search for, and with utmost strictness
those traitorous natives who sell the drug, the hong mer-
ange the transactions in it, the brokers who purchase
, the boat-men who are engaged in transporting it, and
ho receive bribes; and having determined on the
en in order to stop up the source of the evil, let them
and faithful report. Let them also carefully ascertain
ether the circumstances stated by Heu Kew in his sup-
cument, in reference to the foreigners from beyond the
or not, whether such things as are mentioned there-
e not taken place. Copies of the several documents
with sent to those officers for perusal; and this edict is
own to Tang and Ke, who are to enjoin it also on Wan,
dent of maritime customs. Respect this.

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ducing the next two articles, a few remarks seem ne-
er to afford our distant readers, who may be interested
n respecting the introduction of opium, a correct idea
position. It can be shown by a series of imperial
uring the last forty years, the govefnment of China has
prevent both the introduction and the use of the drug.
ed by the counselor Choo Tsun; who, furthermore, de-
e quantity of opium annually produced in his native
nnan, "cannot be less than several thousand chests."
ident that, notwithstanding the prohibitions, the culti-
tation, and use, of opium, have for some years been in-
ncrease. What has been the effect of those interdicts,

so often repeated since 1796, this is not the place to inquire; counselor Choo Tsun, however, is doubtless right in supposing that their revocation would be the cause of increasing the importation and the cultivation of opium, and consequently its use. But a different opinion has been advanced. Some time previous to the appearance of Heu Naetse's memorial, it was rumored that individuals, concerned in the administration of the government, deemed it politic to admit the drug through the custom-house, in order to benefit the revenue, to prevent smuggling, and to diminish the use of opium. But it remained for the vice-president of the sacrificial court, Heu Naetse, to take the lead in openly avowing these sentiments, and for the provincial government of Canton — governor Tang Tingching, lieut.-governor Ke Kung, the chief commissioners of finance and justice Altsingah and Wang Tsingleën, and Wăn the superintendent of maritime customs — to second them. While these local officers were engaged in drawing up their report, Choo Tsun and Heu Kew came forward (as it was expected some would do) on the opposite side of the question and in support of the existing prohibitions. The report of the governor and his colleagues had scarcely left Canton, when (October 16th,) the dispatch containing the mandate at the head of this article, and the preceding counter-memorials (art. ii. and iii.), was put into their hands. What report the "provincials" have sent up to the emperor in reply to this last edict we do not know. It is supposed by some, that the emperor has already entrusted the governor with discretionary power to admit it or not, and that his excellency, partly as a compliment to the court, and partly to screen himself from future animadversion, has referred back to Peking for express commands. Be this as it may, most vigorous efforts, as on some former occasions, are being made to stop the smuggling—not only of opium, but of other articles which, in consequence of high duties, have been "continually oozing out of the country." The amount of opium annually imported, and the manner of doing it, are tolerably well detailed in the memorials, though that brought from Turkey has been put to the account of Madras. The statements about castjng money at Macao are false; and we doubt whether that respecting carrying it away, "by putting it in the same packages with merchandise," is correct: what the hong merchants may have done, "it is difficult for us to determine." We have omitted the names of the nine merchants specified in the memorial of Heu Kew, chiefly for two reason; 1st, because it is not plain who were intended, some of the names having been applied to different parties by different individuals; and 2dly, because the list is a partial one, including some who have had but little to do with the trade, and omitting others who have been extensively engaged in it. Though many of the foreign residents have been concerned in the traffic, yet that there is in this community a strong feeling counter to it, is sufficiently evident from the fact, that the next two articles are from merchants who have long resided in Canton, and that (as we are assured on good authority,) the essay published by archdeacon Dealtry in Calcutta was written in China by a British merchant.

rks on the opium trade, contained in a letter written those of A Reader, published in the Repository for 336. From a Correspondent.

ll perceive from this and the following article, that his failed to attract attention; how far they are refuted by the ther Reader," and by those of "V. P. M." we leave it for readers to form each their own opinions: the following is correspondent.]

r of the Chinese Repsitory,

ll-wisher to all free discussion, and convinced that g of both sides of a cause is the best way to arrive at n, I have been glad to see that you have commenced to the merits of the opium trade. In this country, as ıe daring enough to attack this is sure to have arrayed owerful host of antagonists; for interest is a wakeful r impartiality is proved by your admission of what ense," the sophistry of which, as of much that has e subject, may be easily exposed. This I will endea-

ffickers in this poison,—for such no one in possession an deny it to be, to state plainly that they deal in it tter of gain; and that, with them, this determination y consideration of right or wrong, then their premises seen, and opposition or reasoning would be vain, since would be fruitless; but when, as now, the practice, ıd necessarily felt to be so, is upheld by anxious so- is but right that it be exposed. I have looked in vain letter of your Correspondent, "A Reader," for any rgument than that of the hired bravo, "I do not see any harm: if I did not take the profit, some one else, ıned, would"—which may be broadly pronounced the us, false, and dangerous principle to morality that has ıted. What! because some poor reprobate or outcast o embark in deeds of darkness, can that be quoted as ırgument, for men, for gentlemen, whose wealth, or ıing it, remove them from at least, vulgar temptation? argument! The main danger, from your Correspon- would appear to be, lest the supply of China with this ɔe thrown into the hands of desperadoes, pirates, and tead of a body of capitalists:" a highly logical and ment, no doubt; and one that should, of course, satisfy ernment of the purity and kind care of the present pur- ı how and why it could be worse, were "the marau- orth, to be the carriers, it would puzzle all the Chinese to boot, to determine. Were not great capital, skill,

and enterprise embarked in this trade, it would never have arrived at its present magnitude; and this is, as far as I know, all the difference that the management of the trade *by gentlemen* has caused; and it may be questioned whether the Chinese could so accurately distinguish between these polite purveyors and "the desperadoes and marauders," as A Reader does. In what other light can they claim to appear? Constantly, avowedly, notoriously, in the practice of a trade, directly opposed to the laws of the empire; not less opposed to morality and propriety; the purveyors of a most powerful incentive to vice; a fierce moral destroying agent—on what has the opium merchant to plume himself, beyond his brother smuggler and law breaker, the contraband gin-importer into Great Britain? Nay, on some points, his unenlightened and despised *collaborateur* in the cause has the advantage, at any rate in the estimation of those engaged in these habits. The one risks his life—the other, shielding himself behind the corruption of the local officers, or the weakness of the marine, carries on deeds of unlawfulness, without even the risk or excitement of personal danger; and coolly comments on the injustice of the Chinese government in refusing the practice of international law and reciprocity to countries, whose subjects it knows only as engaged in constant and gross infraction of laws, the breaking of which affects the basis of all good government, the morals of the country. How can foreigners presume to hope for a patient or fair hearing, at Peking, so long as this charge can, with truth, be brought against them? Have they not themselves closed the doors; and yet now do they complain at the natural consequences of their own acts? It is well known to foreigners that there are, at Peking, in immediate communication with the emperor, men of talent to whom the miserable intrigues and falsehoods of the government of Canton can be as nothing, men who are patriots—Chinese patriots, that is,—not men whose knowledge is comprised on the routine of war and a ready practice of its horrors, but men whose earnest wish is to make their native country as peaceful and as happy as possible.

Contrast the opinion which such enlightened men must form of our genteel opium smugglers, with the picture which would be drawn by themselves, and let reason judge between the two.—The Chinese moralist or statesman, on one side, would look with correct and merited indignation on the "gain-seeking foreigner," resorting to his country, with a deadly drug, to poison the health and subvert the morality of a nation, to which he arrogantly claimed superiority. The foreigner, on the other side, would look down on the philsospher; tell him that he was a Christian, and an educated gentleman; and if this failed to convince, he might probably bother him with a half-understood and ill-applied quotation from Paley, about tobacco and fish. For the time, he would forget the pure and perfect morality inculcated by the Teacher of his religion;—"Thou shalt not do evil that good may come;" and "Do unto others as you would wish that they should do unto you;—and would, from time to time, indulge in tirades against the tyranny of the Chinese; and their aversions to allow the Europeans a residence amongst them; call on his government, to interfere,

h a state of things; prudently shutting his eyes to the
n which foreigners must appear, to all sober-minded
panders to one of the most vitiated, depraved, and
s in the world.

ıicture. Suppose, by any chance, that Chinese junks
into England, as a foreign and fashionable luxury,
ıing as arsenic, or corrosive sublimate—that, after
became a rage—that thousands—that hundreds of
it—and that its use was, in consequence of its bad
ed. Suppose that, in opposition to the prohibition,
ioned in the St. George's channel, with a constant
ccasional trips to the isle of Wight, and the mouth of
ıen the governmental officers were sufficiently atten-
ty, at the former station, to prevent its introduction
the consumption to increase annually, and to arouse
government, and of those sound thinking men who
and destruction from the rapid spread of an insidious,
d dangerous habit. Suppose, in fact, that, *mutato*
ich has been 'achieved here,' had been practiced.
onservators of the public morals to be roused, at last,
ate against its use and increase; and that, among the
orth this destroyer, to prey on private happiness, and
ıe or two pious and well-meaning *bonzes*, were to re-
heir countrymen, " à la archdeacon Dealtry," on the
conduct—how wonderfully consolatory to one party
le to the other, must be the remark of the well-dressed
ed Chinese merchant: " Hai ya, my friend, do not
dress and the crystal knob on my cap; do you not
e read, and can quote, Confucius, Mencius, and all
do you not see that the barbarians are passionately
and that they will have it:—that they go so far as
d can you, for one moment doubt that it would not
or them if, instead of my bringing it, it were left to
y, and uncertain supply, which low " men of no ca-
ırd to bring? It is possible that the Chinese *lite-*
have a translation of Paley; but I will answer that
ne work, to extract from, quite as little to the pur-
thus bewildered his adversary, by comparison and
knock him down with a mass of figures showing,
ion, made in happy and most utter ignorance of the
re than one person in 279½ could manage to get
cial and delightful drug.

ıch a parade of figures now more than once; and,
worth the trouble, yet it may be as well to expose
it involves. It is assumed that in China there are
le, and that 33,320,000 taels of the smokeable ex-
l yearly, making " of victimised smokers," as A
s them, 912,000, at the rate of 365 taels each, or
t per annum, 2½ pounds per month, ¾ of an ounce

per day; or 1⅓ ounce per head for each and all of the immense population of China from the remotest parts of Tartary and Bokhára to the sea, besides the native poison, grown in the country, which is supposed to be not inconsiderable.* Of the 300,000,000 in China, &c., more than one half may be safely put down as children and youth; of the remainder, one half may be women; leaving, probably, not more than fifty millions of men: thus, supposing that *all the men in China* could and would use the drug, the number of the "victimised," 1 in 912, is brought to 1 in 150; and from this, an enormous deduction must be made for the aged, sick and poor, and for those too far removed from the head quarters of the importers and sea-board to be able to obtain it, at even enormous prices. It is, in fact, unlikely that it can as yet penetrate, in large quantities, much beyond the maritime provinces; and if only their population is taken, it will be seen that the ratio of "victimised smokers," will be prodigious; though, even allowing the validity of the argument, I can scarcely admire a defense resting solely on the fact that *a share* has been contaminated, and not *all!* This is much on the same principle as that of the girl who, being reproved for enriching the parish with a child, excused herself on the ground of its being "a very small one." The morality or immorality of the practice is unaffected by the extent to which it is carried—it is just or indefensible *per se*, whether it spreads over one village or ten; and not, as an arithmetical question, as to the number, within whose reach the drug is put.

The comparison of opium to wine is, I beg to say, mere "fudge," and the attempt at argument, thence deduced, no better than nonsense: but, even did the parallel hold, what would it prove? That because people in the western world poison themselves with wine, it is right and expedient that the Chinese should be poisoned with opium. A pretty corollary; and an equally sound deduction! As to 'depopulating the Rhine;' 'prohibiting barley,' &c., there would be no more use in doing all this, than there is in talking and writing about it. Barley and the grape are produced for the purpose of innocent enjoyment. Where is the man, so ignorant or audacious, as to say that he believes the same of opium? Such is the opinion entertained of it, *in all countries where it is used*, that he, who has once

* I an told, *au fait*, as to this, by Chinese, that it is but rarely that a man can be found who can consume a tael weight of prepared opium in twenty-four hours; and that, in any case, no one could long continue to do so. His death would prevent it. A mace weight is, it is said, a tolerably good allowance; and twice to thrice that quantity entitles one to the rank of a confirmed opium-smoker, "a hard goer," in fact. One mace will fill twelve pipes. This would bring down A Reader's estimate, say to 1 in 25 or 30. This amount of "excitement," to so sober a people, as the Chinese are admitted to be, appears to me terrific, especially if its use is nearly confined to only parts of the country. As to the effects of this drug on the Chinese, I would recommend "A Reader" to look at Gutzlaff's account of it, in his junk-voyage along the coast of China. He may there "sup full of its horrors." Or if he has not been in a public den of opium smokers, let him see a picture of a mad-house, as shown in one, before be apologises for it as a harmless or elegant diversion. The awful picture, in "Anastasius," of one of these dens in Turkey, is a correct one also of those which I have seen in this part of the world

ɔy to the infatuation, is regarded as lost to society, his ıimself—he is looked on as a reprobate, a debauchee, ; and experience daily proves by the innumerable wrecks atal habit marks on its page, the truth of the obser- ill refer you for proof of this, to all the writers* on sia, and other countries, where the habit prevails. You agree in the remark, above made. Does not our own onfirm it? Who would have in his house a servant who m? Is not such a man a marked one, by his own coun- foreigners; and is he not looked down on, with pity or ısequence? The Chinese, who may be allowed to know their own people, denounce the habit, as prejudicial and

When once it is indulged in, renunciation is all but and the appetite, "growing by what it feeds on," increa- ıature decay and death close the scene of dissipation This picture is by no means so agreeable a one to con- the *fancy* one of using it—being merely "a rational article of luxury and hospitality:" but, what it wants in gery, it makes up in truth. Ask any Chinese (who does rational and sociable thing,) what it is, and hear what ou. Read the manly and vigorous representations of and others; see what an opinion these Chinese patriots amiable "article of luxury and hospitality;" and judge r lessons of wisdom and experience, and the cobweb ex- ıers, "laying the flattering unction to their souls," by at- make the wrong appear the better reason. What would sober-minded Chinese think, were the sophistry of the this trade translated for him? Where would he find the led and high minded inhabitant of the far off countries? ıe be made to comprehend that the believers in and prac- istian morality advocated a trade so ruinous to his coun- the government of India, of an empire of 100 millions of ɔmpelled the growth of it by unwilling ryots; and that, s being brought to China by "desperadoes, pirates, and it was purveyed by a body of capitalists, not participat- in what they carry, but in fact supplying an important e Indian revenue safely and peaceably;" that the Brit- ent, and orders, encouraged it; and that the agents in ere constantly residing at Canton, protected by the gov- ɔse laws they outraged; but monstrously indignant and their governments, if No. 2 longcloths is classed as No. 1, desperate villiany of some paltry custom-house servant. ht he say, "the old Books must be right—the foreign- o be governed by the same laws as the Chinese: they d by misrule; and who could deny the justice of a con- ı arrived at? And what could be the answer of an em- Peking, from a foreign power, sent to demand a commer- r redress for any grievance, real or supposed, when taxed

ardin, Fraser, Madden, Raffles, and a host of others.

with acts of his countrymen, towards China, by the supply of this life-consuming drug? It is a case that may occur.

We have not, as yet, however, raked out the real fallacy. Like most others, it hides itself, and shuns observation. The saving clause in the opium-smuggling profession is that it is, not *a vulgar* one. It is a wholesale trade. Sales are made in thousands of dollars' worth. The amount is gentlemanly. Single bales would be low. Sales by retail would be indefensible. The seller of a pipe or two, the poor pander to a depraved appetite, should be pursued by justice—for none of these can be gentlemen. That which, sold in chests, is commerce, and to be applauded, becomes vulgar and mean when doled out in small lots. Admirable logic! with which one may hug one's self, satisfied that it is nothing more than "supplying an important" "branch of the Indian revenue safely and peaceably." As Shakespeare has it:

> Plate vice with gold,
> And the strong lance of justice harmless breaks;
> Clothe it in rags, a pigmy's sword doth pierce it.

Thus he who would shink with angry scorn from a comparison with the gin or tobacco-smugglers of England, or the salt-smuggler of India, advocates, as harmless and blameless, a traffic as illegal as they are, but hundred times more fatal; and this because he thinks that, not being himself the actual agent in the business, he has a right to acquit himself of all wrongful intention. He only gives a piece of paper, and receives dollars. The opium he does not see. It is made by the Indian government; and if he did not bring it, some one else would.

As to the assumed gentility of this trade, a few words may be added. A Reader insists on it that it is "a rational and sociable article of luxury and hospitality." Fine words, as old Cobbett would say. Highly sociable, doubtless, however we may question the rationality of two or more Chinese lying down on their backs, in open day, to inhale a smoke, nauseous and disgusting, which has the effect of stupifying and brutifying them, till their senses are restored by another "go" at "the social and rational." Fancy a costermonger doing the amiable to a fair one from Billingsgate, in the forenoon, in the shape of three halfporth of Booth's best, and you have a fair parallel to the sociability and rationality of A Reader's opium-consumers. If the purveyors of opium said nothing, or did they only defend the practice on the ground that it gave a profit, which they coveted, not much need be said; but sophistication is a bad substitute for truth. The trade may be a profitable one—it may be of importance to the Indian government, and to individuals—but to attempt a defense on the ground of its not having a dangerous and pernicious influence on health and morals, is to say what cannot be borne out, by fact or argument; and what all, who reason on the subject, cannot but feel to be an impotent attempt to defend what is, in itself, manifestly indefensible.

I am, sir, your humble servant,

ANOTHER READER.

Premium for on Essay on the Opium Trade, showing its n the commercial, political, and moral interests of the and individuals connected therewith, and pointing out e they ought to pursue in regard to it.

e been placed at our disposal, and are now offered as a premi- *st essay* on the trade in opium. The persons to whom the e transmitted for examination and awarding the premium, and thin which they must be transmitted, will be named in our num- ıary or March. As the subject to be discussed is one of great ting the welfare of the two greatest empires in the world—the e Chinese—affecting their commerce, their governments, and it will, we hope, engage the attention of those who are able to stice. Whether the period shall be so extended as to allow the west, in Europe and America, time to investigate the question; he essays shall be referred for examination to persons there, or ıere, or to one in each of the places, are points about which rmined and will like to be advised. The proposition made to ; the premium is contained in the following communication.]

,—An abler pen than mine must do justice to the all- bject, the investigation of which has been now commenc- Repository: I mean the trade in opium. But I cannot tendering some remarks in reference to such advocacy of appeared in your last number. Your Correspondent rea- gh opium was a real good to the *many* in China, and / to a *few* "abusers of it." Now is there another man vho believes this? I pay no regard to A Reader's fal- erings: I appeal to every man's common sense upon the ır Correspondent says, that the emperor and his viceroys, wenty years, have shut their eyes to the subject. Is this if true, why shut their eyes? Was it to prevent their *armless* luxury? No, Mr. Editor, their eyes have been ɔ see, and their ears to hear, till they have tingled with ɔm every corner of the land, against the baneful effects ın poison." Hence that mighty stir, whose agitations expelled some of us from our domicils in China; and *picture of misery* which might well mantle our cheeks while passing to and from the hongs we are compelled g there, crouching beneath his burden, the tortured ering for the iniquities into which our cupidity has led ', this is a "special edict."

ıes A Reader, there is a principle acknowledged and ɔy the governments of France and England, which the Calcutta article in his zeal has quite lost sight of,—it is, *houses*, and *gin-palaces*, and the like, should be by license ıands of the respectable. I cannot enter upon the turpi- : parts of the "most civilized governments," which "li- oing of evil. It has been supposed, that the object of these

governments is to avail of vice in order to obtain revenue. But your Correspondent charitably alleges that it is to keep the administration of evil in the hands of the respectable, and therefore infers it would be better to let the opium trade be where it is, than to shame the present smugglers of it from their employ, and so drive it into the hands of "desperadoes and marauders." I do not know how A Reader's" associates will fancy his thus placing them in the "marauder's" chair, and that *without license*, except it be one to flee the country. But the amount of his plea is, "I acknowledge the trade in opium is an evil, but if I do not engage in it, others will;" and this, Mr. Editor, is the plea by which many—many in other respects highly valuable members of society, conceal from themselves their guiltiness before God and their own consciences. To this plea I would answer in the language of another; "If others will do it, *let* others do it; if this unprincipled traffic will be in the hands of unprincipled men, if it is not in our hands, THERE LET IT BE, where it should be. If I do it not, others will! Is this a correct principle of conduct? Is this the rule of heaven to direct the doings of man? Have I a right to do evil because other men will? Other men commit murder, have I a right to do it? Other men prey on unoffending Africa, and bear human sinews across the ocean to be sold, have I right to do it? Apologist for the trade in opium! will you participate with the traffickers in human flesh upon your own principle? Apply this excuse to the case of a bookseller. The question might be suggested whether it was a moral or immoral business, to deal in infidel, profligate, and obscene books. True, it might be alledged that they did evil, and only evil continually; it might be said that the love neither of God nor of man would prompt to it. He might be pointed to the fact that they *always* tended to corrupt the morals of youth, to blight the hopes of parents, fill up houses of infamy. But then he might with commendable coolness add, 'If I do not engage in it others will, it contributes to my livelihood, to the support of the press, to the promotion of business; and I am not responsible for *their* reading the books, nor for their desire for them. I am pursuing the way in which my fathers walked before me, and it is *my living, and I will do it.*' Now wherein does such a plea differ, from the apologist for the opium trade, when he says, "If I do not engage in it, others will." Alas! we have learned how to estimate its force in regard to slavery and obscenity; but we shrink from its application in regard to the 'intoxicating course' of opium."

I have done with A Reader's *arguments*,' but I cannot, Mr. Editor, so leave the subject. I have seen much in your paper about the wrongs of foreigners in China, but little about the *wrongs of China* at their hands. With these you might fill your pages, and so you will as you go on in your investigation respecting opium. It is a serious subject, and with whatever doubting "ifs" you may affect to soften its unwelcome introduction to your pages, you know it is evil; evil of the deepest die, and you will not fail to speak of it as you ought. The hour has come, and there is no "fitter moment" for you to speak

subject. There is not a greater barrier to the introduc-
ospel into China by the hands of foreigners, *(and who*
oduce it?) than the trade in opium by foreigners bear-
stian name. We all laud, and justly too, the Ophthalmic
l rejoice in its influence as commending the foreign in-
hina. It is by well-doing that we are thus putting to
illy boastings and disdain of China; but how is this in-
ized by our standing in the view of the government and
nd of smugglers, active agents of that evil, which is the
ocuring cause of all the financial embarrassments of the
rying dismay, and poverty, and wretchedness, through
l breadth. Against this barrier, as well as against those
wn erection, a stand must be made. *It must be taken*
y. If doing so, cost "odium and infamy" to those who
supports, it cannot be helped. "Odium and infamy"
the train of vice; but *so* to hold up the present dealers
he *object* of the Protestants against the opium traffic.
if they could, cover with the mantle of charity the blind-
western brethren; they would esteem it not to be will-
it is not so, does not make it the less pernicious, or their
imperative. The merits of this question might be rested
gle fact, that, by all the moral feelings of China, the in-
f opium is accounted an abominable thing. I care not
so or not (though it is plain to every man's sense that
e simple fact that it is so accounted of in China, by the
oral sense of the people, makes it the imperative duty
men, not only to wash their own hands of it; but to
ney can by just means, the connection of the evil with
a name.
tion with it, what do our useful knowledge and educa-
s, medical missionary societies, and our other benevolent
ecome, but means by which this mystery of iniquity is
rom view, and by which the conscience is blinded, and
ced to think we are doing well, when we are the princi-
of the greatest evil that exists in reference to China,
ected with it, are a complete obscuration of light and
. All our pretensions of doing good to China are vain,
ain connected with opium. We can only be accounted
ion as hollow-hearted hypocrites. Let charity be heard,
eads that the good these societies might effect may not
by our ill-doing, and that our *partial* good be not per-
nceal from us our *real* character, while we continue
enders of opium. Let us not be driven by the scoffer at
tency, as I fear some have been driven, from our support
ieties. That be far from us. Rather let us rise and
doubled energy, and let us show the world the impera-
hose for whom we labor, by ceasing from every thing
bstruct our work and as laboring for Him who inspects
o give to every one, *according as they have been.*

Mr. Editor, let us seriously consider that it is not with us as a foreign community as it has been. We live upon the threshold of another era. In the enjoyment of a free trade with 'THE mother country,' we are brought nigher to those happy influences which constitute her a rich dispenser of blessings to the world, and not one of the least derivable from our greater freedom of intercourse with her, will be the consciousness of her more intimate inspection. Too far removed, hitherto, from the hallowing influences of Christianity, the distance, by means of steam-navigation and other improvements, is daily lessening, and our obligation to be guided by them becoming stronger and stronger. The spirit which has abolished slavery in Europe and is abolishing it in America, and the spirit which has given a death-blow to intemperance in America, and is fast extending its influence in Europe, is approaching us, and it is a spirit of might, for it is the spirit of truth, and she is destined to overcome all evil. Let us not be insensible to our new position, let us hear the call she makes upon us; and having done evil, let us do it no more. The times of ignorance, God has winked at, but now makes the path of duty plain and distinct. The fate of China is dependent upon the issues of foreign action upon her, not, seemingly of western *governments* but of western *merchants:* and their impulse will be as is their character. If this be so, affectingly solemn is our responsibility. If we are truly and consistently benevolent, we shall have a voice and an influence to effect the most salutary changes. But if otherwise, if our character must continue to be associated with opium and the smuggler, then has Christianity in us a difficulty to surmount more potent to nullify all her efforts, than all that the policy of the prince of darkness, has yet devised to hold China in chains. God forbid that he should *thus* conquer.

I would conclude, but the remarks of the Editor of the "Press" upon the Calcutta writer, have just been put into my hand, and they require a passing notice. The "Press" condemns and tries to ridicule your Calcutta article. He lauds the use of opium, as being as cheering to the countenance by a proper use, as a glass of wine. He then consistently wishes the opium trade with China might cease, because of the "*individual misery and crime*" it occasions, and then as consistently asserts that all its evils are overbalanced, by the general good it works on political economy! I have not time or tact, Mr. Editor, to enter the lists with the "Press" upon the effects of the cultivation and trade in opium upon British and China industry; but I hope some able hand will trace these, and who can doubt that the investigation would prove most beneficent in bringing to light the pernicious effects upon industry, when poison instead of apparel or other good things is exchanged for tea and silks, and in silencing with shame those who pretend that Christian governments, ships, and sailors, need to be sustained by "individual misery and crime" in China, and dishonor the all-wise Creator by supposing that the advance of his creature's prosperity is dependant upon the most unhallowed interchanges

Mr. Editor, in conclusion to propose a premium for the
the opium trade, showing its effects on the commer-
and moral interests of the nations and individuals con-
ith, and pointing out the course they ought to pursue
:. A friend authorizes me to place £100 at your dis-
purpose. And I offer you an extract illustrative, in
may be said upon this subject.

of a nation consists of the wealth of all the individuals that
ıe sources of the wealth are labor, land, and capital. The
he produce of the two former; but as it may be used to in-
ıe, it is considered by writers on political economy as one of
rces of national wealth. Whatever lessens either of these, or
ness when employed upon each other, lessens the wealth of
apital may be employed in two ways; either to produce new
ly to afford gratification, and in the production of that gratifi-
onsumed, without replacing its value. The first may be called
last expenditure. These will of course bear inverse propor-
ıer. If the first be large, the last must be small, and vice versa.
ange of the amount of wealth, capital will be increased by the
›enditure, and lessened by the increase of expenditure. Al-
ner of dividing makes no difference with the present amount
lth, it makes a great difference with the future amount; as it
/ the sources of producing it, the means of an equal, or in-
ıction.

e, a man fond of noise and excited agreeably by the hearing
llar for gunpowder, and touches fire to it. He occasions an
ıat amount of property. Although the powder-maker and the
both have received their pay, if it has not benefited the man,
›en a total loss; and if the sale of it was no more profitable
'e been the sale of some useful article, it has been an entire
ımunity. And if by the explosion the man is burnt, partially
n, is taken off for a time from business, and confined by sick-
must have nurses, physicians, &c., the loss is still increased.
r recovers fully his health, or reason, suffers in his social
noral sensibility, becomes less faithful in the education of his
hey are more exposed to temptation and ruin, and he is never
r willing to be habitually employed in productive labor, the
ıal to the amount of all these put together. And if his example
n to spend, and to suffer in the same way, the loss is still fur-
and so on, through all its effects.

though the powder-maker and the merchant have made enor-
is does not prevent the loss to the community; any more than
ırofit of lottery gamblers, or counterfeiters of the public coin,
› the community. Nor does it meet the case, to say that the
changes hands. This is not true. The man who sold the
profit of only a part even of the money which the other man
le the buyer lost not only the whole, but vastly more. The
iginal cost was only a small part of the loss to the buyer, and
The merchant gained nothing of the time, and other numerous
:h the buyer lost; nor does he in any way remunerate the
that loss.

ıat man, instead of buying the powder, had bought a pair of
t the tanner and the shoemaker had gained in this case, what
ıer and the merchant gained in the other; and that by the
ı, though they were finally worn out, the man gained twice as
'e for them; without any loss of health, or reason, social affec-

tion, or moral susceptibility; and without any of the consequent evils. Who cannot see that it would have increased his wealth, and that of the nation without injury to any, and have promoted the benefit of all.

"This illustrates the principle with regard to opium. A man buys a quantity of it, and smokes it; when he would be, as is the case with every man, in all respects better without it. It is to him an entire loss. The merchant may have made a profit of one quarter of the cost, but the buyer loses the whole; and he loses the time employed in obtaining and smoking it. He loses also, and the community loses, equal to all its deteriorating effects upon his body and mind, his children, and all who come under his influence. His labor becomes less productive. The capital of course produced by his labor is diminished; and thus the means are diminished of future reproduction. And by the increase of expenditure in proportion to the capital, it is still farther diminished, till to meet the increasingly disproportionate expences, the whole is often taken, and the means of future reproduction are entirely exhausted. And as there is no seed to sow, there is of course no future harvest. This is but a simple history of what is taking place in thousands of cases continually; and of what is the tendency of the traffic in opium, from beginning to end. It lessens the productiveness of labor, and of course diminishes the amount of capital; while in proportion, it increases the expenditure, and thus in both ways is constantly exhausting the means of future reproduction. And this is the tendency, in all its bearings, in proportion to the quantity used. It is a palpable and gross violation of all correct principles of political economy; and from beginning to end, tends to diminish all the sources of national wealth."

In making the foregoing extracts I have only substituted opium for "ardent spirits." And if any advocates of man's best interests, either here, or in Europe, India or America (whether induced by your premium or not,) will follow opium from its forced production to place *revenue* in the pockets of the privileged few, to its consumption to debase the Christian name in China, and impoverish and enervate its people, who thus will fail to be what otherwise they might become, the most powerful sustainers of British industry and skill the world can offer, if any of these advocates will thus trace the origin and progress of opium and show its demoralizing and industry-destroying course in its true bearings, so that all may see and shun it, they will be rendering a service redundant with equal blessings to humanity with those which have followed the labors of philanthropists to eradicate slavery from the world. Through them, the slave-trade has become an abomination, and slavery will be so. May they pursue their untiring efforts, until as heavy a condemnation attends the pernicious distribution of opium.

I have extended my remarks, Mr. Editor, much beyond what I contemplated, and will close them, but without apology for their extension; for, when it is considered that the cause of my animadversions is as a wall of adamant between Christianity and 400 millions of mankind; and the destroyer of those marts of merchandise, without which western operatives may fail to be fed, how can we be silent? Let the friends of humanity and human industry look to it. Especially let England, who has washed her hands of slavery in the West, awaken to her other duty in the East, and give to a subject demanding her power and benevolence, her best specimens of the spirits of Wilberforce.

Yours, &c., V. P. M.

eport in reference to the Circulation of dollars in cessity of retaining them in the provinces; their standard objectionable; precautions against the exportcee silver. August, 1836.

by the commissioners of finance and of justice in the angtung, to the heads of the provincial government, reeir excellencies, when replying to his majesty, will re- the use of foreign money be still sanctioned, as being position of foreign affairs here: but that all exchanges ine exportations of, sycee silver be disallowed.

ey is brought from the lands of the distant barbarians; ly necessary to the mercantile classes trading in all the g the coast, who, for their daily supplies of food and es, are dependent on the facility of exchanging this i its general circulation. It is not, therefore, to be for a single moment. Its circulation, however, is convinces Keängnan, Chěkeäng, Fuhkeën, and Kwang- occasionally extend, in the course of trade, to adjoinr this is a circumstance not wholly to be avoided), yet late much farther inland than a few hundred miles. inces lying northwards, the two provinces of 'the n and Hoopih), Szechuen, Yunnan, and Kweichow, s not at present circulate in any of them: and if perpecimens reach those places, they are prized merely or, if it be attempted to force them on the market, changed only at a discount, and even then with difcan it be supposed, therefore, that this money will read itself into universal circulation?

n this general view of the subject, we will turn to the made by the censor Shin Yung. In this representases his apprehension that the low standard of foreign nder it difficult to be exchanged for sycee silver at a r rate; and on that account, he requests that the inmoney may be made a subject of consideration. This n is doubtless the result of anxious attention to the nment, and serious regard for the interests of the peoments are not wanting in favor of the circulation of is regards the eastern and southern provinces.

where foreign ships anchor are also the places where is scattered abroad. The supplies of provisions fur- comprise minute and multifarious details; their exnumerous items of a very varied character; and many e paid by them, as the hire of labor, or the price of a day passes without money being used for one or purposes. It becomes, then, a matter, of necessity

that they should bring foreign money with them, to meet these various expences; and hence it happens that the market prices are regulated by dollars, it being found highly convenient to value goods by them. The people among themselves, also, gladly fall in with such an arrangement, finding it to be advantageous. From which it is clear that *the inhabitants of the coast* cannot well be deprived of the foreign money.

Again, native merchants, trading by sea along the coast, when they travel, carry their money with them. If these have to carry the governmental [copper] coin, the expense of so doing will be a heavy tax upon their small transactions: and if they carry gold or silver to sea with them, they have reason to fear lest they be found guilty of contravening the prohibitions of government. It is therefore a impossible for them to do otherwise than carry foreign money with them, it being necessary that they should have such money in order to make purchases. And hence it is evident that the *native mercantile classes* along the coast cannot dispense with the use of foreign money.

Further, as to the foreigners, they import foreign money into Canton as a medium in which to pay the prices of commodities purchased by them. The amount of such importations is variable and uncertain; and whatever balance they may have remaining is either employed, on perceiving an advantageous state of the market, in making additional purchases, or is spent in a more abundant and luxurious supply of the daily necessaries of life. For in the love of much money, and of good prices, the flowery people and barbarians are altogether like-minded. We see, then, lastly that the *foreign merchants* of other countries are likewise unable to dispense with the use of foreign money.

We are informed that there are silver mines in England, and Ametica, and Spain. Although the pattern after which the money of each country is made differs, yet the degree of purity is nearly the same with all, being above ninety per cent. touch as compared with the sycee silver of China. We see, then, that though they be left to follow their own methods, yet the foreigners do not draw their materials from this country. And in commercial intercourse, so long as each holds its due place, the foreign money is the same as though it were issued from the mint of the palace itself.—Our empire is separated from the foreigners by ten thousand miles of sea, over which they cross to present things of value and to offer tribute: and for their doing this, established regulations exist. Since, then, to present themselves here, and to make offerings has been so long their practice, that time has rendered it equal to an ancient rule that they should do so,—what cause can there be for apprehension of any consequences that may arise from permitting them to bring such things as will be most advantageous and profitable to them? It is most truly said in his sacred majesty's edict, that the circulation of the foreign money in the east and south is not a thing merely of yesterday. The right mode of acting is, to establish *rules* and *limits*, so as to bring upon the same level the wishes both of our own people and of those from

e the foreign money permitted to be circulated even to
es, it would not be productive of the slightest injury

bjection to the use of foreign money is this, that with
paid to the weight of metal, or the degree of purity.
was formerly the case, also. But at a later period, as
ainst fraud, foreign money began to be stamped and
k the degree of purity,—and to be weighed, in order
quantity of metal. The money so stamped is in ge-
ı in the markets, where it goes by the name of 'broken
en it is exchanged for sycee silver, about 3 or 4 taels
ded to make amends for the inferiority in touch. But
ıd Chĕkeäng no money is in circulation but such as
new smooth face. At present the 'broken pieces' of
aid in exchange for new-faced money, pay a premium
6 or 7 taels per cent. And crafty dealers, having
vices for obtaining gain, raise the price still higher,
pply of this new-faced money is insufficient.—Of the
h the money circulates in Keängnan and Chĕkeäng,
me, we are ignorant.

ıperial pleasure be declared in favor of the circula-
money, it ought to be required, in all the provinces,
be paid by weight, and that prices be no longer rated
f dollars; that foreign money, when exchanged for
ether such money be in broken pieces, or in whole
n, shall always pay a premium per cent. to make up
purity between it and sycee silver; and that foreign
ver be allowed, on the contrary, to bear a premium,
xchange for sycee silver. With regard to native coun-
lterated pieces of money, the shroffs in the market-
pert in discovering and picking out such, that it is
ry to think for the people on this point, or to make
trictions with reference to it.

d weight of the silver being in this manner rendered
the crafty deceitful character of the foreigners will
r exercising itself in petty arts. But the importance of
e restrictions is such as to call, in a still greater degree,
—prohibitions, namely, of the exportation of sycee sil-
uty to request, that, in all future commercial dealings
chants, no persons be permitted to mix up sycee silver
of any balances due to such foreign merchants, or to
lver to them for their every-day use; that voluntary
his effect be filed by all the hong merchants, both the
s and the others; that, if any of these infringe this
be rendered liable to severe punishment by fine or
nd that if any shopkeeper, or any other of the peo-
, such transgressor be made liable to a punishment
severe. The officers and men in charge of custom-
es, as well as those in command of naval vessels at

sea, should be required to keep guard in constant succession, the latter always cruising about. When the foreign ships are returning from hence, officers and men should be bound to search faithfully; and in case of their discovering and making seizure of any sycee silver, and sending the offenders to meet their trial, they should be rewarded by a gift of all the silver so seized. Should any dare to protect and wilfully connive at any transgression of the law, and should such connivance be discovered by the transgressor being elsewhere apprehended, inquiry ought to be made as to the places through which the transgressor had passed, and the officers and men at those places ought to be dealt with most severely. If regulations be made of this clear and determined nature, all will then be convinced that the purpose is to uphold them.

The luxuriance and splendor of this central nation are such, that its own native treasures are exhaustless, and it values not things of foreign and distant extraction. The would-be-clever arts of the outermost barbarians it reckons as nothing and of no worth. These arts can therefore be productive of no detriment to the policy of the government, while to the people they appear not unattended by some advantage. It is our duty, therefore, to request, that your excellencies will implore his majesty, of his heavenly favor, to sanction the continuance of foreign money in circulation in the sea-board provinces, its circulation being suitable to the position of foreign affairs, and convenient for the people. As in duty bound, we have consulted together, and lay before your excellencies the result, awaiting your decision as to the correctness or incorrectness thereof, preparatory to a full memorial to the emperor.

ART. VIII. *British relations with China; H. B. Majesty's Commission; and a memorial from the governor of Canton to the emperor, requesting permission for captain Charles Elliot to come to the provincial city.*

SINCE September 1834, no British authorities have resided at Canton. Having withdrawn from the provincial city to Macao, they there awaited the commands of the home government, as to the mode in which their future conduct should be regulated—whether any further efforts should be made by them to obtain a residence in Canton, or whether they should remain at some station outside the port. In the mean time, some changes have taken place in the commission; and at length, the long expected commands have been received. We are ignorant of the nature of those commands; but of the changes and steps consequent thereon, we will briefly give the details. In the middle of the last month it was reported in Canton that dispatches

eived from the "Foreign Office," and shortly afterwards
he Register and Press of Canton, addressed "To His
jesty s Subjects in China," the following:

OFFICIAL NOTICE.

have been received from the right honorable the secretary
gn affairs, signifying the abolition of the office and salary
rintendent of the trade of British subjects in China. His
ıment has been pleased to appoint captain Charles Elliot
the duties of chief of the commission, from this date.
he superintendents of the trade of British subjects in China.

EDWARD ELMSLIE,

ember 14th, 1836. *Secretary & treasurer.*"

e of these dispatches, Sir George B. Robinson bart. re-
office of chief superintendent, and returns soon to Eng-
ı Elliot (Mr. Astell having retired in the summer of
the office of chief superintendent, on the same salary
received as second; and A. R. Johnston, Esquire, as
tendent, continues to receive the salary he had as third,
superintendents being now reduced to two. The other
ontinue as before, viz. Edward Elmslie, esquire, secre-
ırer; J. R. Morrison, esquire, Chinese secretary and
ev. Charles Gutzlaff, joint interpreter; Rev. G. H.
chaplain; T. R. Colledge, esquire, surgeon; A. An-
, assistant surgeon.

r the nature of these changes had transpired, it was
ıat, in consequence of an address from captain Elliot,
rough the hands of the hong merchants, an officer had
governor Tăng to Macao, accompanied by the senior
ts. Something of the character and immediate results
ndence thus commenced will be seen in the following
memorial from the governor to the emperor. It is
ut was probably forwarded about the 20th instant.

* * * * *

as first permitted to the various nations of barbarians
ale of the empire to have commercial intercourse with
nglish trade has always been the greatest. Heretofore
f that nation's trade was in the hands of a Company, by
pointed chief, second, third, and fourth supercargoes
ınton. All the foreign vessels of the Company succes-
China during the 7th and 8th months of each year;
changed their commodities, left the port in the course
nth, and of the 1st and 2d months of the following year.
, the supercargoes forthwith requested passports to pro-
, and resided there, until the return of foreign vessels
8th months, when they again requested passports to
n, to transact their affairs. This is the way in which,
e past, these affairs were regulated. At a later period,
having been dissolved, no chief supercargo was sent,

and another person was directed to take the control of affairs.* Your majesty's minister Loo, the then governor, having represented this, received your majesty's cnmmands 'immediately to direct the hong merchants, to desire the said private merchants to send a letter home to their country, calling for the renewed appointment of a chief supercargo, who should come to Canton, to direct commercial affairs, and thus should conform to the old enactments. Respect this.' In respectful obedience, hereto, directions were given as is on record.

"Now, in the 11th month of the present year, I your majesty's minister, have received from an English foreigner, Elliot, an address forwarded from Macao, to this effect: 'I have received dispatches from my government, specially appointing me to come to Canton for the general control of the merchants and seamen of my nation. Under present circumstances, there being very many ships in the port, and the merchants and seamen at Canton and Whampoa being very numerous, and many of them little acquainted with the laws of the celestial empire, I am apprehensive lest any difficulties should arise, and request permission, therefore, to proceed to Canton for the direction of affairs.' Observing that this foreigner, in his address, calls himself 'an officer from afar,' which appears to be the deisgnation of a barbarian head-man, and not that of a chief supercargo, also that he does not plainly state, in his address, what rank he now holds from his own nation, whether the purpose of his coming is simply to apply himself to the control of the merchants and seamen, or if he is also to transact commercial business, and whether he has credentials from his government or not:—I immediately sent a deputy to Macao, whom I directed to proceed thither with speed, to take with him hong merchants, and, in conjunction with the local civil and military officers, to ascertain fully the truth on all these points. This having been done, the deputy and the others reported to me in the following terms: 'In obedience to the orders we received, we took with us the hong merchants, and questioned the foreigner Elliot on each point distinctly. His information was, that he, Elliot was an English officer of the fourth grade; that in the autumn of the 14th year of Taoukwang he came to China in a cruiser, as was at the time reported by the pilots; that he had remained two years in Macao, his business being to sign the papers of English merchant vessels; that now, the Company not having been reëstablished, and there being no chief supercargo, he had received his king's commands, through a letter from a great minister of the first rank, informing him that he is appointed to control the merchants and seamen,—not to control commerce; that he has credentials, commanding him to hold the direction of affairs at Canton; and that, in case of any disturbance, he alone is answerable. We also learned that the foreigner Elliot has

* There seems to be an error here; it should probably read "there was no person to take the control of affairs." In one or two other places we suspect there may be errors. The document is an unofficial one, and was kindly sent to us through a private channel. The officers had no interview with capt. Elliot, though in reporting that they "questioned" him they seem to say so.

him a wife, a child, and a retinue of four persons. On
ınd, that the foreign barbarians at Macao, and the fo-
ıts of his nation, all represented Elliot as a very quiet
: man, and as having no ulterior object to effect.
rt having come before me, I find that since the dissolu-
glish Company a chief supercargo has not come hither;
: ships' papers of foreign merchants returning home have
y this foreigner, who has resided at Macao for that pur-
:presented to have quietly attended to his duty; and that
time ships are constantly and uninterruptedly arriving,
ants and seamen are indeed very numerous: it would be
to relax the unimportant restraints, in order to preserve
et. Now this foreigner has received credentials from
ppointing him to the general control of merchants and
gh he is not precisely the same as the chief supercargo
inted, yet the difference is but in name not in reality.
he is a foreigner to hold the reins of foreigners, and if
interfere in aught else, it would seem that an alteration
:d; and that he may be permitted to come to Canton
ıirs, according to the same regulations under which the
:goes have hitherto acted. I have for the present com-
aid foreigner to remain temporarily at Macao, waiting
ıave announced the facts to your majesty. If your ma-
ıs assent be granted, I will then write to the superinten-
me customs to issue a passport for his admission to Can-
fter he shall be required to change his residence from
ıcao, and back again, according to the season, just as
mer regulations; and he shall not be allowed to overpass
linger about at the capital, so as gradually to effect a
:e. Besides, I will command the local, civil and military
he hong merchants, from time to time truly to watch
ıis conduct; and if he exceeds his duty and acts foolishly,
ıection with traitorous Chinese, with a view to twist the
private interests, he shall be immediately driven forth,
: to his country; and thus the source of all illegalities
l up.
ıty to lay this before your majesty, that the correctness or
of my view may be determined; and for this purpose I
memorial these remarks, prostrate imploring your sacred
ınt me instruction. A respectful memorial."
this memorial may be expected in Canton during the
:h. In the mean time, two members of the commission,
ecretary and interpreter and the assistant surgeon, will
ıaving already arrived at the provincial city.

ART. IX. *Foreign Residents in China: alphabetical list of persons; list of commercial houses and agents; to which are added a list of the Portuguese authorities in Macao, the names of foreign consuls, and of the hong merchants and linguists.*

THE situation and extent of the foreign factories have been described in a former part of our work. (Vol. ii, p. 303.) It has been stated, also, that the residents are not allowed to bring their families with them to the provincial city. In the following list, therefore, it will be understood that the families which are named are at Macao, and that the merchants, agents, &c., are resident either there or in Canton, according to circumstances, and their pleasure. The old regulations of the port required all foreigners to leave Canton in the spring, and allowed them to return in the last part of the summer or in autumn. These regulations, however, have gone into disuse; and some of the residents now continue here during the whole year, while others pass to and from Macao several times in the course of the same period; European sail-boats, for the accommodation of passengers, running almost daily between the two places. Foreigners have established here within a few years several insurance offices; a chamber of commerce; three or four benevolent institutions; and three printing presses. They have also two chapels, one here and one in Macao, in which there is public worship every Sabbath day.

Note In this list, *ind* is put for India; *por* for Portuguese; *br* for British; *am* for American; *par* for Parsee; *sw* for Swiss; *dan* for Danish; *fr* for French; *pru* for Prussian; *du* for Dutch; *ger* for German. N. B. The list is intended to include the names of every foreigner in this part of China, excepting only Portuguese who reside permanently in Macao.

Names of the foreign residents.

Abbeedin Abdoolaliff,	*ind*		Blenkin, William	*br*	
Abdoolcurim Budroodeen,	*ind*		Bomanjee Hosunjee,	*par*	
Aguiar, J. C. de	*por*	*Lintin*	Bomanjee Maneckjee,	*par*	
Allen, R.	*br*	*Lintin*	Bomanjee Jemsetjee,	*par*	
Allport, T., & family,	*br*		Bovet, C., & family,	*sw*	
Anderson, A.	*br*		Bovet, Louis	*sw*	
Aquino, M. Joze de	*por*		Boyd, A. P., & family,	*br*	
Archer, Joseph	*am*		Boyd, William Sprott	*br*	
Ardaseer, Furdoonjee	*par*		Braine, G. T.	*br*	absent
Astell, John Harvey	*br*		Bramston, William	*br*	
Azevedo, F. H. B. R de	*por*		Bridgman, Rev. E. C.	*am*	
Azevedo, Luiz M. de	*por*		Bull, Isaac M.	*am*	
			Burjorjee Framjee,	*par*	
Ballantyne, ——	*br*	*Lintin*	Burjorjee Maneckjee,	*par*	
Barradas, D. J.	*por*		Burjorjee Sorabjee,	*par*	
Barretto, B. A.	*por*		Burnett, James	*br*	*Lintin*
Baylis, H. P.	*br*	*Lintin*			
Beale, Thomas	*br*		Calder, Alexander	*br*	
Beale, Thomas C.	*br*		Caldwell, D. R.	,,	
Bell, William	*br*		Cany, Edward	*am*	

	br	
:w	„	
	„	*Lintin*
ż family,	„	
	„	
	„	
	„	
jun.	*am*	
	„	
e,	*par*	
e,	*par*	
,	*par*	
ee,	*par*	
ıry	*br*	
	„	
	„	
	„	
mily,	„	*Lintin*
ee,	*par*	
vanjee,	*par*	
ee,	*par*	
ee,	*par*	
sjee,	*par*	absent
ıjee,	*par*	
	br	*Lintin*
family	„	
	„	absent
	„	*Lintin*
jun.	*am*	
	br	*Lintin*
	par	
	br	
	„	
ımjee Ranna,	*par*	
serwanjee,	„	
serwanjee Dama,	„	
ıcherjee	„	
	br	
	„	
njee,	*par*	
	br	*Lintin*
	„	
	„	
y,	*dan*	
e,	*par*	
& family,	*br*	
	„	
& family,	„	
	„	
	am	
	br	
ily,	„	
	„	
	„	

Fletcher, A.	*br*	
Forbes, D.	„	*Lintin*
Forbes, J. M.	*am*	
Forest, A.	*br*	*Lintin*
Foster, Wm. Henry	„	
Fox, Thomas	„	
Framjee Dadabhoy,	*par*	
Framjee Eduljee,	„	
Framjee Jemsetjee,	„	
Framjee Heerajee,	„	
Galfie, J.	*br*	*Lintin*
Gemmell, T.	„	
Gernaert, B.	*fr*	absent
Gess, G.	*br*	
Gibb, T. A.	„	
Gilman, D.	*am*	*Lintin*
Gilman, J. T.	*am*	
Gilman, R. J.	*br*	
Gonzaga, Guilherne	*por*	
Gordon, O. H., & family,	*am*	
Gray, W. F.	*br*	
Green, John C.	*am*	
Greig, Alexander	*br*	*Lintin*
Guterres, Gregorio	*por*	*Lintin*
Gutzlaff, Rev. C., & fam.,	*pru*	
Hadley, E.	*br*	*Lintin*
Hall, J.	*br*	*Lintin*
Hamilton, James	*br*	absent
Hamilton, Louis, & fam.	*am*	
Harton, W. H.	*br*	
Hathaway, F. S.	*am*	
Haylett, William	*br*	
Heerjee Jehangier,	*par*	
Heerjeebhoy Rustomjee,	*par*	
Henderson, William	*br*	
Henry, Joseph	*br*	
Hillar, Henry	*br*	*Lintin*
Holgate, H. (hospital, Whampoa)	*br*	
Holliday, John	*br*	
Hopkins, ——	*br*	*Lintin*
Hormusjee Jamasjee	*par*	
Hormusjee Jamoojee	*par*	
How, James	*br*	
Hubbell, Alexander	*am*	
Hudson, J.	*br*	*Lintin*
Hunter, R. H.	*br*	
Hunter, Thomas	*br*	
Hunter, W. C.	*am*	
Hurjevun Amtha	*ind*	
Ilbery, James	*br*	
Ilbery, J. W. H., & family,	*br*	
Inglis, Robert	*br*	
Innes, James	*br*	

hoy Cursetjee,	*par*	absent	
es, John	*br*		
ieson, George	*br*	absent	
ojee Nasserwonjee,	*par*		
ine, William	*br*		
ine, A.	*br*	absent	
icey, F.	*br*		*Lintin*
ietjee Cursetjee	*par*		
ietjee Eduljee,	*par*		
ietjee Hormusjee,	*par*		
ietjee Nourojee,	*par*		
s, Thomas	*br*		
iston, A. R.	*br*		
Leonard, jun.	*br*		
ing, Arthur S.	*br*		
, James D.	*br*		
ogg, H. Partridge	*am*		
, Crawford	*br*		
, C. W., & family,	*am*		
, Edward	*am*		
, Frederic A.	*am*		
lay, William T.	*br*		
, William	*br*		
on, T. H.	*br*		
eyt, I. C.	*br*		
e, W. R.	*am*		
ie, W.	*br*	absent	
ee Bomanjee,	*par*		
say, H. Hamilton	*br*		
, R.	*br*		*Lintin*
ngston, W. P.	*br*		
, Abiel A.	*am*		
n, W.	*br*		
culloch, A.	„		
donald, William	„		
lean, A. C., & family,	„		
ondray, F. W.	*am*		*Lintin*
juzie, D.	„		
eckjee Rustomjee,	*par*	absent	
im, Antonio Joze	*por*		
ks, J. R., & family,	*br*		
kwick, Charles	„		
heson, James	„		
heson, Alexander	„	absent	
des, J. S., & family,	„		
wanjee Tamooljee,	*par*		
dleton, John	*br*		
dleton, J. H.	„		
ar, J.	„		
er, D.	„		
s, George	„		
nda, Antonio J. de	*por*		
nda, Agostinho de	„		

Moller, Edmund	*ger*		
Morrison, John Robert	*br*		
Morss, William H.	*am*		
Muncherjee Jemsetjee,	*par*		
Muncherjee Sapoorjee,	„		
Nanabhoy Framjee,	„		
Nasserwanjee Ardaseer,	„		
Nasserwanjee Dorabjee,	„		
Nasserwanjee Bomanjee	„		
Nasserwanjee Bickajee	„		
Naylor, J. E.	*br*		
Nicol, G. G.	„		
Noronha, Damiaõ de	*por*		
Nowrojee Cawasjee,	*par*		
Nowrojee Byramjee,	„		
Olyphant, D. W. C.	*am*		
Olyphant, David	„		
Pallunjee Dorabjee,	*par*		
Patlunjee Dorabjee,	*par*		
Pallunjee Nasserwanjee,	*par*		
Parker, Rev. Peter, M. D.	*am*		
Parry, Edward	*br*		*Lintin*
Pattullo, ——	„		
Pereira, Eduardo	*por*		
Pereira, Francisco	*por*		
Pereira, Lauriano H.	*por*		
Pereira, Manoel	*por*		
Perrier, F. A.	*am*		
Pestonjee Dinshaw,	*par*		
Pestonjee Nourojee,	*par*		
Pestonjee Sapoerjee,	*par*		
Peters, John	*br*		
Philip, ——	*br*		*Lintin*
Pike, J.	*br*		*Lintin*
Pitman, T. G.	*am*		*Lintin*
Porteous, W.	*br*		*Lintin*
Rangel, F. A. jun.	*por*		
Rawson, Christopher	*br*		
Rees, John	*br*		*Lintin*
Rees, Thomas	*br*		*Lintin*
Reeves, John R.	*br*		
Remedios, João J. pos	*por*		*Lintin*
Rickett, J., & family,	*br*		
Ritchie, W. L.	*am*		
Robertson, Alexander	*br*		
Robertson, Patrick P.	„		
Robertson, Roderick	„		
Robinson, sir George B., & family	*br*		
Rozario, T. A. do	*por*		
Rustomjee Framjee,	*por*		
Sacksen, C. F.	*pru*		

ɔrge R.	*am*		Sturgis, R., & family,	*am*	absent
C.	*ger*		Sundorff, G. P. B.	*du*	
n	*br*		Talbot, W. R.	*am*	
ıstomjee,	*par*		Tamooljee Rustomjee,	*par*	
n Abdoollatub,	*ind*		Thom, R.	*br*	
s da	*por*		Thomson, W.	*br*	
	br		Tiedeman, P.	*du*	
nder J.	„		Townshend, Edward	*br*	
e B.	„		Turner, Richard	„	
	„		Vachell, Rev. G. H., & fam.	*br*	
	„		Van Basel, M. J. S., & fam.	*du*	
	„		Vandenberg, Matheus	*por*	
	am		Vandenberg, Antonio F.	*por*	
tomjee,	*par*	absent	Van Loffelt, J. P.	„	
setjee	*par*		Varnham, Warner	*br*	
lo L.	*por*	*Lintin*	Vieira, Bartholomeo A.	*por*	
ze de	*por*		Wallace, William	*br*	
	br	*Lintin*	Webster, R.	*br*	
& family,	„		Wetmore, William S.	*am*	
es	„		Wetmore, Samuel, jun.	*am*	
ɔl Joze	*por*		Wheler, ——	*br*	*Lintin*
. Edwin	*am*		Wilkinson, Robert	*br*	absent
& family	*br*		Wilkinson, A.	*br*	
liam	„		Williams, S. Wells	*am*	
.	„	absent	Wookerjee Jemsetjee,	*par*	
	„	*Lintin*	Wright, Harry	*br*	*Lintin*
ge	*am*		Wright, Henry	*br*	
	am		Xavier, J. J. dos Anjos	*por*	
	am				

Commercial Houses, Agents, &c.

FURDOONJEE. No. 2 Fungtae hong.
. Wm. Bell. No. 6 British hong. *Partners.* William
. S. de H. Larpent, & Joseph McGregor.
JEMSETJEE. No. 3 French hong.
MANECKJEE. No. 1 Paoushun hong.
ARLES. No. 3 Dutch hong. Watchmaker.
c M. No. 4 French hong.
MANECKJEE. No. 2 French hong.
(E. I.) Finance Committee. *Agents.* John H. Astell, M. Clarke.
ARD H. No. 1 Danish hong. Canton Dispensary.
SEPH and WILLIAM) & Co. No. 9 French hong. *Partners.*
Cragg and Wm. Cragg.
, HEERJEE and NOWROJEE. No. 4 Danish hong. *Partners.*
e Jehangier, and Nowrojee Cursetjee.
IOY BYRAMJEE RANA. No. 5 Fungtae hong.
and MANECKJEE RUSTOMJEE. No. 1 Fungtae hong.
Co. British hong. *Partners.* James F. N. Daniell, Daniell, Wilkinson Dent.

DENT & Co. No. 6 Paoushun hong. *Partners.* Lancelot Dent, Robert Inglis, R. Wilkinson, G. T. Braine, and J. R. Reeves.
DHUNJEEBHOY MUNCHERJEE. No 5 Paoushun hong.
DIROM & Co. No. 6 Dutch hong. *Partners.* F. M. Davidson, William F. Gray, and James Starkey.
DOUGLAS, BROTHERS, & Co. No. 6 Danish hong.
EDWARDS, ROBERT, No. 3 Imperial hong.
EGLINTON, MACLEAN & Co. No. 7 Danish hong. A. C. Maclean.
FOX, RAWSON & Co. No. 2 Dutch hong. *Partners.* Thomas Fox, William Blenkin, Thomas Samuel Rawson, and James Strachan.
FRAMJEE JEMSETJEE. No. 6 French hong.
GEMMELL, (WILLIAM AND THOMAS,) & Co. No. 3 Danish hong. William Gemmel, Thomas Gemmell.
GERNAERT, B. French Consul. No. 7 French hong.
GIBB, LIVINGSTON, & Co. No. 6 British hong. *Partners.* T. A. Gibb, and William Potter Livingston.
GORDON and TALBOT. No. 3 American hong. O. H. Gordon and W. R. Talbot.
HAMILTON, JAMES. No. 1 Creek hong.
HAMILTON, L., Shipwright. *Macao.*
HATHAWAY, F. S. No. 4 Lungshun hong.
HENDERSON, WILLIAM. No. 2 Danish hong.
ILBERY & Co. No. 6 Lungshun hong. *Partners.* James Ilbery, and J. W. H. Ilbery.
INNES, JAMES. No. 1 Creek hong.
JAMIESON and How. No. 5 Lungshun hong. *Partners.* George Jamieson, and James How.
JARDINE, MATHESON & Co. No. 4 Creek hong. *Partners.* Wm. Jardine, James Matheson, Henry Wright, and A. Matheson.
JUMMOOJEE NASSERWANJEE. No. 5 Dutch hong.
JUST & SON. No. 1 French hong. Watch and Chronometer Makers. Leonard Just, jun.
KEATING, ARTHUR SAUNDERS. No. 2 Creek hong.
LAYTON, T. H. No. 4 British hong.
LINDSAY & Co. British hong. *Partners.* H. H. Lindsay and William Wallace.
MARKWICK, CHARLES. No. 6 Imperial hong. British Hotel.
MIDDLETON & Co. No. 3 Creek hong. Agents for Lloyds. John Middleton.
MOLLER, EDMUND. No. 3 British hong.
NANABHOY FRAMJEE. No. 7 French hong.
NICOL, GEORGE GARDEN. No. 5 Danish hong.
OLYPHANT & Co. No. 1 American hong. *Partners.* D. W. C. Olyphant, C. N. Talbot, C. W. King.
PEREIRA & Co. No. 3 Dutch hong. *Partners.* Manoel Pereira, Francisco Joze de Paiva, and John Stephen Mendes.
RUSSELL & Co. No. 2 Swedish hong. *Partners.* John C. Green John M. Forbes, and Joseph Coolidge, junior.

URGIS & Co. No. 4 Swedish hong. *Partners.* J.
, George R. Russell, R. Sturgis, Henry P. Sturgis, and
Delano, junior.
IAM, Secretary to the Canton General Chamber of Com-
No. 2 Danish hong.
. No. 3 Danish hong.
, American Consul. No. 1 Swedish hong.
MARKS. No. 2 British hong. British hotel. F. Stan-
J. R. Marks.
'. No. 1 Swedish hong.
Co. Spanish hong. *Partners.* Richard Turner,
er Pearson Boyd, Patrick F. Robertson, and William
1.
TOE LAER & Co. No. 1 Dutch hong. *Partners.* M. J.
n Basel and G. M. toe Laer.
Co. No. 1 Imperial hong. W. S. Wetmore, Joseph
and Samuel Wetmore.
IT), HOLLIDAY & Co. No. 5 Danish hong. J. Holliday.

Government of Macao.

REO JOZE DE SOUZA DE SOARES DE ANDREA : *governor.*
NCISCO JOSE DA COSTA E AMARAL, *chief justice.*
) XAVIER DE CASTRO, *commanding officer of the troops.*
V. P. CANDIDO GONÇALVES FRANGO ; *vigario capitular.*

O ANTONIO SEABRA,	*president.*	*Members of the Municipal Chamber*
(vacant)	*provedor.*	
RIGUES GONÇALVES, ANTONIO PACHECO, (vacant)	*vereadores.*	

NGEL, de SE, e STO. ANTONIO. (acting) } *Juizes de Paz.*
TE CORTELLA de S. LOURENÇO. }

Britannic Majesty's Commission.

CHARLES ELLIOT, R. N., *chief superintendent.*
DER ROBERT JOHNSTON, esp., *second superintendent.*
ELMSLIE, *secretary and treasurer.*
ORGE HARVEY VACHELL, A. M., *chaplain.*
BERT MORRISON, esq., *Chinese secretary & interpreter.*
ARLES GUTZLAFF, *joint interpreter.*
RICHARDSON COLLEDGE, esq. } *surgeons.*
DER ANDERSON, esq. }

Foreign Consuls.

GERNAERT, esquire, *French.*
INN VAN BASEL, esquire, *Dutch.*
NOW, esquire, *American.*
[ATHESON, esquire, *Danish.*
DER MATHESON, esquire, *Hamburg* (acting).

Hong Merchants.

Original Names.	*Mercantile Names.*	*Official Names.*
Howqua,—Woo haou kwan,	Ewo hong,	Woo Shaouyung.
Mowqua,—Loo mow kwan,	Kwonglei hong,	Loo Kekwang.
Pwanhequa,—Pwan ching wei,	Tungfoo hong,	Pwan Shaoukwang.
Goqua,—Seay gaou kwan,	Tunghing hong,	Seay Yewjin.
Kingqua,—Leang king kwŏ,	Teenpaou hong,	Leang Chinghe.
Sunshing or Hingtae,	Hengtae hong.	Yen Khechang.
Mingqua,—Pwan ming kwan,	Chungwo hong,	Pwan Wantaou.
Saoqua,—Ma Sew kwan,	Shuntae hong,	Ma Tsoleäng.
Punhoyqua,—Pwan hae kwan,	Yunwo hong,	Pwan Wanhae.
Samqua,—Woo shwang kwan,	Tungshun hong,	Woo Teenwan.
Chingshin or Kwangeua,	Footae hong,	Yeih Yuenchang.
Lamqua,	Tungcheong hong,	Lo Fuhtae.
Takqua,	Oancheong hong,	Yung Yewkwang.

Linguists.

Atom,	Foonwo,	Tsaemow.
Atung,	Uetloy,	Hohwuy.
Akung (or Young Tom),	Woshang,	Hwangchang.
Alantsei,	Chengwo,	Woosteäng.
Aheen,	Shunwo,	Tsoy Tsun.

The whole numher of residents, whose names are included in the foregoing list, is 307; of whom 158 are English; 62, Parsees; 44, American; 28, Portuguese; 4, Indian; 3, Dutch; 2, Swiss; 2, Prussian; and 2, German; 1, Danish; 1, French. The number of families is 24. During the most busy part of the year the number of visitors, supercargoes &c., is nearly equal to that of the residents. The names of all the partners in many of the houses are given; but in a few instances we have not been able to obtain them. To readers abroad, it may be proper to remark that *hong* and *factory* are synonymous terms; and that each hong is divided into several houses, or suits of apartments, which are numbered. Sometimes a single 'commercial house' occupies two or more suits of apartments; but often two firms have to divide a single suit. Thus it will appear (as it in fact is) that the place where we dwell "is too strait for us."

ART. X. *Journal of Occurrences. The question of admitting opium undecided; smugglers siezed; fire in Yuenming Yuen; and deaths in Peking.*

Feb. 16th. The delay in publishing our number for January till now—when its last pages go to the press—still leaves us without any intelligence respecting the imperial pleasure on the memorials of Heu Naetse, Choo Tsun, and Heu Kew, to the admission of opium. We hear it rumored that a new proclamation is being prepared by the governor of Canton, the object of which is to forbid smuggling, and to drive away "the receiving ships."

A boat engaged in smuggling was siezed on the 8th of February, and several thousand taels of silver and gold, and a piece of "yellow-dragon" cloth, such as is sacred to imperial use, were recovered.

In November last, a fire broke out in the palace at Yuenming Yuen, but was soon extinguished by the efforts of the servants and guard, who were led on by the principal officers.

Late Gazettes from Peking notice the demise of Yeihshaou the emperor's nephew, Meenmin one of his cousins, and of Hae Heung commander-in-chief of his majesty's forces in Chekeang. This "gallant officer" rose from the rank of a common soldier, and had served in Cochinchina, Yunnan, Kweichow, and Hoonan.

THE

ESE REPOSITORY.

OL. V.—FEBRUARY, 1837.—No. 10.

marks on reöpening the trade with the Southern Archi-escribing the character and situation of those nations, advantages which a trade with them will yield to the d government of China. By Luhchow of Fuhkeën.

ibitants of the Southern Archipelago are harmless; every therefore, ought to be removed, and our people allowed ly with them. By adopting this course, the superabun-s of foreign countries will supply the deficiencies of our then delay its adoption for a single moment? The lieut.-Fuhkeën, some time ago, sent up a secret memorial to , intimating that the merchants trading by sea, will sell o foreigners to be employed in exporting rice, and thu ity on our country, or that they will be employed as pira-; he therefore requested that they might he prohibited o sea, in order to prevent such consequences. Vague and oughts, contracted like the vision of one gazing at the m the bottom of a well? Self-named guardian of the intrudes his specious words on the notice of our sovereign. ed majesty, deeply solicitous for the welfare of the coun-ing lest there might be some truth in the representations, ject before his ministers and people; for, being in doubt dity of what had been represented in the memorial, he nd some one, fully acquainted with the subject, who could isfactory information. But ministers, having never been essed no such knowledge, while none of the people dared their sovereign. In this way the whole subject, from remained unexplained; and hence originated the embargo commerce. It was not desired by his sacred majesty. se who are acquainted with maritime affairs, are able to nd what are hurtful, and the reverse. Of all foreign na-erous as the stars of heaven, and spread out like the men

on a chess-board—Corea is the nearest to our capital; and its inhabitants conform to our rights and laws. The most powerful nation on the east is Japan, beyond which there are no others. A little below Japan, are the islands of Lewchew, large and small, scattered over a space of five or six hundred miles. Further east, through the wide expanse of waters, no other nations are to be found. Of the numerous tribes inhabiting the Southern Archipelago, those of Luçonia and Java are the most powerful. Those of Borneo, Malacca, Sumatra, and scores of other places, are weak and unimportant, and can never entertain any hostile intentions. Cochinchina and Tsiompa are almost conterminous with the provinces of Kwangtung and Kwangse. Kamboja, Ligore, Patini, and many other places, with Siam, are in the extreme southwest. On the west are the Europeans, a very strong and ferocious people, with whom no other foreigners are comparable. 'Europeans' is the general appellation of all the inhabitants of the western islands; and among these the English, the Spanish, the French, the Hollanders, the Portuguese (both in Europe and at Goa), are the most cruel and ferocious. They have strong ships, and do not fear the furious winds. Their guns, and other weapons, are superior to those of our country. In their dispositions, too, they are artful and subtle; they spy out every new place, and form designs of acquiring territory.

The Europeans, the Roman Catholics and the Japanese, are more to be dreaded than any other foreigners. Java originally belonged to the Malays; but the Europeans having opened a trade there, got possession of the country, and hence it became a rendezvous for their ships. Luconia, also, originally belonged to the Malays; but the Roman Catholics having introduced their religions, took possession of the country, and it became the emporium of their ships. In the reign of the Ming dynasty, the Japanese became turbulent, and greatly annoyed the people of Kwangtung, Fuhkeen, Chekeang, and Keangsoo; and to this day even the mentioning the name of the Japanese marauders fills them with fearful apprehensions. But from time immemorial, the inhabitants of the Southern Archipelago have never excited the slighest degree of alarm on our southern borders, having been engaged solely in commercial affairs and in an interchange of the necessaries of life.

At the present time, commerce with the Japanese is not interdicted; nor is that with the Europeans; and the Roman Catholics are spread throughout the empire, and at Macao in the province of Canton they even have a permanent settlement. Shall, then, only the weak and inoffensive inhabitants of the Southern Archipelago—with whom a lucrative trade may be carried on, unattended by any evil consequences—shall these only be interdicted? The population of Fuhkeen and Kwangtung is dense; but the land fit for agriculture is limited, and, not yielding sufficient supplies for the inhabitants, five or six tenths of them seek a livelihood in foreign commerce. Our own productions which have no importance or value at home, when exported become equal to precious gems. In the maritime provinces,

factures, not excepting even the needle work of our
ghters, which were annually exported, brought in return
housands of silver and merchandise. The importance
merce is not small.

embargo was laid on the trade with the Southern Ar-
people of Fuhkeën had abundant supplies. And even
ands were idle, being out of employment, stimulated by
quiring riches, were induced to go abroad. Few then
home in want of food and clothing; and few were the
ere occasioned by thefts and robberies. But since the
laid on, the interchange of every kind of merchandise
he people are daily more and more embarrassed; and
re employed in the useful arts, have to lament that they
mand for their work; while the merchants concerned
trade, sigh because no outlet is found for their traffic.
r the foreign service at an expense of four or five thou-
re dismantled and made fast to the desolate beach, there
eaten by worms. They are too large for the domestic
offered for sale there is no one to purchase them. To
in order to build small vessels, would be like hewing
make a block, or like tearing to threads whole pieces
d work to make patches. It is painful to contemplate
of our commerce. Still there is hope that a brighter
and the clouds be dispelled, when perchance the re-
be removed, and commerce revived. But the damage
e sustained by destroying even a single vessel, will
spects of many families. Such calamities are affecting
g beyond expression. On account of the embargo on
mmerce multitudes of the inhabitants along the sea-
and unemployed. Those who are thoroughly acquaint-
eas, and experienced in the business of the navigation,
to act as porters and bearers of burdens even so as to
ary sustenance, are in danger of being forced to become
er to obtain their daily food. The idle and unemployed
ter danger, and may go off in piratical bands to Formosa,
n open rebellion. A remarkable case of this kind oc-
l, when a band of insurgents on Formosa were led on
how.

vill benefit both the people and the government, even
n a small degree, ought not to be neglected. On the
hatever is injurious alike to both, even though it be in
ossible degree, should be removed. Now, the embar-
thern commerce has injurious effects, while it is unat-
advantages. For it makes the rich, among those who
board, poor; and the poor, idle. It forces the mechanic
ant out of their employments; and those who are un-
ompels to become pirates. Fuhkeen, having no silver
rely dependent on the foreign coin, which, if the em-
continued, will at length cease, and it will become

necessary to have recourse to a paper currency to supply the deficiency. Such evils are by no means to be disregarded. On the other hand, to open the trade with the Southern Archipelago will afford advantages, without giving rise to any evils. For then a lucrative interchange of commodities will be carried on abroad, while at home the existing calamities will gradually be removed. Our vast population will then have the means of supplying all the wants of life, and the amount of duties at the custom-houses will be increased. In this way the abundant products of the people will enrich the government. Surely, then, these advantages will not be inconsiderable.

As to what has been said about the ships engaged in this trade being sold to foreigners for the purpose of exporting rice, or being taken and employed as piratical vessels, it may be remarked, that hitherto nothing of the like has ever occurred. The largest of the ships engaged in foreign commerce cost seven or eight thousand dollars; the smallest cost two or three thousand. These ships, therefore, could not be sold for any very small sum. When merchants expend their property in building a vessel, it is with the hope that the money so invested will prove lucrative during many generations. And, if at any time they become tired of going to sea themselves, it is easy to charter them at a high rate. Who, then, would be willing to sell his ship? Besides, the foreign timber, is so much more substantial than ours, that it is always sought by our merchants for shipbuilding. For example, a spar for a mast, which abroad would not cost more than one or two hundred taels, at home costs more than three times that sum. The ships built by foreigners are also more strong than ours. When we use boards a few inches in width, they use whole timbers. And where our fastenings are a few inches, theirs are more than a foot long. Indeed, they would not accept one of our vessels as a present were it offered to them. How much less would they think of purchasing one at a high price!

In the provinces of Fuhkeën and Kwangtung, the rice is not abundant. In the former province the deficiency is very great, and nearly one half of the annual consumption is brought from Formosa, or from the neighboring provinces of Keängsoo and Chěkeäng. Previous to the embargo on our commerce with the Southern Archipelago, rice was constantly brought from Luçonia to Amoy. Our importations from abroad were of no inconsiderable amount; while foreigners have in no instance been dependent upon us for a livelihood. And the merchants, who are engaged in foreign trade, are men of property and respectability; how could they ever think of entangling themselves in the net of the law? The space occupied in one of their ships with a pecul of goods yields them a freight of four or five taels, which is far above the value of the rice required to fill the same space. Surely, then, no one can be so foolish as to disregard, all profits, merely for the sake of transgressing the laws.

Nor have these vessels ever been taken and employed for piratical purposes. Those engaged in that traffic are mere coasters, which ply among the islands near the shore, seldom venturing out to sea

ghty or a hundred miles. With their small craft the ve no object in going out further than this. Besides, ead the strong gales, since they would have no place in shelter. But the merchantmen, employed in the for- eing very large, go straight out to sea thousands of no piratical vessel would venture to follow them, fear- ering the winds and waves. If the pirates are prepar- depredations on the coast, there are many smaller els, belonging to Chĕkeäng and Kwangtung, which sily capture. Why, then, seek to encounter the ships e foreign trade? And should one, in any case, chance piratical vessel would find herself so inferior in size, ould be required to board her; and in the piratical vessel f men does not exceed twenty or thirty; in the other, s never less than a hundred. It is useless to talk of battle against such odds. The merchantman, getting might at once run down and sink the pirate. Where, any cause to fear that these vessels will be captured for piratical purposes?

ent time our august sovereign, sitting securely on his ls all nations reposing in tranquility, and all who have life, dwelling together as one family. And is it only and submissive inhabitants of the Southern Archipelago bitions are to forbid our intercourse? If any minister, e capital or in the provinces, is aware of these things, present the case, where is his fidelity to his sovereign? s country? His tender solicitude for those who come His regard for those about him? Or how does he seek r the people of his own country? Though rude and leeply lament such a state of affairs as I have here

receding paper was written in 1724, the second year of the reign The embargo was repealed in 1727. The phrase 'allowed to trade translated 'allowed a free trade;' and of such a trade Luhchow been the advocate, as multitudes of his countrymen now are. ion of the names of foreign countries, the ideas of the writer are mes instances he seems to have used Seyäng and Teënchoo- ymous terms. The work from which the essay is taken is com- mes, 12mo., and contains a collection of about 230 miscellaneous especting commercial, literary, political, and moral subjects.

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marks on the euphorbiaceous plants: general charac- with a description of the stillingia sebifera, acalypha d the jatropha curcas. By G. Tradescant Lay.

a few botanical remarks to the readers of the Reposito- dvisable to regard the subjects of study as associated

together in families, not merely because this practice is agreeable to modern usage, but because plants when so considered become a hundred fold more interesting and instructive, than they can be when studied alone and apart from each other, however keen the perception, or experienced the judgment, of the examiner may be. Some of the Chinese writers take pains to show the beauty and cogent nature of those bonds that bind social communities together, when the members are viewed as springing from one great progenitor, like boughs and branches issuing from a single trunk. In a manner analogous to this, groups of plants shift into a most engaging and important light, if we consider the individual genera and species as bound and linked together by common marks of affinity and relationship. These marks of affinity are not always so fine and subtil that they can only be caught by the eye of an erudite botanist; on the contrary, they are often so well expressed and so obvious, that the glance of the common observer, when directed with a little attention, cannot fail to recognize them. Similitudes of structure in flowers and fruits sometimes run parallel with resemblances in use and property; in some families the herbage and the berries are wholesome and nutritious; in others the entire plant, from the root to the seed, contains juices of so active a character, that they become deleterious or salutary to animal life, according as they are managed with wisdom or misapplied by chance. Moreover, we find, by daily practice, that it is not only convenient and useful to view them as forming little assemblages, but that by this method botany, from being a mere accumulation of facts, is changed into a science, affords a logical training to the mind, and advances us a step further into the mysteries of creation, so that we behold its works with a clearer conception, and see something of that plan in which divine wisdom has arranged them.

These brief remarks will suffice for an introduction; to say a word or two in justification of the course pursued was due to the reader; to say much would be paying an indifferent compliment to his understanding. The materials shall be drawn from original sources, namely from the volume of nature herself whose pages we will turn over from time to time during our sojourn here, as relaxation and refreshment after more important duties. with a hope that the result will yield instruction and delight to others, and help in leading the mind from the trivial, and not always innocent, amusements of the world, to find pleasure in the handy works of God, and to rejoice amidst those hints of wisdom and goodness that are scattered over every one of them. To guide our fellow men to the acknowledgment of the Supreme Being, by taking them through the domains of his creation, will not be thought incompatible with this work; and to speak of herbs and trees that grow in China, will perhaps be one way among others of drawing the attention of our friends at home to the concernments of this vast and interesting portion of the globe. It is not proposed to wind up the consideration of one family in a single paper, nor immediately in sequel, but to resume the subject as opportunity offers, and observation presses the subjects upon our attention.

e principal genera that compose the family of euphor-
ts may be mentioned, to aid the conception and assist
ith their appropriate uses. From the officinal euphorbia
nt and active powder is obtained, formerly much in re-
veterinary men, before the horse had the advantage of
upon milder and more scientific prnciples. The *Palma*
cinus yields the Castor oil, and seems to have been the
ened the head of the prophet Jonah, since the kiki of
nd the kikiun of the Hebrews are essentially the same.
manihot affords the Cassava meal or Tapioca, which
impregnated with a deleterious juice; the Dryandra or
nishes the Chinese cabinet maker with an oil for polish-
the kernels of the Stillingia give out a sebaceous mat-
s; aud the juice of the Siphonia is converted into Caout-
ian rubber; while the nut of the Aleurites once yielded
Islanders means to alleviate the dimness of midnight.
abound with a milky juice, which in drying turns to a
l becomes adhesive. The flowers are frequently in clus-
of different natures, as some bear fruit while others are
fall off at a joint that seems to be one of the most curi-
istics of the family..

Sebifera. The Tallow-tree of China. The leaves of
of the Euphorbiaceous family resemble in shape and
e of the aspen or *populus tremula,* but are smaller and
expansion in the leaf-stalk so remarkable in that favorite
ose who are not acquainted with the aspen we may say,
s are rhomboidal, or like the diamond pane of glass in
window. They are of a pale and delicate green, and
ners of the rhombus or diamond rounded off. There is
ght and elegant about its aspect, whether it meets you in
form of a bush, or whether it rises to the height and
of a tree. Nothing that might be taken as an emblem
mbition is to be found in this species. Sometimes in the
of a weed, it roots under the shade of a hump of granite,
elps to form a fence round an enclosure, and now and
gs the doorway of a cottage in the imposing form of a
l tree. It is the nature of some plants and trees to be
r choice of soil, so that they can only be seen in parti-
n retired spots; but it seems to be the characteristic of
mily to be in no wise scrupulous about either soil or
they grow by the way-side, or among rubbish, or wher-
d moisture can supply them with a modicum of nourish-
is the cause of great variety in their appearance, so that
ce before us, a person who has seen a handsome tree
ia sebifera, is by no means prepared to recognize it when
under a monumental stone in the guise of a neglected
spikes of flowers, which terminate the branches, are thin
d remind us of the barren flowers in some of the amenta-
, such for example as the poplar and the aspen. Being

small and of a greenish yellow, they do not attract the eye at first, but when looked at with a love for nature there appears something extremely neat and interesting in their figure. Upon this spike the flowers are ranged in clusters, consisting of five, six, or more individuals. Each minute cluster is bosomed in a small involucre or ruff of about five leaves or sepals, and is a adorned on each side with a little knop or kidney-shaped gland.

In order to see all this, the spike must be placed under a good working microscope, and the parts be attentively and leisurely separated from each other; if not, it will appear to consist of a number of small yellow points, with little reference to either order or symmetry. Each small flower has a jointed stalk or peduncle, and a minute cup with an enoded edge, which contains a pair of anthers supported by a little pillar in the centre. The pair of anthers fills the cup. The florets come up in succession, as is usual in spikes, heads, and corymbs, and break off at the remarkable joint just mentioned, to make room for their successors. The fruit is not a capsule as some call it, but a drupe, since in the strictness of botanical language, a fruit where a nut is surrounded with a fleshy covering is a drupe. This covering splits into three valves when the nuts are ripe, which turn back in the semblance of rays and expose the white nuts in their centre. The nuts have that additional vesture so note-worthy in the euphorbiaceous family, which in consistence and color resembles tallow, and burns freely when ignited, though held at a distance from the flame. The shell is hard and the nut oily, both of which kindle and burn with great readiness.

We may remark that each of the valves is composed of two small valves, a fact when taken by itself of no great importance, but by comparison we find it the case in other members of this family, so that it becomes one of the common marks of kindred, and consequently in a scientific point of view, a bond of union. We have touched upon some of the characteristics of a beautiful as well as a highly useful tree, and one that vouches for the goodness of the Creator, who, while he draws around us the curtain of night, that the burden may be taken from our eyes, has afforded to inventive man various means to lighten the gloom and cheer the melancholy of darkness.

The common way of obtaining the material for this light is, to put the ripe nuts into water, which, in the process of boiling, melts the sebaceous part, but gives it up when cool in the form of a crust floating upon its surface. This is to be sure an easy method, and one, like many other Chinese methods, that does not require much art of chemical skill to conduct it. And yet it contains a chemical fact, that water when heated will dissolve oily substances, which it will not do when cold.

Acalypha Indica. This is another specimen of the euphorbiaceous family, differing from the last inasmuch as it always bears the appearance of a weed. It grows among rubbish in neglected spots, and seems, to be a substitute for the nettle, which it very much resembles in habit, aspect, and smell. In India it is used as a vermifuge for

the leaves are sometimes stuck upon their tongues to
tomach to action. A strong *decoction*, when introduc-
ıditory passage, is said to alleviate the ear-ache. Hence
ı that, though vile and worthless in outward form, it is
vithout its usefulness. It is not so congenial with our
n to a dunghill when we want medicaments, as it is to
dispensary; but were we certain of our knowledge, we
nes do it with equal advantage. The stem is about two
gzag, green, and scored with elevated lines, which are
ı, running down the surface. The leaves have long foot-
ıte or egg-shaped, and terminate in a point or an acumen.
pered at the base, or are in the usual phraseology cu-
the edge is even, the rest of it being cut into teeth. The
umerous, as each leaf has one at least. The regular
ıs to be three to each leaf, for where only one or two are
rudiments of the rest may be discovered. The spikes
ın or twelve fertile flowers, or rather clusters of flowers,
ɔed involucres or cups, which have well marked veins
edges. When held up between the eye and the light, a
mber of pellucid dots will be seen, especially when the
ɔd by a good magnifier. The same observation is true
, and shows that these involucres are only leaves under
ɔrm. Each involucre contains a perfect floret, and the
ıents of two or three others, which may be seen if the
ɜmoved and the eye be assisted by a glass. The floret
ı exceedingly small calyx in three divisions, a three-cor-
oughened with hairs, and three styles or central threads,
spectively divided into two stigmata, so that we have six
h correspond with the six valves of the fruit whereof they
ınations. The Chinese, like Pythagoras and his followers,
phasis upon the properties of numbers, and perhaps took
: of this half real and half imaginary science from an
f natural objects, where an adherence to a particular
ften very striking. Thus in the present case, we have a
ed capsule, three styles, which are subdivided so as to
wice three; and apparently, if the scheme were perfect, we
three spikes for one leaf, and three florets in each invo-
Error is often founded in truth, and owes its ascendancy
ls of mankind and its durability, to the veracity that is mix-
. Original minds brought certain truths from the quarries
ıeir successors, deficient in talent and industry, instead of
e stock by fetching materials from the same sources, bu-
ves in perverting what had been handed down to them.
ıge in the study of nature is this, that it leads us to the
whence theory was derived, and thus enables us to tell
of falsehood, truth, or probability, there is in it. (See
Dictionary, at the character *yih* 易.)
ɜs end in a hammer-headed process, which appears of a

singular nature, and which, at the moment we are writing, does not seem very easy to determine. Analogy may hereafter perhaps tell us something about it. At some distance below this head, we find the barren florets, which are very small and easily broken off, at the point we presume, for the stalk or peduncle is so short that we can only guess at the truth of our supposition. Each floret consists of a calyx or cup with four divisions, and a bundle of stamens in its centre. These stamens present themselves as twisted threads, covered with powder or pollen, for the cells that contain it are separated from each other, and burst before the expansion of the flower. It is generally understood, among those who have but a little acquaintance with botany, that this pollen or yellow dust is necessary in order to perfect the seed; as the flowers that produce it in the Acalypha are placed above those that bear the fruit, it easily falls upon the places of its destination. Hence we find the spikes upright; had their situation been inverted, the object would have been effected by the pendent nature of the same. It is often curious to see how much wisdom is displayed in providing for the welfare of a weed, and how much instruction might thence be drawn to teach us that the Divine goodness is inexhaustible.

Jatropha curcas. There seems to be some confusion about the history, if not the identity, of this shrub. The individual which we take to be the *Jatropha curcas* of former writers differs from the Jatropha, inasmuch as the fertile flowers have a calyx as well as a five petalled corolla. The oil drawn from the root is used in the composition of varnish, and for other kindred purposes, by the cabinet-maker. Some have found by experience, that a small quantity of the nut will excite a burning taste in the mouth, and presently after pains in the stomach, with their sequelæ; while others, copying from each other with admired fidelity, represent these self-same nuts as wholesome, provided the skin and the germ or embryo be removed. When the writer of these observations had gathered a branch from a tree growing at Kumsing-moon, a Chinese took it from him and cast it down, fearing lest the enticing nuts should be mistaken for an edible fruit. Now all these discrepancies may easily be accounted for, by supposing that different persons saw different plants, alike in outward appearance, but differing widely in structure and quality. In the barren flowers, which grow in spreading clusters at the top of the branches, we find ten stamens or threads collected into a bundle in the centre of the cup: five of them are shorter than the other five, a circumstance that makes one of the essential characteristics in this genus. The anthers, as in most instances of this family, burst before the expansion of the corolla, so that the pollen is ready to escape at a moment's warning, as if it were looking out for an opportunity to taste the liberty of a free atmosphere. On the outside of the stamens are five oblong glandular bodies, which at first are yellow, and look like anthers without the workmanship of seam or cell. The corolla is cylindrical, short, and in five divisions, with an interior lined with hairs. Calyx in five uniform segments. In the fertile flowers,

s composed of five petals, ranged in close juxtaposition
her, and resembling the barren flowers in form and color;
five deep segments, which might, without much impro-
alled leaves. The fruit when ripe is of a yellow hue,
about the size of a walnut, but of a rounder shape. This
ipe is properly a drupe, as a fleshy interior contains three
f them within a cell. The nuts are invested with a pe-
ing of a spongy nature, which is very distinct when the
. The leaves are large, wavy, and of a heart-shape, with
ort lobes. If left alone it will attain to the consideration
reading tree, with a deep green foliage, set off by clusters
wers, or adorned by a lively yellow fruit. We forgot to
its place that the joint may be found in the stalk of the
ers, so that the family distinction, to which the Chinese
uch importance, is here preserved. As a further illustra-
family, we might refer to a Euphorbia and a Phyllanthus
nd in our grassy enclosures at Macao. The Euphorbia
gnized by the drop of pure white milk that oozes out
em is broken, and the Phyllanthus by the minute white
the neat little seed vessels, that grow among the leaves.
term *Phyllanthus* intimates the close connection there is
leaves and the flower, which the collector will find en-
e advantages of harmony and reciprocal affection. In the
the stamens come one after another, and break off at the
en referred to, leaving behind them a little cup whereon

The presence of this joint at once explains the nature
escence, and teaches us that the stamens are, however
ble of themselves, an entire flower, and that thus the ca-
volucre, or general calyx corresponding to that described
oke of Stillingia. In the Phyllanthus, the same kind of
may be found. It seems wonderful that God should have
ıp of uniformity upon a part that would have been over-
99 persons out of 1000, while it suggests to us the necessity
ome distance below the surface, if we would learn to phi-
uly, and narrate what we have seen with a comprehensive
In whatever spot we may live, some specimen of this
be soon obtained, and a successful search after this curi-
tion would be a sort of proof both of correct vision and a
fier.

s article was written at Macao, and forwarded to us in November
y, who is now absent from China, on a voyage in the Indian Ar-
s kindly assured us, as he intimates on a preceding page, of his
ontribute to the pages of the Repository. He has a rich field before
look for a plentiful harvest.

ART. III. *Brief account of the Siamese Missionary Dispensary, at Bangkok, from August 8th, 1835 to October 5th, 1836.* Under the superintendence of D. B. Bradley, M. D.

[The brief account which we here introduce needs no commendation from us. We regard such papers, not only as valuable records of medical practice, in new situations and circumstances, but as affording many good illustrations of native character and manner. The "spotted" cases, mentioned by Dr. Bradley, are not confined to Siam.]

THE Siamese Missionary Dispensary was established in Bangkok on the 5th of August, 1835. It was at first located on the east bank of the Meinam, 1½ mile below the city wall, in a part of Bangkok which is chiefly occupied by Chinese. It was near to the great Chinese bazaar. My associates, the Rev. Messrs. Johnson and Robinson, had obtained a lease of the ground, and had moved their families thither, a short time before I arrived. The Dispensary was opened in a lower room in one of their houses. For about two months, it was thronged chiefly by Chinese who lived in the neighborhood of the bazaar. Such was the crowd and the urgency of many of the cases, that it was utterly impossible to prevent our houses from becoming hospitals. If from a sense of duty to ourselves and families we were constrained to close our doors against the sick, they would still crowd into our verandahs, and thus cast themselves upon our compassion. The relatives and acquaintances of many, who were literally "all corruption," helpless and hopeless, brought them to our doors and there forsook them. Thus our abode was almost constantly the scene of the groaning, the dying, and the dead. Never can I forget the horrors that brooded about us at the time. Yet it was a salutary initiation into medical service in Bangkok. While everything possible was done to ameliorate the temporal condition of our patients, I also gave them Christian books, and set in operation a system of reading, by which it was hoped their minds would be benefited.

On the 5th of October, a decree from the rulers of Siam obliged me to break up my establishment, and seek another abode. The public are already aware of the principal reasons that called forth that decree, and therefore I will not repeat them. Suffice it to say, that they were so weighty, in the estimation of government, that the prospect of taking 600 miserable patients out of my hands (the great majority of whom were convalescent), and casting them upon a merciless community was not worthy of a thought. It was not until some time after my return from Chantabun, on the 21st of December following, whither I went for the benefit of my health, that the Dispensary was reëstablished in another part of the city. A floating house, which was purchased for a refuge for one of our families, about the time of our expulsion, was then converted into a Dispensary. A spot, sufficiently large for it to be moored upon, was rented in front of the

holic compound, on the the west bank of the Meinam, op-
e city wall, and 1½ mile below the king's palace. While
ı is far removed from the great Chinese bazaar, than which
much needs a Dispensary, it has many advantages over
ituation. It does not so much expose us to an overwhelm-
›f the sick. Its being on the great thoroughfare of Bang-
ver, renders it sufficiently accessible. The situation is
nd clean. It is a little removed from my dwelling-house,
great relief to myself and family. And in the event of
red to move the establishment again, I shall only have to
my moorings and float away with the tide. The house is
et square, one story high, and raised above the surface of
wo feet by bamboos, which are laid under it horizontally.
of teak boards, in the usualy style of Siamese floating
ı addition to this I have "a float," with a cover over it,
ıced in front of the house, and here the patients wait for
ıent. Such is my present situation.

ıber of patients, whose cases I have noted in my books,
›pening of the Dispensary, is 3650. To this number
ıded about 200 not noted, which would include my itiner-
ıily practice. It ought also to be stated that many in-
ave in the meantime applied for medical aid, whom I re-
›eive, either because they were but slightly ill, or because
›eyond the power of remedial agents. With but a very
ıons, all the cases numbered were different individuals.
er is composed of nearly the following items. To wit, of

- - -	2132	Unmarried - - -	2408
ıese - -	61	Married - - -	1242
›m Fuhkeën -	150		
›m Chaouchow -	713	Priests - - -	172
›m Keäying chow	5	Readers - -	1308
›m Canton -	15	Illiterate - - -	2342
›m Hainan -	51		
- - -	105	Under 10 years of age -	177
- - -	5	From 10 to 20 - -	534
- - -	47	From 20 to 30 - -	774
- -	169	From 30 to 40 - -	859
guese - -	5	From 40 to 50 - -	498
ı - -	186	From 50 to 60 - -	415
a - -	7	From 60 to 70 - -	268
- - -	2	From 70 to 80 - -	98
		From 80 to 90 - -	25
- - -	2884	From 90 to 100 - - -	3
- - -	766	One hundred years old -	1

o›ving is a catalogue of the diseases, and the number of
aat have come under treatment at the Dispensary.

- - -	21	Anasarca - - -	14
- - -	1	Anchylosis - - -	6

Aphonia	5
Ardor urinæ	4
Ascites	5
Asthma	50
Boil	14
Bronchocele	2
Bronchitis	30
Bullæ	2
Burns	3
Cancer	11
Carbuncle	1
Catarrh	23
Cephalalgia	21
Cephalitis	4
Chorea	7
Costiveness	6
Cough, chronic	31
Deafness	38
Diarrhœa	37
Disease of knee joint	2
Dislocation	2
Dropsy of the knee	1
Dysentery	6
Dysury	6
Ecthyma	101
Eczema	3
Elephantiasis Barbadoes	9
Elephantiasis Græcorum	39
Elongation of uvula	3
Enlargement of nose	5
Enlargement of spleen	2
Enlargement of tonsils	3
Enteric derangement	20
Epilepsy	2
Erysipelas	1
Erythema	2
Exostosis	5
Fever (intermittent)	18
Fistula in ano	7
Fistula in perineo	3
Fistula of salivary duct	1
Fungus hæmatodes	2
Gastric derangement	19
Giddiness	4
Gonorrhea	5
Gravel	2
Hæmaturia	3
Hæmoptysis	8
Hemiplegia	3
Hepatic derangement	20
Hernia	8
Herpes	166
Hipjoint disease	2
Hydrocele	1
Hydrocephalus	1
Ichthyosis	7
Impetigo	65
Indigestion	38
Induration, abdominal	9
Induration of the limbs	3
Inflammation and sloughing of toes	15
Inflammation, external	13
Insensible spots	5
Intermittent palsy of tongue	1
Jaundice	2
Jaws bound together	1
Leprosy	30
Lichen	25
Lumbago	4
Lupus	5
Menses, difficult	
Menses, irregular	7
Menses, suppressed	14
Mania	1
Marasmus	6
Nasal excoriation and ulcers	34
Neuralgia	1
Nostrils closed at the entrance	2

Diseases of the Eye.

Amaurosis	20
Night blindness	8
Cataract	39
Ectropia	7
Entropium	9
Obstructed duct	4
Fistula lachrymalis	8
Conjunctivitis	112
Cornitis	93
Nebula	10
Albugo	31
Leucoma	34
Glaucoma	27
Catarrhal	6
Iritis	5
Closed pupils	2

s - -	5
ris to capsule	6
- - -	79
- -	23
- - -	4
- -	4
- - -	1
- -	19
- - -	3
ls - -	7
- - -	2
s - -	5
conjunctiva	1
- - -	2
ances -	1
- - -	1
ids to each	
- - -	1
lids - -	1
he orbit -	1
of eye-ball -	2
cellaneous.	
- -	6
ng - -	12
- -	1
- - -	1
- -	2
- - -	7
- -	5
- - -	3
- - -	175
- - -	24
- - -	38
- -	2
e - - -	7
- -	13
- - -	12
- -	8
de - -	7
hest - -	26

Pain in the head - -	21
Rheumatism - - -	400
Roseola - - -	3
Renal derangement - -	3
Sarcocele - - -	27
Stone in the bladder - -	3
Syphilis - - -	136
Scabies - - -	40
Scrofula - - -	35
Sore mouth from eating betel	22
Strictures of urethra -	10
Sore throat - - -	9
Sore lips - - -	9
Scirrhous breast - -	3
Stiff fingers - -	5
Sore nipples - -	2
Tonsilitis - -	2
Tumors - - -	60
Tinea capitis - -	5
Tympanitis - - -	3
Ulcers - - -	118
Vesiculæ - - -	4
Variola - - -	9
Wounds.	
Bruised - - -	9
Incised - - - -	8
Lacerated - - -	4
Punctured - - -	4
Arm torn off - -	2
Dog bite - - -	6
Snake bite - -	1
Fracture - - -	3
White urine - -	6
Weeping sinew - -	7
Worms - - -	7
Withered limb - -	1
Withered nails - -	3
Warty excrescence - -	2
White swelling of knee -	1

gate duration of all these cases collectively is about 9828 erage duration of each individual case being about two $\frac{1}{5}$ of a year. More than half of the cases of ulcer and ere of many years standing. Two or three morbid en presented, which deserve a separate notice.

ible spots. This disease is characterized by spots, va- of an inch in diameter to the size of the two hands, scat- order or any particular form on all parts of the body.

They are a shade or two lighter than the healthy surface, exhibit no eruption, are smooth as the natural parts, and destitute of feeling. They may be pinched and scarified in the roughest manner without giving the patient pain; and with this exception of pain, such treatment excites all the symptoms of irritation. They are as susceptible to vesicating and pustulating ointment as any part; but the blisters and pustules when produced give no pain, while those just around their circumference are exquisitely painful. The constiutional symptoms, accompanying them, are scarcely noticeable. But it is regarded by the natives as an alarming disease; chiefly from its being a precursor of the following.

2d. Inflammation and mortification of the hands and feet. This is characterized by periodical inflammation and sloughing of one or more of the fingers or toes. After repeated attacks of this kind, the disease gets hold of a joint, bares it in a small spot, and then dissolves by a slow and tormenting process one ligament after another, until the limb being deprived of all sustenance falls off. The bare stump, after a long time, heals over. In the mean time, the same process is going forward in another limb, or ulcers appear on the bottom of the feet, eating down to the tendons and bones, the sides of which become black and thick, and of the consistence of a horse's hoof, and may be pared off with as little feeling. While these are in progress, the foot is surprisingly contracted and distorted. It is often drawn up into a perfect clump, and this sometimes independent of the falling off of the toes. Thus, while all the toes may still exist or only one or two be missing, the foot of an adult is often not more than five or six inches in length; or the contraction may be only from the sides to the centre; and then the foot is not much more than half its usual width. Those affected with this disease suffer constant pain in the tendons and bones of the diseased limb; and are among the most wretched beings that come under my care. The constitutional symptoms, which at first are not conspicuous, at length assume a frightful aspect. The rheumatic pains extend through the whole frame. The patient has no rest day or night. The appetite also becomes depraved. The bowels become either excessively irritable or torpid; the eye-balls swell without active inflammation. The eyes become dull and watery, and the face full and flabby. The whole aspect is one of wretchedness unutterable. The Siamese name for this disease is *keruan*, which some one has rendered *leprosy*. This is surely incorrect. There is scarcely a symptom in it, by which it may claim a kin to the scaly diseases. It has seemed to me to be a little related to *elephantiasis Græcorum*. Hitherto I have not discovered any efficient plan of treating it.

3d. Pterygium. This disease, although common to all countries, is of uncommon frequency here, and assumes the rarest forms. It is characterized by a triangular bundle of flesh growing either from the inner, or outer, or both angles of the eye, and extending towards the sight. If not arrested in its growth, it passes over the pupil, involves the cornea in disease, and produces permanent blindness. I have seen

at were entirely ruined solely by this affection. Its pe-
iam is, that four pterygia often appear at the same time
dividual, one from each angle of the eyes. This disease
skill of the native doctors; but it is, in fact, one of the
it and cure. It is only necessary carefully to dissect off
stance from the cornea, and direct the patient to wash
er water.

greater part of my practice has been surgical. Opera-
kind are of almost daily occurrence at the Dispensary.
g kinds will include the chief of them, *viz.*: Amputation
ngers, and toes; excision of staphyloma and cancers;
r cataract, ectropium, entropium, pterygium, fistulæ;
en fistulous ulcers of almost every variety. The follow-
l serve to illustrate much of my employment at the Dis-
ng the past year.

Duong, a Chinese from Paknam, aged 35 years, a slave
presented himself on the 28th August, 1835, with an
or on the forehead, over the left eye-brow, a part of which
The tumor was eight inches in circumference at its base,
over the left eye two and a half inches. It was nearly
e apex as at the base. It had been of six years' standing,
, which involved a large part of it, had existed a year or
t attempted to heal the ulcer, but finding it inveterate,
at extirpation was the only proper treatment. The pa-
consented to the operation; a trial was now to be made.
l just before made a special effort to test my skill, and he
to see what I could do. The use of dissecting knives
to all the people about us. Now arose the thought,
untoward circumstance should occasion the death of the
om I proposed to operate, while under the knife? Wo ld
ant natives declare that I had murdered him? If such a
ld reach the king's ear, what injury might he do to me,
pecially to the cause which I have espoused? Having
ghed these considerations, I determined to go forward in
to be the path of duty, and intrust all the consequences
d and Master.

it was seated in a chair with his head supported by my
his hands held by two men. Sitting down before him,
iptical incision, calculating to leave sufficient integuments
cover the wound. But one side of the ellipsis was found
olved in the ulcer to be depended on for a covering. This
embarrassed the operation a little. The patient soon
hat the cutting hurt him more than he expected. He
te struggles to get loose, and finally succeeded; but was
iled upon to let me proceed with the operation. When
off the skin I approached the base of the tumor, there
ul gush of blood: the crowd of spectators was terrified;
it screamed. It was now too late to yield a moment to his
e. More help was secured to hold him, and I proceed-

ed as I best could, amid an astounded multitude crowding upon me, the trembling anxieties of my assistants, and the horrible screams of the patient. In four or five minutes the tumor was thrown into the basin, attended by the hearty and boisterous congratulations of the spectators. The lips of the wound were then brought as near together as they could be, and there fastened with adhesive straps. Over these, a large lint was placed, with a compress and firm bandage to command the hæmorrhage. The patient manifested much gratitude with shame for his cowardice. He declared that the tumor was his property, and carried it home with him. On the third day the dressings were removed. The disease on one lip of the integuments had prevented adhesion by the first intention. By simple and daily dressings, however, it healed over in the course of a fortnight, when he returned to Paknam, so much altered in appearance that his most intimate friends were ready to question whether he were in truth the same man. In more favorable circumstances, the operation could have been performed with ease and without uproar. But in Bangkok this was impossible.

Case 2d. A Siamese, upwards of 50 years of age, with long curling locks (which is very repugnant to Siamese taste), a most scanty and filthy dress, a countenance much depressed, presented a fungus tumor on the bottom of the foot, as large as the double fist; it was lobulated, of a dark livid complexion, and horribly offensive. It was still more disgusting after I lifted up the sides, which rolled over and rested upon the sound parts, and were alive with maggots. The application of the oil of turpentine repulsed the formidable host with great fatality. Having encountered many a hard struggle with my strong repugnance to touch the offensive mass, I at length resolved upon giving the miserable man the best prospect of returning health, and determined to amputate the fungus. Having prepared the patient a few days by the use of alterative medicines, I then grappled the mass and cut it off. It was impossible to leave integuments to cover the wound, for there was not a particle of skin on the tumor. It had distinct black roots, which extended nearly to the bones. The mass when laid open, exhibited the appearance of a black and softened hoof. There was of necessity a great loss of blood in the operation. The tumor was supplied by innumerable small arteries, which streamed in all directions, and bid defiance to the tenaculum. The hæmorrhage however was assuaged by sprinkling on the part the powder of nutgalls, with the use of a compress and firm bandage. On the second or third day the dressing was removed. A lotion of nitric acid, fifty drops to the ounce of water, was applied daily, followed by the ung. hydr. oxid. Occasionally, this was exchanged for sulph. cupri., three grains to the ounce of water, and ung. hydr. mitius. The part healed surprisingly fast. On the sixth or eighth day, while the wound was yet unhealed, there appeared a tumor in the groin of the same leg, which quickly suppurated. Being lanced, it discharged a large quantity of black sanious matter. By injecting chloride of lime, and the external use of ung. hydr. fort., it gradually disappeared.

ient was attacked with obstinate diarrhœa; while at the
e foot was doing well. When there remained only a
of a thumb-nail, unhealed, the enteric irritation assumed
vated form, and vomiting and death ensued. I consider
ne of the most instructive I have had. I cannot divest
impression, that had I opened an issue in the vicinity of
ie time the enteric irritation appeared, the patient might
ved. A few days before his death, I determined to do
prevented by his absence from the Dispensary.

A Siamese lad, aged fifteen years, from Yuthia; he was of
id of peculiarly interesting appearance. He was affected
w. In no respect, but that of the immovability of the jaw,
e common lockjaw. The cheek of the left side adhered

A thick and hard band extended from the outer incisor
last molares, which bound the jaws so closely together
scarcely introduce a thin knife blade between the teeth.
little open space on the right side, formed by an irregu-
ooth, through which the boy received his sustenance.
was caused by a sore which involved the angle of the
extended backward on the inside of the cheek. It had
years' standing. I could think of no plan of treatment
certainly benefit the patient as to divide the ligamentous
ssect the lips and cheek from the gums, which I did with
t was necessary to cut nearly through the cheek to divide
nd. Immediately the lad could move the under jaw, but
ifficulty. To prevent the divided parts growing together
ws were wedged open with a piece of wood, and lint was
wound. It was dressed daily, and the patient directed to
lge out three or four times in the course of the day and
. The wound healed in six or eight days. The patient
ben his mouth very comfortably, though there remained
ess, which gradually disappeared while he continued to
Dispensary.

A Siamese lad was brought by his father for a cure of
the nostrils at the meatus. His face was much pitted by
hich he had a year before. The healing of the pustules
ostrils caused one to close entirely, and the other also,
eption of a hole that would just admit a pin. When the
the nostrils and attempted to expel the breath through
d discover that the extent of adhesion was not more
inch. The father was very desirous that I should apply
ne that would cut a hole through. But I persuaded him
l be much better to cut holes through at once with a
dingly the operation was performed, with perfect success,
lad was the most stubborn that I have ever seen. The
ere rallied by his cries, many of whom came to see what
n. The first use the boy made of his nostrils, after I with-
ife, was to snort with vengeance into my face To pre-
rts closing again, a gum-elastic tube was put into each

nostril, and confined in its place by a narrow bandage. These were daily removed aud the parts washed. At length, they were exchanged for sections of goosequills. After about twenty days the patient was discharged quite cured.

Case 5th. A Siamese priest, aged about thirty-six years, well formed and uncommonly good-looking, presented a nose stuffed entirely full with polypi. It was with much difficulty that he could talk. Air could not be forced through the nostrils. A probe passed readily around the masses of fungus. Having kept the patient a few days, chiefly to show him the futility of all local applications, which he was anxious that I should try, I at length obtained permission to extract the polypi with the forceps. The passages were so filled that I could not reach the peduncles of the polypi, but was obliged to take hold of the first I could reach, and thus bring them away by piecemeals. In this way I finally succeeded in grasping the roots and extracting them, to his great relief and joy. The hæmorrhage was but little, and the pain trifling.

Case 6th. A Chinese, between forty and fifty years of age, presented a fleshy tumor on the left eye-ball. It covered about half of the cornea, and extended far back on the external surface of the ball, crowding the l ds an inch asunder, and precluded the possibility of closing them. The patient without an objection consented to an operation. But he became terribly frightened in the midst of it, and pleaded lustily that he might be excused, even when the tumor hung only by a small peduncle on the outer side. He finally fainted and fell on the floor, which circumstance gave me an opportunity, after he recovered a little, to finish the operation to my mind. The eye did well and cleared away rapidly, a few weeks after which the patient ceased to come to the Dispensary; I have not seen him since, but doubt not that he is cured.

Case 7th. A Siamese priest, upwards of sixty years of age, with a cataract in each eye. He was almost totally blind. With very little preparatory treatment, I proceeded to operate. On the introduction of the needle, one lens was found to be soft and the other hard. The soft one was therefore broken up and the hard one depressed, operating first with one hand and then with the other. A double blind was hung over both eyes, and the patient directed not to expose them to the light for any reason. Very little inflammation was induced. The soft cataract rapidly disappeared, and the hard one raised a little so that a part of it could be seen behind the pupil. Within three weeks the patient expressed great joy that he could see, walk alone, and distinguish persons without difficulty.

This case is a fair specimen of many of the same kind which I have had. But I ought also frankly to confess that I have often been foiled in my operations for cataract. Nevertheless, it does not now occur to me that any serious injury has resulted to any patient from such failures. The failures are probably attributable, 1st, to a want of skill in the operator; 2d, to a want of suitable assistants; and 3d, to a want of suitable accomodations for keeping the patients under daily

ıd under the watchful attention of careful and experienc-
am often thwarted in my plans of treatment by the
ɛ patients, and by their imprudence in diet. No matter
yely I may charge them touching the caution they
rve, no matter how strong the promises they make that
ɛrve all my directions, it affords no security that they
ıt themselves for weeks after an operation, and then
g all the sad results, and offering for their excuse that
ɔ sick to come, or that their friends would not bring
trials occur almost daily.

A Siamese lad, aged twelve years, the son of a man of
resented a staphyloma of the right eye. Not only was
ed in the disease, but also the sclerotica. The protru-
he natural boundaries of the eye was not less than half
spread the lids far asunder, and much conjunctival in-
as produced by the constant efforts that were made to
ɔtrusion with the lid. The upper lid was also much
the same process. The left eye had suffered violent in-
vhich was subdued and left it in a leucomatous state.
small semitransparent spot on the outer side of the pupil,
h the lad could see a little. All this disease was caused
about a year before. The father, who is a remarkably
ffectionate parent, was much disappointed when assured,
ere was a hope that the left eye would clear away a lit-
ve him no encouragement that the right would be of any
ɛe. I assured him that, if he wished the staphylomatous
nd feel better, I would operate upon it, and that there
ɔspect that it could be reduced to a natural size, and be
flammation. He cheered up and requested me to do my
arling child. Accordingly, when I had fixed the eye, I
ɛlliptical section from the most protuberant part of the
ɛalculating to leave the flaps large enough to form a na-
ɛe. Only the aqueous humor was evacuated in the opera-
ds immediately closed and were covered by a bandage.
ıd day a small portion of the iris protruded, which was
lunar caustic. The eye is now of a proper size. The
ntirely healed, and the thickened lid is fast improving.
is clearing, and under the use of lunar caustic solution,
xid. and ung. hydr. mitius, to the eye, pustulating oint-
ɛck, and occasional mercurial aperients. The appearance
s surprisingly improved, and the father is very thankful.
formed many such operations with similar happy results.
ts, who are particularly grieved by any bodily blemish
ıpon them, have been comforted by this operation. Sta-
f very frequent occurrence in Siam. I doubt not that
ısands of cases even in Bangkok. But comparatively few
, because they generally understand that sight cannot be
ɔuld judge that nine tenths of these cases are produced
which is the case also of nine tenths of all the cases of

nebula, albugo, and leucoma, and entire loss of eyes, which are very numerous.

I might go on and fill volumes in describing my practice, but it is time to desist. The chief object in writing this communication is, to afford your readers some just impression of what may be done by a physician and surgeon in gaining the confidence of this people. The simple efforts, some of which I have detailed above, have produced a great excitement among the inhabitants of this country. The rumor thereof is not interrupted by distance, or jungle, or confusion of tongues. It has gone into all the kingdom, and I only fear that it swells rather than diminishes as it recedes from Bangkok. Successful surgical practice is far more striking to this people, than successful medical practice. One successful operation, for instance on the eye, is trumpeted more than the effects of a hundred cathartics and tonics. Nevertheless, this puerile ignorant people are disposed to give me great credit as a medical practitioner; and although I am constrained to believe that my medical, as well as my surgical, practice here, has been attended with much success, yet I desire to feel and to say, 'not unto me, but unto thy name, O Lord, belongs all the praise.'

The inquiry arises, how far has the practice been successful. It would be impossible to give a definite answer to this question, because I have not been able to collect data by which one could arrive at the truth. My patients being wholly at their own disposal, have very generally ceased to come to the Dispensary after they have got nearly well, and therefore I know not whether to pronounce them cured or not. They are, too, so accustomed to disease, that they seem to have no desire, or at least no thought, that they may ever be thoroughly healed. Generally the diseases, have yielded rapidly under treatment. Judging from the general improvement which has been witnessed, and from the reports received from many who have returned to their homes, I may say that, probably, three quarters of the whole number of the patients have been cured, and one half of the remainder benefited in a greater or less degree. A large proportion of cases have been of an aggravated character, especially those of ulcer, ophthalmia, syphilis, herpes, psoriasis, and rheumatism.

A large majority of the patients, I have been obliged to keep under my own care, from two to four weeks, and not a few from three to six months. Consequently the daily numbers have generally ranged from 70 to 150. The most of them are admitted only every other day. I devote the first three hours of every afternoon to receiving the sick, preferring this time of the day because then I feel the least disposed to study. Besides these three hours, I spend one hour early in the morning in overseeing my apothecary, who is an Indo-Portuguese woman. I have two native male assistants in the male department, and one native female assistant in the female department. These departments are entirely distinct, although they receive my attention at the same time. The lotions, ointments, pills, and powders, are all numbered, each kind beginning with No. 1. I have two tables, one in each department, from which the most of the medicines are dispensed. On

ns and ointments are arranged, so that my assistants
ılty, although they cannot read the labels, in laying their
medicine prescribed, when they hear the number. The
, and drops are arranged on another table, at which I
s prescriptions. Mrs. B. has the charge of directing
ssistants. All the men take their seats, in the order
come, on my right hand; and the females, in the same
eft. The priests and a few of the higher classes are an
his rule. It being thought degrading for them to sit
non people, a different seat is assigned them. Hither-
t a book of records, the object of which is to collect
ıta, and to be a guide to any future remarks which it
ıble afterwards to make concerning some of the cases.
patient presents himself, I note his number, age, coun-
, disease, &c., and then take a slip of paper and write
ber and prescription. When a patient returns, he brings
former prescription, by which I am reminded at a glance
given him, and under which I write a new one, after
red into his symptoms and the effects of previous treat-
ɔften that I write only the date and 'ditto.' The pa-
rescribed for, then take another seat, where again they
n for receiving medicines. They then hand over their
y are called for to the assistants, who, not being able to
ıem to Mrs. B. to be interpreted in Siamese. I do not
ı Siamese, because it would require a longer time to do
ɛs, if they were so written, my assistants could not read
e patients who need surgical operations are required to
the prescriptions are made, when they are attended to
r.

or the mode of treating their bodily diseases. But this
s of very small consequence, compared with the effort
to benefit their immortal minds. I daily open the services
sary with prayer, after which I spend ten or fifteen minutes
ıd expounding some portion of the Scriptures. Although
anguage as yet but stammeringly, I am happy to perceive
ıth by this means is communicated to the understandings
ɔeople. Besides, this effort to speak daily, is found most
the score of acquiring the language. I ought also to
agency of the Rev. Mr. Robinson, who preaches to the
ry Sabbath day. He is generally favored with a very
nt audience. We suffer at present very much for the
stian books in the Siamese language. The few which
nes prepared more than a year ago, were long since dis-
l we are not yet ready to print others. To supply in some
leficiency, I allow my teacher to copy the commandments,
to all the Siamese patients, whom I request to give them
mong their neighbors. The Chinese, who come to the
are all supplied with tracts. On every Tuesday, either
Irs. B., or both, hold a meeting for the instruction of the

females, at which they relate Scripture facts, and exhort their poor fellow-creatures to repentance and faith in Christ. For this purpose they retire with the females into a separate apartment, while I am engaged in giving similar instruction to the males without. Although we are not as yet cheered by any conversions to God, yet it is encouraging to know that the glorious tidings of salvation from sin have through our instrumentality, and that of our patients, circulated widely in this kingdom of darkness.

ART. IV. *Ophthalmic Hospital in Canton: the fifth quarterly report, for the term ending on the 4th of February,* 1837. By the REV. PETER PARKER, M. D.

THE lively interest in this institution, which its kind and benevolent friends have manifested, gives them a reasonable claim to know its progress and success. Though many of the diseases are similar to those already described, yet occurring in persons of different ranks in society, and from different and more remote parts of the empire, and exhibiting the increased influence of these efforts and the unabated confidence of the Chinese, they ought to be reported. The number received at the hospital is 2700; of these, 548 have been admitted during the last term. The following are the diseases presented during the quarter.

1st. Diseases of the Eye.	
Amaurosis	5
Acute ophthalmia	60
Chronic ophthalmia	15
Purulent ophthalmia	15
Rheumatic ophthalmia	1
Ophthalmitis	4
Ophthalmia nervorum	1
Conjunctivitis	4
Hordeolum	2
Cataract	42
Entropia	62
Trichiasis	14
Pterygium	46
Opacity and vascularity of the cornea	70
Ulceration of the cornea	3
Nebula	31
Albugo	26
Leucoma	10
Staphyloma	29
Staphyloma sclerotica	2
Iritis	1
Lippitudo	14
Night blindness	2
Synechia posterior	6
Myosis	7
Closed pupil with deposition of coagulable lymph	8
Procidentia iridis	2
Choroiditis	2
Granulations of the lids	38
Hydrops oculi	2
Complete loss of one eye	25
Loss of both eyes	37
Mucocele	2
Muscæ volitantes	2
Weak eyes	3
Adhesion of the conjunctiva to the cornea	1

- - -	2	Ranulæ - - - -	1
he caruncula la-		Polypi of the nose - -	1
is - - -	2	Amenorrhœa - - -	2
atodes - -	3	Hernia - - - -	1
from the lower		Abdominal tumor - -	1
- - -	1	Sarcomatous tumor - -	5
llaneous diseases.		Encysted tumor - -	1
ıe ear - -	1	Congenital tumor - -	1
ıe arm - -	1	Rheumatism - - -	2
e lower jaw -	1	Whitlow - - - -	1
- - -	3	Hypertrophy of the heart -	1
umen - -	1	Hydrops articuli - -	1
f cerumen -	1	Tinea capitis - - -	1
- - -	6	Scrofula - - - -	3
- - -	6	Opium mania - - -	2
ısy - -	1	Deaf and dumb child -	1
e breast - -	1	Fungus hæmatodes - -	1
- - -	2	Ulcers - - - -	2

Nov. 21st. Sarcomatous tumor. Lo Wanshun, aged teresting woman, of the first society of her native vil- n twenty years afflicted with a large tumor upon the left ıce. It was situated below the ear, extending forward ek, and down upon the side of the neck so as nearly to vicle. As usual, the traces of the cautery and escharo- ative practitioners were seen upon it; and the patient had been lanced, and the hemorrhage in consequence with difficulty. After having attended to the general e 15th December the tumor was successfully removed. ndured the operation with fortitude, characteristic of the he loss of blood was considerable; she vomited but did he feared lest a large eschar might disfigure her face. he incision rather perpendicularly, from the ear towards sufficient facial integument was preserved, to bring the d and below the angle of the jaw. The wound healed ıtention, and in ten days the dressing was wholly remov- had nearly its natural appearance. Grateful and happy, to her husband and family.

Nov. 21st. Congenital tumor. Wang Ke-king, aged ı of a respectable tea broker, resident in Canton. The tumor is as follows:—It was observed at the birth of the ıe nates of the right side were unusually large, 'a little ırse expressed it. The child did not attract particular at- ght years old, when the preternatural enlargement had ıicuous. Till within a few years the growth was gradual, ast four years its increase has been rapid, and it is now ird of the weight of the man. It is suspended, apparent- by bands, from the first of the false ribs on the back, the sses of the ilium, and nates. Its attachment covers a

surface of about a square foot. The tumor extends a little below the knees. Vertically, from the origin of its base above, to its attachment at the coccyx, it measures 4 feet and 3½ inches. A line drawn directly around the tumor at its base, is 3 feet and 6½ inches; from the spine of the ilium, round and below the pendent portion, to the same point on the opposite side, it is 4 feet. The weight is variously estimated from 60 to 100 pounds. When the man sits down, the tumor forms a circular cushion, which elevates him six inches or more in his chair. It is relaxed according as the weather is hot or cold. In the morning the skin is corrugated upon its surface. The color of the skin upon the tumor, and a few inches upon the back and down the thighs, is of a dark color, resumbling a mole. There are masses somewhat distinct, which appear glandular. It is free from pain, and the young man has enjoyed good health. He is of a nervous temperament, all his motions quick, and very sensitive to the slightest touch. When he came to the hospital, there was a large sore, formed by lying upon the right hip, and the callous and dead skin resembled thick leather. At four or five points were issues formed by the native doctors, who had applied cautery with much accuracy, as if the particular place were essential.

The application of poultices soon removed the dead skin upon the thigh, and both the sore and the issues were readily healed. With the advice of several medical gentlemen, an incision, two inches long and half an inch deep, has been made into the tumor, to ascertain its character. The integument is distinct from the tumor. The substance of the mass resembles udder, cuts smooth, and is so dense as not to be lacerated with the handle of the scalpel. Very little blood came from the incision, and that was of a light delicate tinge. It appears to be of a lymphatic, rather than a sanguineous, character.

Of the feasibility and desirableness of removing the tumor, I have no further doubt, and am corroborated in the opinion by gentlemen, among whom are Scotch, English, and French, surgeons, who have examined the case, and in whose discrimination and judgment I have great confidence. Previous to the incision, the main objection to an operation, on the part of the patient and his friends, was the unwillingness of his wife; the removal now seems more formidable to the man himself. Whether it shall be attempted or not, depends upon him and his relations to determine.

No. 2261. Nov. 28th. Encysted tumor. Yu Foo, aged 26, is a native of Keängse, and son of the chefoo of Hwuychow. This interesting and intelligent scholar consulted me for a tumor of moderate but increasing size, upon the back of the neck. He was much pleased when told it could be easily removed. He was requested to come upon the next regular day for surgical operations. When extirpated it was found to contain one ounce of dark doughy concretion. The cyst was very strong, and lined with a great number of prominent papulæ upon its inner surface. In five days the wound was healed. A young man, competing with his fellow-students for literary honors, and striving for office in government, could well dispense

ı incumbrance as this tumor might ultimately have be-
he successful removal of it will doubtless be regarded as
ıe father, desirous to see his son enjoying, like himself,
f power among his countrymen.

December 5th. Patient from Nanking. Chin Sheihkin,
ı accompanied by his father, who said he had come a
early two months, and a distance of many thousand *le*,
ıe of obtaining benefit for his favorite son. It appeared
erchant, who was in Canton a year ago, had carried to
intelligence of the institution of the foreigner, and from
tation he was induced, as his last resort, to visit Canton.
ese particulars, and beholding the amiable and afflicted
ı with deep regret little or no encouragement could be
The patient had been afflicted for a number of years
rheumatism of nearly all his joints, terminating in com-
ial anchylosis. He could open his mouth sufficiently to
to receive his food. The shoulder-joints, knees, and
tolerably free, but the elbows, wrists, and fingers, were
left forearm, the radius was anchylosed at the elbow and
rrist, and the ulna anchylosed at the wrist and rotated
elbow. The hip-joints had only a slight motion for-
ackwards. Any motion beyond what is customary gave
ain. The father was informed that it would require time
perceptible impression upon the disease, and that partial
e most he could expect; under these circumstances he
few times.

Dec. 5th. Hernia. Low She, aged 41, the mother of
ıd a daughter, had a large tumor between the umbilicus
ı. There was a rupture in the linea alba about two
ameter, through which the transverse section of the colon
nd could be seen distinctly under the integument. At
caused great suffering. It was reduced, a compress fit-
perture, and a bandage applied about the waist, which
cted to wear. The patient has often been at the hospital
ınds since, and experiences but little inconvenience from
fore a serious evil.

Dec. 12th. Absorption of the vitreous humor. Chow
ıged 60, from Kaouyaou, was perfectly blind in his left eye.
l coats of the eye were natural; the cornea beautifully
ıpil was preternaturally dilated, the lens was opaque and
size, and lay at the bottom of the eye. *The vitreous*
rely absorbed, and limpid aqueous humor filled both
here was no secretion of the pigmentum nigrum, the
f the ball was purely white, traversed by blood vessels
ge of arterial blood. No trace of the retina could be
The whole appearance of the eye was as beautiful as
It is surprizing that a cause could exist, sufficient to
ı change internally, and not affect the external tunics.

Dec. 19th. Tumor with fungus. Han Amow, of Can-

ton, aged 12 years, had a tumor 2½ inches in diameter, just above the acromion process of the left shoulder, and extending towards the neck. By the application of escharotics, a fungus had been produced, one fourth the size of the tumor, and like a tuft overhung the shoulder, and secreted an acrid discharge, which excoriated the arm. The child was corpulent, and his countenance sallow. At the first incision to extirpate the tumor, there was a slimy discharge, which excited the apprehension that it might communicate with the shoulder-joint, and that the synovial fluid was escaping. Fortunately, the secretion belonged to the tumor, and in fourteen days all was well. In laying the child upon the table for the first operation, it was discovered that there was another tumor upon the thigh, larger than the former. Having recovered from the first, the second was also extirpated. The operation was rendered tedious by the undefined character of the mass. There was no demarkation between the tumor and the surrounding adipose substance; the integument over it could be separated only by the knife. It appeared like a dense collection of gristly globules, increasing in hardness towards the centre. There was the same glutinous secretion as in the other, and in both instances there was considerable exudation of this during the process. The lad is now quite well.

No. 2474. Dec. 26th. A young lady from Nanking, Le Awoo, aged 19, eldest daughter of a silk merchant from Nanking, had suffered from infancy, from a disease of the left eye. At this time, a white spot, with a fleshy excrescence, covered the apex of the cornea; and the blood vessels were enlarged and passed over the cornea. The father was informed that the eye might, at least, be prevented from becoming worse, and perhaps the vision improved. He said he confided the case to my care; had he not confidence, he should not have applied.

By repeated applications of lunar caustic, the fleshy excrescence was destroyed; the blood vessels were divided at the union of the cornea and sclerotica; the general health was attended to, and after applying leeches to the temples, a blister was ordered. New granulations soon filled up the depression in the cornea made by the caustic. The blood vessels of the cornea became indistinct and the sight was improved, and at a little distance, a stranger could scarcely perceive that it differed from the other eye. Just before the close of the term, the father and two daughters came to take a final leave, bringing presents, which were declined, saying it was abundant reward, that the treatment of his daughter had been successful; but he would not take them away. The patient and her little sister, 13 years old, then came into the room, and a servant with a large crimson blanket. The first impression was, this is a part of the present. It was, however, spread at my feet, and the two youug ladies knelt upon it. They were authoritatively told it was not required or permitted to "*kow tow.*" They heeded it not, and though I took the eldest by the collar to prevent it, both succeeded in bringing their heads twice to the floor. This was done in the presence of a large assembly of

ieveral Europeans. The father was dressed like an officer, hter wore splendid silk gowns with the richest embroi- the case of the young man from the same city was t is fortunate that the result should be so satisfactory in ıe young lady.

January 23d, 1837. Adhesion of the tarsi. Chun 14, of Nanhae, at seven years old, had the small-pox, in of which the edges of the lids of the right eye united, mall point, near each angle, completely concealing the ı pair of small curved scissors, the lids were separated, black eye, which had neither seen nor been seen for ıars, was in a moment unhooded. This simple operation ıe spectators more than the successful treatment of half ıonary affections would have done. The case illustrates ıce of surgical science.

January 23d. Pterygium and excrescence. Chin Hoo, Pwanyu, had pterygia upon both eyes. Besides four pte- left eye, he had a dark excrescence larger than a kernel ɔn the inside of its lower lid. These incumbrances had red useless the good eyes beneath them. This is an ex- ɔle of a disease very frequent here. One of the pterygia escence has been removed, and the patient was doing lose of the term.

Several cases of abdominal dropsy have been treated ast term. From a woman, 43 years old, who had been years, 7 gallons of limpid fluid were drawn off at one few days she was quite well. From another female, about , at a second operation, 6 gallons were taken. Her liver rged as to fill nearly one third of the abdomen. From ıan, 5 gallons have also been taken away. As soon as n that she had been relieved, her incredulous friends if what they had heard were true. The patient did not ɔain of the operation, but wept for joy when it was over, er friends congratulating her. Two other dropsical ch 6 gallons taken away. In one of them, after evacu- four hard tumors were found, three inches in diameter, re figure; they could be seen distinctly as the collapsed e abdomen lay upon them, and were movable from d towards the diaphragm, but not below the umbilicus. attachment was superiorly. The poor woman only till her son, about 25 years old, should be married. ıe had no desire of life! The same general treatment was related of the young woman in the first report, who been permanently cured.

man who had his arm amputated, enjoys perfect health, l and happy, as though no misfortune had befallen him. eport of the hospital, some remarks were made favoring the tarsus for the cure of entropia, a practice which, me it appears to do well, experience corrects. In many

instances, such is the peculiar curvature of the Chinese eyelid that the evil continues. There are no cilia to turn in upon the eye, but, in healing, the outer skin unites to the inner edge of the wound, and this, not being a mucuos membrance, soon turns in upon the cornea, and is still a source of irritation. The present mode is, to make the same perpendicular incisions through the tarsi at the lower angle of the eye, avoiding the puncta, and then, with a pair of forceps, invented by T. R. Colledge Esq for the purpose, to take up a fold of the integument over the upper lid, and with curved scissors cut it out, leaving the fifth of an inch of skin next to the cilia, as the hairs are more effectually everted than when a wider portion remains. The operation is completed, by uniting the edge of the wound with three sutures, and applying adhesive strap. The second day after, the sutures are slipt, and in four or five days the patient is relieved. The forceps so convenient for this operation are made with curved blades, that fit to the convexity of the eye, and are as broad as the portion of skin to be removed, with a slight beard at each point of the crescent. A spiral spring holds fast the integument when seized.—The experience of a large number of cases enables me to speak favorably of the undiluted liquor plumbi, to prevent the return of pterygia, which is not an unfrequent occurrence. After the hemorrhage from the operation has ceased, and the eye is cleansed, one or two drops of this astringent should be applied to the fresh wound, taking especial care that it do not come upon the denuded portion of the cornea, as it leaves a permanent deposition. To prevent this accident, the eye should be fixed, and an assistant ready with a syringe, in case it be necessary, to wash it away before the deposition can form. For this improvement in the treatment of a very common disease, I am also indebted to the experience of my friend Mr. Colledge.

ART. V. *Edicts from the heads of the provincial government of Canton: 1st, Directing inquiries to be made respecting certain foreign merchants, reputed to be traders in opium; 2d, requiring the departure of the said foreigners within half a month; and 3d, extending the time fixed for their departure.*

THESE three extraordinary edicts have been mentioned in our journal of occurrences; but they deserve to be put "on record." They serve to illustrate the character of the government and the position of foreigners here, and afford curious matter of speculation for both the politician and the merchant. Had the second one been executed, not only would the property of many individuals have been seriously embarrassed, but even the revenue of a great empire might have been affected. The names of the persons mentioned in the edicts we omit, for reasons which were specified in our last number.

No. 1.

rnor of Kwangtung and Kwangse, Ke lieut.-governor
, and Wan, superintendent of maritime customs, issue
ds to the senior hong-merchants, requiring heirt full
herewith.

ernor, lieut.-governor, and hoppo, have with deep hu-
l an imperial decree, commanding us,

to the memorial of the sub-censor Heu Kew, respecting the
s who deal in opium, the hong-merchants who arrange the
brokers who purchase wholesale, the boat-people who car-
l the marines who, being bribed, connive at their doing so—
ely, and strictly apprehend offenders in all these points, to
e subject with full purpose of heart, to endeavor strenuously
ource of the evil, and to report on the whole subject fully and
pect this."

the same time, received a copy of the sub-censor Heu
al, in which we find the following passage:

ns natives who sell the opium cannot altogether carry on the
foreign ships in their own persons. To purchase wholesale
s. To arrange the transactions there are the hong-merchants.
, and give orders to be carried to the receiving ships, that
drug may be obtained, there are resident barbarians. The
ians dwell severally in the foreign factories. In the Creek
named * * , and who is nick-named the iron-headed old
amed * * ; in the Paoushun factory is one named * * ;
* * ; and one named * * * ; in the Fungtae fac-
ed * * * ; in the American factory is one named *
perial factory is one named * * * ; in the Spanish fac-
d * * ; and besides these, I apprehend there are many

bserve, is an article respecting which imperial decrees
atadly received, all commanding its prohibition, and
if any foreign trading ship presume to come hither
ch ship shall be immediately sent back, and not suffer-
traffic with Canton. And Yuen, formerly governor of
s, having taken up and investigated a case of four
Hat and others, in which opium had been brought into
tfully received the imperial commands to inflict punish-
presented a memorial, suggesting, that, on occasion
ship entering the port, the senior merchants should be
mine and enter into securities for her, each in succes-
in concert with the several other security merchants,
required to examine each vessel, and then to sign a
ng that the foreigners on board such vessel do not
n any opium. These voluntary bonds, given by the
ants, are, according to the constant practice of the
, continued for some time past, presented to the hoppo,
are transmitted for preservation [in the governor's

ver, the foreigners are thus prevented from bringing
s port, the receiving ships at Lintin bring the drug

hither, and dispose of it only the more contumeliously. But, were it not for the crafty and artful devices of the said merchants, the encouragements they hold out to bring it, their coöperation and connivance, together with the arrangements, which they make in order that they may divide the spoil, how could the foreigners have it in their power to carry into execution their petty designs? It is surely our bounden duty to inquire into this matter.

Forthwith, therefore, we issue these commands; on their reaching the said merchants, let them immediately ascertain if the beforenamed foreigners, * * * * * * * * * * * and * * , do or do not severally reside in the Creek, Paoushun, Fungtae, American, Imperial, and Spanish factories; of what foreign nations they are; in what manner they continue stationary in this place, and store up and sell their opium; from what year they date their stay in Canton; from what year they date the commencement of their transactions in opium; what quantity of the drug they annually store up and dispose of; and whether they ordinarily insist on payment of the price of it in sycee silver. Let them particularly inquire on each of these points, and faithfully report to us, that we may thoroughly investigate the subject. Should the hong-merchants think practically to set aside the laws, and afford aid and coöperation by disguising the subject under false colors, they will find, we apprehend, their criminality too heavy for them to bear. Let them one and all maturely consider and weigh this subject; and, with trembling and earnest diligence, let them obey these our special commands.

Taoukwang, 16th year, 9th month, 19th day. (28th Oct., 1836.)

No. 2.

Tăng, governor of Kwangtung and Kwanse, Ke lieut.-governor of Kwangtung, and Wăn superintendent of maritime customs, issue these commands to the hong-merchants, requiring their full acquaintance therewith.

We have received from the said hong-merchants a paper, purporting to be, 'A report made for our thorough investigation, in obedience to our commands, requiring them to ascertain the reasons why the foreign merchants, * * and others, remain so long in Canton, instead of returning home according to the regulations.'

Having received it, we have again taken this case under our consideration. It is a case brought to our attention by an imperial decree, which we have respectfully received. The subject has been well and accurately laid open, in the statement of the original memorial: and how, in any way, can the fact of these foreign merchants, * * and the others, having made their quarters in Canton for many years, be spoken of as without a cause!

In this report, it is represented, that the receiving ships being anchored in the outer seas, much of the smuggling carried on by traitorous dealers is conducted by means of sea-going vessels, from various parts, approaching the receiving ships, and purchasing from

as here represented, all such illegalities are committed
rt, how comes it, then, that the instances that have
ed of seizures have continually been within the pre-
pital? And, even assuming the truth of their present
he seizures outside are numerous, those in the capital
nly shows the rareness, not the entire want of such
re being then some instances, consequently there must
n the transactions are arranged, and individuals by
understanding is brought about.—We the governor,
and hoppo, in our desire to preserve uninjured the
res of the said merchants, will not withhold maternal
are any pains in advising and guiding them. If they
ieir offenses themselves, their punishment shall be re-
they continue to report in this irrelevant manner, and
y from the point, hereafter, when once discovery is
ense on their part, it will only remain for us to execute
everely inflict the penalties thereof. And if they will
or the consequences, they will then be utterly without
nuring against us.

reign merchants, * * * and the others, it is wholly
stion their bare, proofless assertions, or at all to doubt,
ong residence in Canton does indeed arise from the
hips, the business of which they have to transact, and
mstance that not a month elapses without a trading
Canton,—or whether it is not rather owing to their
and observe the prices in the market in order to make
. For, granting the first assertion to be perfectly true,
day passes in which trade is interrupted, does it, there-
it these foreigners are free to remain, and are never to
Or can such a principle as this be admitted? Hear
ial, formerly sanctioned, says upon this point:

ner, in consequence of its being impracticable for him at once
s merchandise, is unable to call in all his property, and has
tion but to remain in China, then he must, after the foreign
he port, go and reside at Macao, and place his commodities
a hong merchant to be sold for him; which being done, the
is to pay him the whole price; and, in the following year, he
ielf of one of the ships of his nation to return home. If the
and linguists suffer foreign merchants by degrees to take up
in Canton, they shall be severally subjected to strict inves-

en, not only no permission for these foreign merchants
nton, but not even any law to permit their long con-
acao. Do the hong-merchants represent, that the trade
ers needs the parties' own particular attention? For
hen are the several hongs for foreign trade established,
se are the hong-merchants? Are they, forsooth, estab-
that the laws may be twisted to serve their private in-
, indeed, most unreasonable, that these men should thus

frame their mouths to make pretexts and work out excuses for the foreigners.

The sum of the matter is this: These foreigners are richly imbued with the cherishing and protecting favors of the celestial empire; they ought at once to pay implicit obedience to its laws and statutes, and in all their intercourse, conform to its regulations: thus only may they preserve to themselves the path of commercial intercourse with this country

At the present moment, the investigations, ordered by the court, are exceedingly strict. If then these foreigners do not bestir themselves and quickly return home, even though it be admitted that they are not residing in the country to sell what is contraband, and though it be granted that the hong-merchants do not combine with them and arrange their transactions, yet how can these last reconcile it even to their own minds, that they should suffer the said foreigners to remain here, daily exciting fresh suspicions. Moreover, we the governor, lieut.-governor, and hoppo, hold the direction of this territory, and are bound to eradicate all that is evil, and to bring back to reason the depraved. In chastisements, we show no partiality or leniency; and, having received with reverence the imperia commands to investigate this matmer, it the more behoves us to take anxious precautions on every side, equally toward those within and towards those from without the empire. Though it be said, in reward to what is past, indulgence should be shown, yet how can we neglect to pay prudent attention to the future consequences? We desire to impress it on the minds of all, early to look to themselves, and to consider these things long and seriously.

We now issue these commands. When they reach the said hong-merchants, let them immediately enjoin the same on the foreign merchants, * *, * *, * *, as also on those who have resided but for a few years, or who have gone away and returned again, namely * *, * *, * *, * *, and * *, desiring them, in obedience hereto, to settle with the utmost diligence their commercial affairs. They are indulgently allowed a period of half a month, in which to pack up their effects, and remove out of the provincial city, and either avail themselves of some expected ships, or of some vessels about to sail, to return to their country. They cannot be allawed to remain any longer. Should any of them be really unable to conclude their business in half a month, then they must go within that time to Macao; but even there, may remain only for a season: and all their goods and acounts they must put into the hands of the hong-merchants, the one to be disposed of, the other to be settled, in order that they may speedily return home with all their effects. Nor must they be allowed, by remaining long at Macao, to disobey the fixed regulations. If they dare to continue their stay, it will then be seen, that the said foreigners will not listen to kind language, that they are irreclaimably sunk in folly, and that they are truly such as the celestial empire will not tolerate. And when the effects of the law are visited on them, though they have a country to return to,

ıd it impossible to escape thither. The factories in uffered to remain shall also, in such case, be closed ; ɔoncerned in them shall be brought to investigation. not to decide carelessly. Let the said merchants thin three days, signed bonds, that the limited period ' observed, in order that we may be enabled, after ıation of the subject, to report to his majesty. Let ɔ, or delay obedience. A special order.

16th year, 10th month, 15th day. (23d Nov., 1836.)

No. 3.

ɔr of Kwangtung and Kwangse, Ke lieut.-governor of d Wan superintendent of maritime customs, issue .he hong-merchants, requiring their full acquaintance

rnor, &c., have received the subjoined report from ıerchants :—

ːies' commands were received, directing us immediately to he foreign merchants, * * and others, that they are seve- ı the utmost diligence their commercial affairs ; that they are ɜd a period of half a month, in which to pack up their effects of the provincial city, after which they are either to avail ıe expected ships, or of some vessels on the point of sailing, country ; that they cannot be allowed longer to loiter about; ıny of them be really unable to the conclude their business hey also must remove within the time prescribed, but may remain there for a season; that, however, they must not be ıing long at Macao to disobey the fixed regulations. On the ːommands, we examined our documents, and found, that in we had already stated that there is no such person here as ı the exception therefore of him, we, in obedience to the ɾed, enjoined it on the said foreign merchants, * * and they should obey the same, should settle with the utmost ːommercial affairs, should within the prescribed period of nove from Canton, and either return home, or go down to : if there were any who really were unable to conclude their a month, they should place their merchandise and their ac- ınds, that we might dispose of the one and settle the other also desired them to give us written bonds that they would ɜ the limited period, in order that we might present the

ɔne, we received from * * a note, stating, 'that as soon ded his sales and purchases, about the first month of next urn home.' We received also a note from * * , stat- determined to go home, and that at the end of this year, ıself of a vessel sailing back to his country.' We also re- m * *, * *, * *, * *, and y, stating, ' that at present ships are arriving in great num- ɛcessary that they should purchase cargoes for them before ıin ; and intreating a delay until such time as they have ıales aud purchases, when they will go down and reside at ; reported these answers, we received your excellencies , to the effect, that the language of the several foreign mer-

chants bore marks of a desire to delay; and that they should therefore still be directed to move out of the provincial city, as before ordered, within the prescribed time. After we received these directions, we again enjoined the commands, and called on the foreigners to act in trembling obedience thereto.

"Having done this, we have now received a reply from * *, still intreating 'that he may wait until he has concluded his sales and purchases, and that about the first month of the next year he will return to his country. From * * we have also received a reply, still 'requesting that he may be allowed to clear up his accounts, and at the end of this year he will return home.' From * * also we have received a reply, intreating 'that he may be allowed to stay until his commercial affairs are concluded; and then, in the third month of next year, he will return home.' * * has replied to us: 'I am now conducting my mercantile transactions with the utmost diligence. I beg that I my stop till the first month of next year, when I will go down and reside at Macao.' * * replied: 'Many ships to my consignment still remain anchored at Whampoa; and it is requisite yet to purchase silk, and teas, and other goods for exportion. The teas this year are reaching Canton later than is ordinarily the case. I intreat that I may be allowed to remain till I have purchased all the goods required, and till the ships have all left the port; and then, in the fourth month of next year, I will go down and reside at Macao.' From * * and * *, we have received answers, 'that they have now ships at Whampoa to their consignment; that they have to purchase silks, teas, and others goods for them to export; and that they intreat, therefore, they may be allowed to stop till they have completed all their purchases, when, in the third month of next year, they will go down and reside at Macao' Lastly, * * has replied, intreating 'that he may be allowed to complete his sales and purchases, when, at the end of this year, he will go down and reside at Macao.' These all having reached us, it is our duty to report the particulars, and ask if your excellencies will deign to grant the requests of the several foreign merchants, which must proceed wholly from your excellencies' grace and favor."

This report having come before us, we, the governor, lieut.-governor, and hoppo, have again taken the subject into consideration. In the regulations there is no article permitting foreigners to abide in the provincial capital. Out of former chance-inadvertence has grown up a stay and continuance therein of several years' duration. It is, indeed, an infringement of the established enactments. Admit that these foreign merchants quietly attend to their commercial duties; grant that they and the hong-merchants are not mutually drawn into acts of depravity; yet suspicions have arisen, in the place of their stay, that they have taken their quarters here for the purpose of combining with natives to dispose of contraband goods; and the expression of these suspicions has ascended even to the ninth heaven (the imperial presence), and has called down from the great emperor strict orders to investigate the subject.

Now, having received the above detailed report, we, the governor, the lieut.-governor, and the hoppo, look upwards, and would embody the extreme desire of the sacred intelligence to cherish strangers with tenderness. In seeking condescendingly to yield to the dispositions of foreigners, what need is there to be over-strict and harsh? But if the period be too long extended we shall not only be unable to find

it to his majesty; but also, by partiality and con-
l greatly derogate from the dignity of government.
re jointly deliberated and determined on our course
three merchants, * * , * * , and *
pleaded for a delay, at the same time purposing to re-
ıuntry, may be allowed their requests, namely to re-
the end of this year, and in the first and third months
They may return at the periods they have named.
ınts, * * and * * , also, who have requested
ı and reside at Macao, are allowed to do so at the times
ɜe of this year, and the first month of next year. But
ıe three merchants * * , * * , and * * ,
ving named a period for going home, seek to go and
, and yet ask to stop till the third and fourth months
re they go, manifest the most absurd and foolish con-
eir statements, however, it appears that they have yet
e, and they have need to purchase cargoes for them.
ill indulgently permit an extension of the period, pre-
f them the second month of next year, at which period
Macao. Between this date and the second month of
ıonths will elapse; and in that period they may tran-
airs; or if some do remain unfinished, yet they will be
acao their place of sojourn. We certainly will not per-
tension of this period, or opposition hereto. We the
ieut.-governor, and the hoppo, are this day sending a
xpress, to inform the great emperor that periods have
ıe departure severally of the said foreigners; and on
we make any change.
hong merchants take signed bonds from the said fo-
ɜ, severally, to observe this prescribed limit; and let
bonds for themselves, that they will not presume to
beyond the period prescribed: the hong merchants
sponsible for them in their property: and these bonds
er within three days. Let them not seek and hope
, as the said foreign merchants successively depart, let
occasion report the same, that examination may be
n the periods elapse they still linger and hesitate to go,
seen that these foreign merchants are bound up in the
wn private interests, and that they are minded to offer
pposition. We, the governor, lieut.-governor, and hop-
formance of our duties, will not assume the slightest
coloring and vain pretext; nor will we show the least
d and consideration. We can only pursue our course
tenance of the laws; ruling well, on the one hand those
other those within, the empire's pale; and thus aim-
gloriously the majesty of heaven (the emperor). Say
were not forewarned. Tremblingly and attentively
A special edict.
, 16th year, 11th month, 6th day. (13th Dec., 1836.)

ART. VI. *Cultivation of the poppy, in Europe, China, and India; extent and quality of land so occupied; time and mode of culture; and the amount of population and capital engaged therein.*

THE Papaver somniferum, now so extensively cultivated for the purpose of obtaining its "inspissated juice," though probably a native of India, has been naturalized throughout almost every part of China and Europe. It was known in ancient times. Homer speaks of it under the name of Μηκων; and Virgil calls it Cereale Papaver, also soporiferum. Ovid makes the night to be crowned with it. In Hindústan it is called *post;* and by the Cingalese *albin atta.* The Japanese call it *kesi,* also *jeisoku;* and the Chinese, *yingsuh.* In modern Europe, it is the *garten-mohn* of the Germans; the *mak* of the Bohemians and Hungarians; and the *maczek* of the Poles. In the Linnean system, it belongs to the class polyandria, and order monogynia. It is an annual plant, with a glaucous colored stem, smooth, erect, and round; it seldom rises higher than five feet, has large, simple, obtuse, lobed and cerenated leaves, embracing the stem, on which they are alternately placed; its flowers are large, terminal, and of a silver-grey, tinged with violet at the base.[1] In the wild plants the flowers are provided with only four petals; but in the double varieties the petals are very numerous, and vary in color from white to red and deep violet, with a hundred intervening shades. The capsules contain a great number of seeds.[2]

In Europe, the poppy is found as an ornamental plant in gardens; it is also extensively cultivated, but chiefly for the sake of the oil which is obtained from the seeds. The time of sowing is in autumn, and the crop is ready for harvesting in July or August following. The oil is used for culinary purposes.[3]

The greatest part of the opium used in Europe, as well as a part of that which finds its way to China, is produced in the Turkish empire. The process of cultivating the poppy and manufacturing the drug is very simple. When the poppies are fit for the harvest, the flower falls off, and the people, in the evening, go into the plantation, and with hooked knives make circular incisions round the capsules; from these there exudes a white milky juice, which, being exposed next day to the heat of the sun, concretes into a dark brown mass, and forms crude opium. On the next and several succeeding evenings they come and scrape this off, as long as the plant continues to exude it. This is called by the Turks *measlac,* and by the Greeks ὄπιον, which literally signifies juice, and hence the name opium. That sent to Europe is always adulterated. They boil down the poppy heads with other narcotic plants, and having inspissated the juice, wrap it up in poppy leaves, and so send the impure mass in cakes to the market. The pure *measlac* they generally keep for their own use, when they wish to make *kef,* i. e., enjoy "an undefinable sensation of

ɔordingly, when a Turk wishes to make *kef*, he takes
ɔium; then adds a draught of water; and, throwing
ivan, is soon wrapt in Elysium.[3]

ɛ times, the Chinese seem to have known but little of
or its "inspissated juice." The latter they call á-
ɹeën, and vulgarly yápeën. They say, however, that
of the name is not clear: "by some it is said, that á,
gn languages, is the pronoun of the first person, and
rom its resemblance to the fooyung (hibiscus muta-
áfooyung, 'our hibiscus.'" The same author, who
more than two centuries ago (yet here centuries past
), gives the following account of the cultivation of the
n was formerly but little known. Those who have em-
in modern times, say that it is the exuded juice of the
ɔcured in the season when the poppy produces a green
ing the outer green skin, with a large pointed instru-
ɔr five places, being very careful, however, not to in-
integuments. This is done in the afternoon. The
when the juice has exuded, it is scraped off, with a
bamboo, placed in earthen pots, and dried in the
we see the reason why the drug, when brought to the
ıas pieces of the pericarp mixed with it. Wang, in his
ectanea," states, that it is procured from the red poppy
hat water must not be allowed to rest upon the heads,
juice is obtained, by piercing their green skin, which
ıe decay of the flowers, in the 7th and 8th months. But
same author), the poppy having flowered and produced
5th month, how can there be any green skinned head
th and 8th months? Perhaps, however, the period of
ıdia may be different from that in our own country."[4]

times, the cultivation of the poppy has been greatly ex-
ina; and memorials to the emperor, requesting that
ght be enacted to prevent this, have been presented from
ɔf Fuhkeën, Kwangtung, Chěkeäng, Shantung, Yun-
w, &c. One of these memorials will serve as a specimen
ınd afford some idea of the present mode and extent
the poppy and of manufacturing the drug in China.[5]
was written in 1830, by a censor, named Shaou Ching-
e of Chěkeäng. He names five departments, which
de about one half of the province: they lie contiguous
, between the parallels of 27° 31′ and 30° N. lat., and
d 5° lon. E., of Peking. The following is the memorial.
ınghwuh, censor, superintendent of roads, &c., &c., in
of Chěkeäng, presents this memorial, in order to obtain
ill on the subject of which it treats.

a product of foreign countries, and at first was only oc-
luded in the list of medicines. Subsequently, villainous
d others to use it; and in this way the contaminating
passed from one to another, till it has spread over the

whole country. It is, indeed, a *flowing poison* of no small influence. Traitorous natives have also, lately, engaged in planting the poppy and preparing the drug for sale. In Chĕkeäng, my native province, the planters are the most numerous in the department Taechow foo; next to it, in the number of cultivators, are Ningpo foo, Shaouhing foo, Yenchow foo, and Wánchow foo. The mode of culture, as I have heard it described, is this; the seed of the poppy is sown in the 10th month of the year; in the 4th month of the following year, when the heads are formed, they are cut open and the white juice exudes. In this manner, may be obtained from one mow of land [about 6600 square feet] four or five catties [1⅓ lbs. per catty], which is boiled down to the consistency of soft clay. The article thus obtained in Taechow foo, is called the Tae juice, i. e., the juice of Taechow. There are some also who obtain opium from species of the alcea and hibiscus; and hence it is named, the juice of the alcea, or of the hibiscus. These two kinds of opium are quite like that which is brought from beyond sea, and there are large companies of petty traffickers, who, going continually from place to place, sell the drug, and thus openly and knowingly violate the laws. If this now be considered a trivial matter, and is not interdicted, it will, eventually, become so general, that government will be afraid to interfere. The said people, like flocks of ducks, run after gain; for it is supposed that from an acre planted with poppies, ten times as much profit can be gained as from one planted with rice. The people, therefore, presuming that government will not issue strict prohibitions, go to the utmost excess, without the least fear; and around all the cities, villages, hamlets, and markets, belonging to the departments named above, every place is covered with poppies; and all the inhabitants, both men and women, old and young, are employed in the production and sale of opium. Thus, within less than ten years, the evil has spread over a large part of this province, not only bringing injury on the good, but greatly retarding the work of the husbandman.

"I have heard, also, that in the provinces of Fuhkeën, Kwangtung, and Yunnan, the people produce and sell opium; and hence the drug is called the juice of Fuhkeën, the juice of Kwangtung, &c., according to the province in which it is produced.

"Considering that your majesty has frequently issued interdicts against the introduction of foreign opium, in order to stop villainy and prevent calamity; that the people are in multitudes planting the poppy and selling the drug; and that, if this cannot be effectually stopped, there is reason to fear, lest the effects of the flowing poison, spreading over every province of the empire, will eventually become more ruinous than the effects of that brought from beyond sea; it is my bounden duty to request, that your majesty will be pleased to order the lieut.-governor of Chĕkeäng, and the great officers of all the other provinces, carefully to examine the subject, and devise means for stopping the cultivation of the poppy and the production of opium, faithfully carrying into execution your majesty's commands. Then the sources of the evil will be effectually closed up, and the people

affluence. Whether my humble views are right or
duty to lay them before your majesty."
extent of territory occupied with the poppy, and the
ation and capital engaged in its cultivation and in the
pium, are far greater than in any other part of the
Benares, and Behar (Patna), are the chief localities;
chest of the drug, exported from India, bears one of
ording to the part of the country in which it was pro-
ne half of the whole product of India is obtained from
h the chiefs of Malwa are under British protection,
of the soil is entirely beyond the Company's authori-
cultivation of the poppy, and the production of opium
traffic in the drug is also free, excepting "transit
are levied upon it when passing through the British
ost of it does, on its way to Bombay, from whence it
China. But in Benares, Behar, and throughout all
within the Company's jurisdiction, the cultivation of
reparation of the drug, and the traffic in it, until it is
atta, and sold at auction for exportation, are under a
. Should an individual undertake the cultivation,
'entered into engagements with the government to de-
at the fixed rate," his property would be immediately
the ryot compelled either to destroy his poppies, or
for the faithful delivery of the product. Nay, ac-
te writer,[8] "the growing of opium is compulsory on
yot." Advances are made by government, through
ts; and if a ryot refuses the advance, "the simple
the rupees into his house is adopted; should he at-
id, the peons seize him, tie the advance up in his
h him into his house. The business being now settled,
no remedy, he applies himself as he may to the ful-
ntract."
f land, formerly occupied with other articles, are now
ppies, which require a very superior soil in order to
in perfection.[9] Hence, its cultivation has not extend-
and barren lands, but into those districts and villages
ricultural purposes, where other plants, "grown from
l," have been driven out before it. But though pop-
ead over a wide extent of territory, the cultivation is
ng been, rapidly on the increase. In 1821, in the sin-
arun, belonging to the province of Behar, there were,
testimony of Mr. Kennedy (many years collector of
d deputy opium agent in that district), between 15,000
ahs of land (about $\frac{1}{3}$ of an acre per bigah) then under
1829, the amount was nearly or quite doubled.[10] And
the mean time, had increased in a still greater degree.
aps, depends so much on the soil, the season, and the
, as the poppy. In some districts, a bígah yields no
seer, or rather less than 2 lbs. While in others, ten,

twelve, or more, times that amount is obtained. In the district of Sarun, the average was supposed to be five seers per bígah.[11] Not only should the best soil be selected, and that which can be easily irrigated, but careful attention should be given to the plant, through every stage of its growth, in order to bring it to prefection. Owing to its structure, having a long slender stalk and a heavy head, it is easily destroyed.[12] Sometimes the finest crops, covering the ground with white flowers like drifted snow, promising abundant produce, have been in an hour utterly ruined by hail-storms. Also the state of atmosphere, and the course of the winds, during the time the juice is being collected, greatly affect the produce. The best quality, and the greatest quantity, are obtained, when, with a very gentle breath from the north west, there are heavy dews, and the juice exudes freely, and so thick that it will not fall to the ground.

The mode of cultivation pursued in the "Patna district," may afford a good idea of that which obtains in other places.[13] The ryot, having selected a piece of ground, always prefering (cæteris paribus) that which is nearest his house, encloses it with a fence. He then, by repeated ploughings, makes it completely fine, and removes all the weeds and grass. Next he divides the field into two or more divisions, by small dikes of mould, running lengthways and crossways, according to the slope and nature of the ground. He afterwards divides the field into smaller squares, by other dikes leading from the principal ones. A pit, or sort of well, is dug about ten feet deep at one end of the field, from which, by a leathern bucket, water is raised into one of the principal dikes, and in this way it is carried to every part of the field, as required. This irrigation is necessary, because the cultivation is carried on in the dry weather. The seed is sown in November, and the juice is collected in February and March, during a period, usually, of about six weeks. Throughout the whole process, the ryot is assisted by his family and servants, both women and children. As soon as the plants spring up, the weeding and watering commence, and are continued till the poppies come to maturity. Perpencidular cuts or scraches are then made in the rind of the bulbous heads, with a muscle shell, found in all the tanks of the country. From these cuts the juice exudes, and is daily collected and delivered to the local officers.[14] This is a very tedious process, requiring constant attention. When the poppies are exhausted, their color changes from green to white. The seeds contain no opium, and the labors of the season are now closed. The cultivator receives about $3\frac{1}{2}$ rupees ($1.65) for each seer of the poppy-juice, which is required to be of a specified consistency.[15] This must be such that a gomastah can take it out of the vessel in which it is brought for delivery by the ryot, and turn it over without its dropping off his hand: if it is not sufficiently dry to admit of this, it is either returned to the ryot for further evaporation, or an additional quantity must be delivered to make up the deficiency.

The lands under cultivation are measured every year,[16] and their boundaries fixed, in order to prevent collision among those to whom they are assigned. The government annually enters into an en-

ıe cultivators, through an intermediate agency, con-
)llowing manner: there is, 1st, a collector, who is
y, there are gomastahs, a superior class of men, both
l caste; 3dly, sudder mattús, a respectable class of
ly, village mattús, the principal villagers, a little su-
)ts; and 5thly, the ryots, the chief laborers in the
)pies.[17] The "engagement," entered into with the
ıis: when the poppy is ripe, and immediately before
:racting the juice, the gomastah and his establish-
cuit of the country, and form, "by guess," a probable
produce of each field.[18] *He then makes the ryot*
gagement with him to deliver the quantity thus esti-
much more as the field will yield, at the price
; if he fails to deliver the estimated quantity, and
reason to suppose he has embezzled the deficiency,
l by law to prosecute the ryot in the civil court for

n India, for the last year, it is said, amounts to about
The Malwa averages about 134 lbs. per chest; the
The weight of a chest, however, varies; and is some-
In Turkey, the product may be 2,000 or more chests,
ɛgard to China, we have only the testimony of the
Tsun, respecting his native province, Yunnan. The
ɜ cultivated all over the hills and open campaign, and
opium annually produced there cannot be less than
chests.[20]

egoing statements, derived chiefly from official docu-
er will be able to form some opinion, as to the extent
l the amount of population and capital, now devoted
ı of opium. Taking into the account, the whole of
and India, it will be seen that, many thousands of
ons of the inhabitants, are employed in the cultivation
e preparation of the drug for market, the traffic in it,
&c., are topics worthy of consideration, and may be
quent numbers.

e's Materia Indica, vol. 1, p. 275. 2, Encyclopædia America-
3, Dr. Walsh's Residence at Constantinople, vol, 2, p. 192.
untsaou Kangmuh, sec. 23, p. 23. 5, Peking Gazette, No. 97,
30; also Can. Reg., vol. 3, No. 24. 6, Thornton's State and
p. 231. 7, Kennedy in evidence on E. I. affairs, No. 768, 1833.
Press, Feb. 25th, 1836. 9, Stark in evidence, on E. I. affairs,
ın., No. 716. 11, Ibid., No. 776. 12, Ibid., No. 1080. 13,
ess, vol. 1, No. 21, Feb., 1836. 14, Stark, No. 257. 15, Ibid.
nn., No. 789. 16, Kenn. No. 769. 17, Ibid., Nos. 721 and
. 781. 19, Mr. Fleming's Papers on revenue, p. 401. 20, Chi-
ol. 5, p. 393.

Art. VII. *Literary Notices:* 1, *Proceedings of the Royal Asiatic Society of Great Britain and Ireland, with regard to its literary researches in China;* 2, *the Periodical Miscellany and Juvenile Instructor, published at Malacca; and* 3, *the Sandwich Island Gazette and Journal of Commerce.*

Some months have now elapsed since a document was put into our hands, containing extracts from the minutes of the committee of correspondence of the Royal Asiatic Society of Great Britain and Ireland. The document is dated London, June 30th 1835, and came accompanied by a note, containing the expression of a wish from the chairman of the said committee, that the "minutes" might be published in one of the periodicals of Canton. The minutes commence with an enumeration of the several publications and institutions, which, within a few years, have been originated and supported "by European and American residents at Canton and Macao." Allusion is then made to the "instructions which were given by the Royal Asiatic Society to the late lord Napier," on his departure from England, with regard to researches in China. After which, the chairman proceeded to remark on the extensive and happy influences likely to result from those institutions and publications which had been commenced. He then added, "that the exertions which are making by many Europeans and Americans at Canton and Macao are, considering the nature and variety of their own avocations, equally remarkable and praiseworthy. The Americans are heartily coöperating with Englishmen in diffusing amongst the Chinese a knowledge of the same language, the same religion, and the same improvements in arts and sciences. The most pious and the most zealous of the Christian missionaries are employed in acquiring a thorough knowledge of the manners and usages of the people, at the same time that they are translating the Scriptures into Chinese, and circulating the principles of Christianity in several parts of the country. Medical men, besides attending to the ordinary duties of their profession, are active in forming and superintending hospitals for the relief of the sick, as well Chinese, as Europeans and Americans. And British merchants, besides being engaged in their extensive trade, are bestowing, not only a portion of the gain, which they have acquired by their talents and their industry. but a portion of their time, which is of so much value to them in their extensive business, to the support and furtherance of these philanthropic establishments."

The chairman next mentioned the names of some individuals, connected with one of the societies, and then further added. "The part which these, as well as other gentlemen engaged in trade at Canton and Macao, have taken in the formation and support of this, and of the other societies which have been mentioned, show that the enlightened British and American merchants at Macao and Canton

st statesmanlike and liberal views with respect to the us improvement of the people of China: and that the ish trade, when unfettered by any restrictions, is the ıode of introducing into every part of the world a ı arts, sciences, and civilization of Europe, and there- ɜ prosperity and happiness of mankind."

f thanks had been passed by the committee for sun- received from China, "the minutes" conclude with ragraph.

ɔn of the chairman, the Committee resolve to propose the following gentlemen as corresponding Members he Rev. E. C. Bridgman; J. Matheson esq.; T. R. Alexander Johnston esq.; and the Rev. Charles reign Member: and authorize the chairman to assure the Diffusion of useful Knowledge] at Canton, through ɔf their anxiety to coöperate with the society in every ınd adopt such means as may be necessary to secure eration of both Societies, that of the Royal Asiatic and, and that for the Diffusion of Knowledge in China literary and scientific objects which they respectively

odical Miscellany and Juvenile Instructor: Malacca, a monthly publication, in 8vo., each number con- ɜ. Owing to the number of copies first printed, not for all the subscribers, it became necessary to print ı of the early numbers; and it was only very recent- ived a specimen of the work. The "Miscellany" ıs, from June to December 1836, is now before us. ɔf the work may readily be gathered from its title- ght be rendered still more appropriate, by a slight ng the second part before the first. The main object ms, in fact, to be the instruction and amusement To effect this object, it is chiefly composed of brief ral tendency, short papers on subjects of natural phi- tory, fragments. and miscellanies, interspersed with a the literature, and manners and customs, of the Ultra- ɜ. Three articles have appeared on the Chinese lan- s spoken in the dialects of Fuhkeën (or Hokkeën, as ounce it). They contain the germ of valuable matter, een suffered to grow into a ripe and beneficial fruit, ıg treated too much in the manner of one writing in /e confess ourselves somewhat disappointed, also, in information on the very interesting topic of Ultra- ɜ,—seven numbers of the Miscellany having appeared, ginal articles under this head, except the three on the ge above alluded to. Were we stationed, for a mo- ıtor's elbow, we would gently hint to him the propriety he topics enumerated in his prospectus. (See our No. 36, p. 151

We are aware that time should be granted to an editor in this quarter of the world, to enable him to render his work such as he himself must wish it to be. But we are also sensible, from experience, that, amid numerous engagements, he is liable to forget promises made at the commencement of his undertaking. We feel confident, however, that, if his friends will do their part in contributing to his pages, the editor will gradually improve his work, and that the Periodical Miscellany will erelong become a valuable repository of interesting information, and a worthy successor to the Indo-chinese Gleaner, so ably conducted by Dr. Milne, amid numerous discouragements and difficulties, until his death in 1822.

3 *The Sandwich Island Gazette and Journal of Commerce,* is published at Honolulu, Oahu, every Saturday. S. D. Mackintosh, editor. Terms $6 per annum. The first number appeared on the 30th July, 1836, with the sanction of his majesty, the king of the Sandwich Islands, then absent from Honolulu, expressed in the following note.

"To Stephen D. Mackintosh, Honolulu, Oahu,

I assent to the letter which you sent me. It affords me pleasure to see the works of other lands and things that are now. If I were there, I should very much desire to see. I have said to Kinau, make printing presses. My thought is ended. Love to you and Reynolds." *(Signed by the King.)*

A complete file of the Gazette, down to Jan. 14th, 1837, has come to hand; and the Repository will be sent "in exchange." As the editor requests that "foreign editors" will occasionally remark "on the existence of his humble journal," he ought, we think, to afford them more original matter, worthy of remark. We have been much disappointed in finding only here and there a fragment of intelligence respecting either the islands or their inhabitants. Many of the numbers, except the advertisements, might have been compiled as well in Liverpool or New-York, as at Honolulu. A hint to the wise is enough. And there being at the islands material and talent sufficient to fill columns of the Gazette and Journal every week, we hope that a share of the space hitherto occupied with old extracts will be enlivened with descriptions of native scenery, productions, character, and manners.

In the Gazette for January 7th, the death of the princess Harieta Nahienaena, sister of the king, is noticed. She died at the palace of his majesty, Friday, December 30th, 1836.

A treaty, during the past year, has been formed between the United States and the government of the Sandwich Islands. The following articles, of agreement between Great Britain and the Sandwich Islands, signed at Honolulu, Oahu, Nov. 16th, 1836, we copy from the Gazette of the 19th of that month.

Art. I. English subjects shall be permitted to come with their vessels and property of whatever kind to the Sandwich Islands; they shall also be permitted to reside therein as long as they conform to the laws of these Islands, and to build houses and ware-houses for their merchandise, with the consent of the king; and good friendship shall continue between the subjects of both countries, Great Britain and the Sandwich Islands.

Art. II. English subjects resident at the Sandwich Islands are at liberty to go to their own country or elsewhere, either in their own or any other

dispose of their effects, enclosures, houses, &c., with the
e of the king, and take the value with them without any
ver; the land, on which houses are built, is the property of
ting shall have no authority to destroy the houses, or in any
perty of any British subject.
en an English subject dies on the Sandwich Islands his ef-
searched or touched by any of the governors or chiefs, but
into the hands of his executors or heirs if present, but if no
appear, the consul or his agent shall be executor for the
ts were owing to the deceased, the governor of the place
all in his power to compel the debtors to pay their debts to
or, or to the consul in case no heir or executor appears, and
form the king of the death of every British subject leaving
andwich Islands.

(Signed) TAMEHAMEHA III.

ED. RUSSELL, capt. H. B. M.'s ship, ACTEON.

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urnal of Occurrences. Trade in opium; delays in tblishment; the Yellow River; dismissal of officers; e trade; arrival of six Japanese in Canton.

rts, respecting the question of legalizing the trade in opium,
e contradictory and unsatisfactory. Just after the final pages
r went to press, on the 16th instant, a dispatch was received
om Peking, acknowledging the receipt of his memorial (dated
n the 26th of January. The contents of the dispatch have not
:cepting an injunction on the governor and his colleagues to
nd in restraining the avaricious greediness of foreigners, and
exportation of fine silver.'

Our reader must not be surprised at this heading. The Chi-
neral post-establishment, for the convenience of the public; but
organized establishment for the conveyance of governmental
ghout the empire; and we have recently observed in the Ga-
s from several quarters, of the alloted period for conveyance
n one place to another being exceeded. For this offense, the
hose districts delay has arisen, are always subjected to a court
e immediate offenders, the couriers, are punished by the local
ations are in general established at distances of from four to
; and are supplied with horses for the use of the couriers, as
ll ranks, who may be travelling on missions of importance, re-
n. This secondary use of the post-horses is sometimes taken
he relatives of subaltern officers, who, when the superiors of
nen are travelling on public business, attach themselves to their
travel from place to place, with merchandise, not only at a
pense to themselves, but also in some measure free from exam-
tom-houses through which they pass. This has been carried to
hat, according to a statement of one of the censors, the retinue
chinese mission including the carriers of goods and of baggage,
veen 4000 and 5000 men. This statement has called forth an
peror, addressed to the governors and lieut-governors of all the
a stop to this illegal practice. His majesty also directs, that on
he Cochinchinese mission, which will be in the course of the

current year, the number of which their retinue is to consist is to be fixed before their journey from Kwangse to Peking is commenced.

The Yellow River. It appears from numerous cases of officers being rewarded, on several occasions in the course of last year, for their unremitting exertions, to restrain the Yellow River within its bounds, that the districts watered by its have recently been exposed to very imminent danger of inundation. It has often been remarked that the Yellow River is one of his celestial majesty's most troublesome subjects. And it appears, that the emperor seeks for more than human strength to keep it under control; and many temples to the river gods are endowed by government. A new one has lately been built, and his majesty was applied to for an inscription to place therein; in answer to which application, he promised to write one himself.

Dismissal. In a despotic government, the downfall from high favor to unqualified displeasure of their imperial masters is common among ministers. Yang Mingyang, late lieut-govornor of Shense, is the son of Yang Yuchun, who, in concert with the present premiers Changling, acquired a high reputation and great favor from the war in Turkestan, against prince Jehangir in 1826-28. He has held the government of Shense since 1831, and has borne a good reputation. He has, however, fallen under the imperial displeasure, and is suddenly dismissed from all official employment, on a charge of negligence, and partiality shown in the appointment to office of his fellow-townsmen.

Chinese slave trade. The Canton Register of the 28th instant contains a letter, addressed to the editor, respecting the "slave trade on the coast of China." The letter is signed by a "Coaster," and seems to have been written since the Chinese new-year, February 5th, 1827. We quote it entire.

"Dear Sir,—If the following facts are worth inserting in your columns, pray do so. On the 3d day of the first month, observed a small junk run close in shore on the beach, and also two sedan chairs; thought it was some governmental officer going to embark. Having some of the natives on board the *barbarian* ship, we asked them what was going on, and who all those people were. They replied that two or three gentlemen were going to Formosa with slaves, which they had bought prior to the new year. About 150 women and children, were embarked on board this small vessel, not exceeding 90 tons burthen. When they had all got on board, a barbarian officer (using the celestial term) went on board the junk to see how they were stowed away. The hold of the junk was divided into four parts; the aftermost was allotted to the gentlemen, and the other three parts to the women and children. Here they were, poor creatures! stowed very close? the greatest part of them being children from two years old and upwards, male and female; and several poor little urchins on deck, exposed to the cold winds. The officer took the hatch off to put them below; there was not one that would lay hold of them, and the stench was so great that he was obliged to place them on deck again. The price of the children varied from twenty to fifty dollars each; that of the elder women from thirty to eighty. One stout young woman, about nineteen years old, was offered for sale; they asked fifty dollars for her; the officer made no purchase, but let her take her chance in the new country. We asked some of the men how such a practice was allowed in such a country as theirs; the reply was: 'What can the poor people do who have no rice to give their children? It was much better to sell them for dollars than let them starve; and their parents want dollars for the new-year.' This abominable practice is carried on to a great extent. Slaves and free emigrants go over to Formosa from the Fuhkeën coast in hordes; the numbers are incredible. The Chinese will soon have the island entirely under their sway; there are several new settlements on the northeast and east side of Formosa. The natives give battle sometimes, but invariably are obliged to retreat." Your's &c.

Six Japanese arrived in Canton on the 12th instant, from Lingshwuy, one of the districts of Hainan, whither they had been driven, and their vessel wrecked, near the close of last year. From Canton they expect soon to go to Chapoo in the province of Chěkeäng, there to embark in a vessel for their own country. Chapoo is the only port, we believe, at which the Japanese are allowed to trade. It is in 30° 37′ N. lat.

THE

ESE REPOSITORY.

V.—MARCH, 1837.—No. 11.

iography of the Chinese language: objections to parts tem proposed in the Repository for last May; and suggested. By a Correspondent.

ondent has not given us his name, nor in any way intimated idence; but his allusions to the Fuhkeën dialects of the Chi- ender it unnecessary for us to go far beyond the Straits of ch for him. Wherever he may reside, we beg him to accept for his communication. We are anxious to meet the wishes ident, and of all others, who are interested in the study of and it is pleasing to know that the number of such is fast order, therefore, to afford our friends further opportunity to posed system of orthography, we have determined to postpone it shall be so modified as to meet every reasonable objection. f so much importance, that we are unwilling to proceed until ed the concurrent approbation of all those who are versed in guage.]

of orthography given in the Chinese Repository, for is observed, that "a great advantage will be gained in icity, by assimilating the orthography of Chinese to that f the Indo-Chinese nations." Doubtless, if this were would be a desirable thing; but it does not seem prac- ry the assimilation very far. The peculiarities of the uages, and the vast extent to which they are spoken, ak that nothing of real simplicity and utility should be an object, which, though desirable in itself, yet is not thought, when compared with the importance of provid- apted system of orthography for the languages spoken by human family.

icle referred to, the marks proposed to be used over the critical, are the following three `, ´, ˈ; and the diæresis former are marks which have been long and generally e the tones: nor does it appear that any others would be

more suitable for that purpose. The writer in the Repository proposes, that they should be used both as diacritical marks, and as designative of the tones: these different uses to be pointed out merely by the position of the marks; viz., as diacritical marks, they are to be placed over the vowels, and as signs of the tones they are to be placed after the word whose tone they point out. We have, first, an objection to placing the mark of the tone after the word; for, as the word cannot have its appropriate meaning, or may even convey no meaning at all, unless it be expressed with the proper tone, it seems right that the mark of the tone should be placed either over or before the word, that it may strike the eye, together with or before the letters which represent the body of the sound. Our objection is, however, still more decided against the use of the same marks (oftentimes in the very same word), for two totally different purposes. The confusion which would thus be introduced could not but be great. Nothing but absolute necessity could justify this two fold application of the same marks. But in the present case there is no such necessity: other diacritical marks equally good can be easily found. The latter of the three marks (ˈ) the writer proposes to use for pointing out an abrupt termination of a vowel, "either by simply ceasing at once to utter a sound, or by suddenly stopping the voice from passing out, and thus producing one of the three mutes *k*, *p*, or *t*." This, however, appears quite superfluous. It is the *ju* tone which causes this abrupt termination. And as the tone must always be marked, and as the mute in which the word terminates must always be expressed, in order that it may be known which of the mutes is intended, there can be needed nothing further. The use to which the diæresis is applied is objected to as being entirely foreign to its ordinary use, and it will be seen below that this application of it is not at all required. The mark (°) used to denote the nasal, and intended to be inserted between the letters of a syllable, thus causing a break in the word, we should exchange for a short horizontal line placed under the nasalized syllable, and so leave the syllable unbroken.

In examining the vowels as they are given in the Repository, we think that such alterations as the following would be an improvement.

1. An additional power of *a* is wanted, the same as that in wall, fall, or similar to that of *aw* in law.

2. The *o*, which is given as having the same power as the *a* in ball, is rendered unnecessary by the preceding power of *a*: and the sound seems more naturally represented by *a* than by *o*.

3. The use of two *u*'s, the one having the same power as in pull, push, the other the same as that in rude, rule, is, we think, needless. One of these *u*'s is sufficient for every practicable purpose. The length or shortness of the *u* will be pointed out with sufficient accuracy by the tone.

4. A third *u* marked with the grave accent, and illustrated by the word "allure" is not a simple sound. It is nothing more or less than the simple sound of the continental *i* and *u* pronounced rapidly one after the other.

st of vowels furnished, we add *y*, which, it is proposed,
have the same sound as in fly, try, rhyme; or as the
his will take the place of what the writer strangely
phthong *ai*, and says it is to be pronounced as the En-
ie.

of the diphthongs, (if regarded as an additional and
the system, and not merely as exemplifications of the
unds in various relative positions,) we think altogether
They are nothing whatever but the simple vowels, given
position. Still, each one retains its appropriate sound,
alled the diphthongal sound is nothing more than two
vowel sounds uttered in succession. Particularly in
nguage, are diphthongs unnecessary, since it is well
wever, many vowels may be found together, the whole
antal and the vowel sounds in a word are to be pro-
nonosyllable.

onants we have the following romarks to make. There
for *y* as a consonant. To call it a consonant (as far as
which it is applied in English are concerned), is con-
istinction between consonants and vowels. It is never,
cing a word, any thing but the vowel sound of the *e* in
ord "remain," or of the continental *i;* though in some
young,) the transition from the first vowel sound to
part of the word is very rapid. If any one doubts
of these sounds, let him instruct a person to pro-
ssively the word young, and the dissyllable *eung*, pro-
e in the latter case very rapidly, and with the power it
n; and let him not know in what order these two
ntiated; and we think, however nicely his ear may dis-
nds, he will be incapable of finding any distinction be-
words. If this be correct, then, it is unphilosophical to
nant, or ever to use it as such. The same remarks will,
apply to *w* as a consonant, which is nothing more, wheu
ord, than the vowel sound of *u* in push, rule. Why then,
characters for representing precisely the same sound?
the greatest inconsistencies so justly complained of in
anguage, and surely it is not worth while to introduce it
stem.

several combinations of consonants which have been
epository, the following appear to be unnecessary in the
uage.

hich is stated to be the same as *wh* in the English word
served above, the power here ascribed to *w* is precisely
mentioned above, as heard in push, rule. The sound,
ght to be expressed by *hw*, is nothing more than simply
llowed by the sound of the continental *u*.

is can in all cases be expressed by the *n* and the conti-
illustration of this is found in the last syllables of Bri-
rd, spaniel.

he system as it appears after the alterations
l marks we use are either one or two dots

Vowels.

. *i*, as in pin.

i̇, as in police, machine, the continental sound.

i awful. *o*, as in note, love.

u, as in pull, push, rude, rule.

owel *e* ich *e*. *u̇*, as in the French *l'une*.

latter, *y*, as in fly, rhyme.
is pro-

to be conveyed by the diphthongs given in
turally and necessarily produced by simply
proper position, and enunciating each sim-
uttering the whole assemblage of sounds in
e of a monosyllable.

Consonants.

m, as in maim.

n, as in nun.

p, as in pippin, piper.

sh. *r*, as in are, never to be rung or trilled.

an in as in *s*, as in sit.

t, as in title, let.

is. *v*, as in revive.

z, as in zone.

tions of Consonants.

sz, *ts*, *tsz*, are merely the successive enunciations of the separate consonants, according to the order in which they stand.

i both

ound. Some sounds consist of attempted
ts only. The omission of vowel sound is
the apostrophe (’); the apostrophe being
consonant or consonants, according as the
before or after them, thus *’m*, *’ng*, *’sz*.

Aspirate. C
and the vowels
spiritus asper, t
Nasal. Thi
horizontal line
Tones. The
Fuhkeën dialec
and sixth of the
only seven. O
any mark. Six
may be as belo

1, upper
2, upper
3, upper
4, upper
5, lower
6, lower
7, lower
8, lower

These marks
to which they b

ART. II. *Desc*
Chinese: th
the water-wl

IT is a trite say
the wisest man
instruction, as t
itself, as well fr
showy. Much
comparison of
nations; not on
rude and barbar
ment are very c
the investigatio
the examinatio
will pass whic

h, k, p, t, and *ts,* often have an aspirate between them which follow; this is to be expressed by the Greek ius t'e.

i we would propose should be represented by a short nder the word to be nasalized.

se are a most important part of the language. In the :t there are nominally eight tones, though the second se are precisely the same. So that there are in fact ne of the tones can be indicated by the absence of : marks, therefore, are all that will be needed. They w.

ping	indicated by	absence of any mark.	
shang	"	ˊ	
k'u	"	ˋ	
ju	"	˘	
ping	"	~	
shang			(same as number 2.)
k'u	"	–	
ju	"	˥	

i of tones we propose should be placed over the words belong.

---

scription of the agricultural implements used by the the plough, harrow, hoe, rake, bill-hook, flail, and wheel.

ying, there is no one so ignorant, that he cannot teach n something. It is, therefore, wisdom's part to gather the bee does honey, from every object that presents rom the unsightly and mean, as from the beautiful and i that is curious and useful may be gathered from a the arts of life in different ages and among various nly from the civilized and polished, but also from the irous. Opportunities for such comparison and improve- common among this people; and if we can come to ion, with minds unbiased in favor of caste or country, on will be profitable and entertaining. Hardly a day ha may not afford us a chance of learning something

new; either by observing the character of this shrewd people, with all their endless obliquities from rectitude caused by conflicting interests and passions; or in remarking the uniformity of their notions of things derived from a rigid adherence to custom and received truths; either in examining their arts, now become, as it were, stereotyped from immemorial use; or lastly, in ascertaining the secret springs of polity by which so multitudinous a people are kept in subjection, so constantly employed, and so well provided with food and clothing. All these, and many other kindred topics, are fruitful in amusement and instruction to the candid and discriminating inquirer. This country has too long been considered as a peculiar one: a land to which our previous notions of things were not to be brought; a people whose habits and sciences were to be tried by some other standard than that which directed our judgment of other nations. The word *mandarin*, for instance, seemed to convey with it a feeling of awe and power, far above that of magistrate or officer. From the histories of China, which are current in the west, one obtains the idea that an *emperor*, a *colao*, a *mandarin*, and other similar terms, have different functions, or in some unaccountable way are superior to the same dignitaries in other less "celestial" lands. Of this inflated style of speaking and writing there has been enough, and we hope that China is beginning to be looked upon as a component part of the great family of nations, having relative claims and duties like other governments. Madame de Staël once observed, that "she had traveled over all Europe, and everywhere found nobody but men and women;" and we strongly suspect that had she come to China, she would have passed the same judgment. By these remarks we are as far from wishing to withhold praise from the Chinese, in whatever is commendable and worthy of imitation, as we are to deprecate all undue and unjust eulogy of them; we only desire to have a fair estimation made of their character: and to attain a knowledge of China and the Chinese, which is so desirable, we know of no better way than a patient search into all the phases of their character, their arts, and their literature.

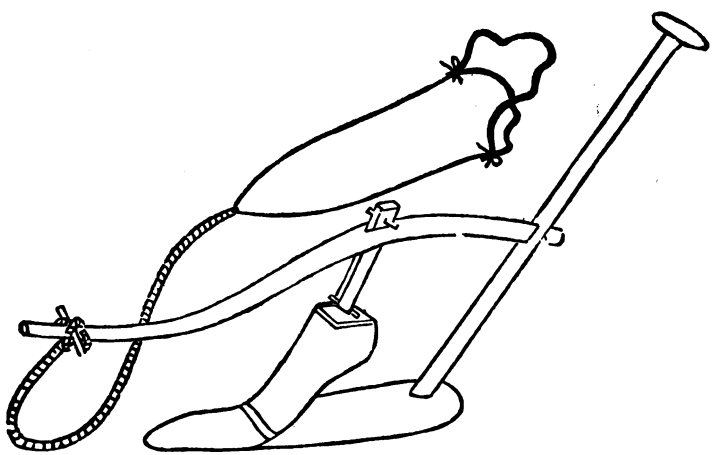
Their mechanical contrivances, when compared with those in western lands, sometimes strikingly illustrate the different ways there are of attaining the same end. The most careless observer from a foreign shore here sees many operations, either in the modes of living or in the manipulations of various arts, which instruct him by their ingenuity or amuse him by their oddity. Hardly a trade can be found in which there are not some processes different from those employed elsewhere, and among these trades few implements can be found which are the exact counterpart of those used in other countries. But in all their mechanics, we have remarked one principle which the Chinese seem ever to have had in view; and that is, to make them of such models as will give direction and aid to manual labor, but in no case supplant it. If this observation be true, it is a reason why we look in vain for any complicated machines, any extensive system of water-works, by which nature is rendered subservient to art, or even

ication of animal force in overcoming superior obsta-
equire the aid of much machinery. In the whole
ose so simple a piece of machinery as a saw-mill does
her this results from any want of invention, or from
would be impolitic to diminish the demand for ma-
e introduction of machinery, we will not stop here to
is a large establishment for sawing in the neighbor-
, at which upwards of thirty men are employed, who
gine, cut out so many feet of timber in a day as could
igle mill, requiring the oversight of only an individual.
nd it is the mode everywhere followed,) the log is laid
two benches, or reared at one end, while the other is
ie whole sawn up in such shapes as are needed. A
process for so simple an act can hardly be imagined.
so far as we know, any mills for grinding corn, in
abor is dispensed with to any extent, if we except a
Macao, some time ago set up by the Portuguese. Much
l by the people, (which is not a very large quantity,)
iemselves in hand mills at their own houses. There
larger ones turned by oxen, to which, especially in
the grain is carried by those who have either no mill
grind it for themselves. The most complicated ma-
we know to exist among them are the bamboo water-
ous applications of the overshot-wheel, and the loom.
iave the handicrafts become, that in many of them
se very few tools, but with these they are prefectly
have seen an itinerant tinker sitting at the side of the
ovided only with a hand furnace, and bellows, a pair
iammer, and a roll of felt, soldered an iron pan in a
anner.
e, the implements are few, and most of them simple.
mer seldom undertakes to cultivate more than half a
; and the utensils necessary for all the operations, in
y be considered more than a large garden, are neither
complicated. They are for the most part made of
be purchased cheaply. They are very light: we once
eturning home, easily and leisurely carrying his plough
vith his harrow, hoe, and sickle, all together, on his

their simplicity, there are points of striking similarity
istruments of agriculture used by the ancient Hebrews
id, even at the present day, among the Chinese. The
roved in the latter times of that people, was apparently
t of the one now used here. In guarding the fields of
ables from depredators, by watchmen placed in con-
is, the customs of the two are alike; but the Chinese
imidal thatches overlooking the fields in which the ob-
vhile the Hebrews sat upon a tree or watchtower. The
of the Chinese are like those found in Palestine; and

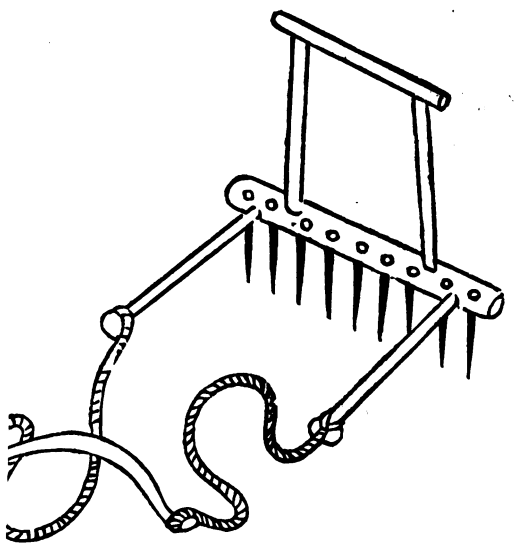
in many operations of sowing and reaping grain, and of ventilation, the resemblance between the two is close. There are, however, also many usages, characteristic of one or the other of the two nations, in which they widely differ from each other.

The *le*, or plough, used by the Chinese, strongly resembles that found among the Arabs or Syrians. It is made of hard wood, except the iron that defends the share, and is drawn by a single buffalo, harnessed to it by a trace or strap, passing before the breast and over the neck. The depth of the furrow depends a good deal upon the strength of the ploughman; sometimes it is a mere scratch, but at others, the soil is turned over to the depth of four inches or more. In this region, the plough is employed mostly in preparing the rice grounds for vegetables, after the crop has been gathered. It is seldom seen in the paddy fields, they being too marshy and wet to allow its use. The character by which the Chinese designate it is composed of an *ox*, a *knife*, and *grain;* thus associating enough of its history in the form to make its use evident to the eye. In China, as almost everywhere else, this implement is synonimous with husbandry; and a farmer is called *kung teën jin*, a man who ploughs the fields.

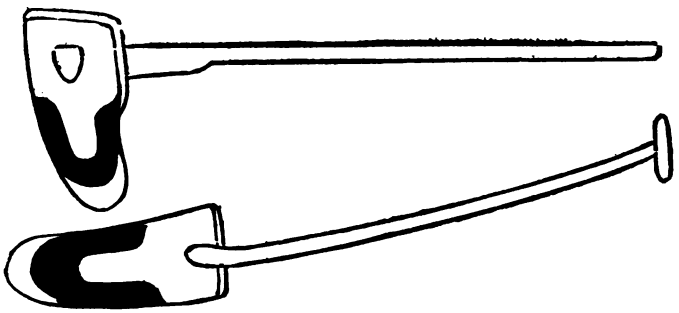


The *pa*, or harrow, is used in the spring to divide and pulverize the clods on the rice grounds, after the early rains have well soaked the earth, and to reduce the soil to the fine mash so well adapted for the easy dibbling and transplanting the rice shoots. It is drawn by the buffalo, harnessed as when ploughing; while the driver, to give it more weight usually becomes the rider. The teeth are eight or ten inches in length, and about a dozen in number. We can but stop and admire the fitness of the buffalo for this half amphibious and

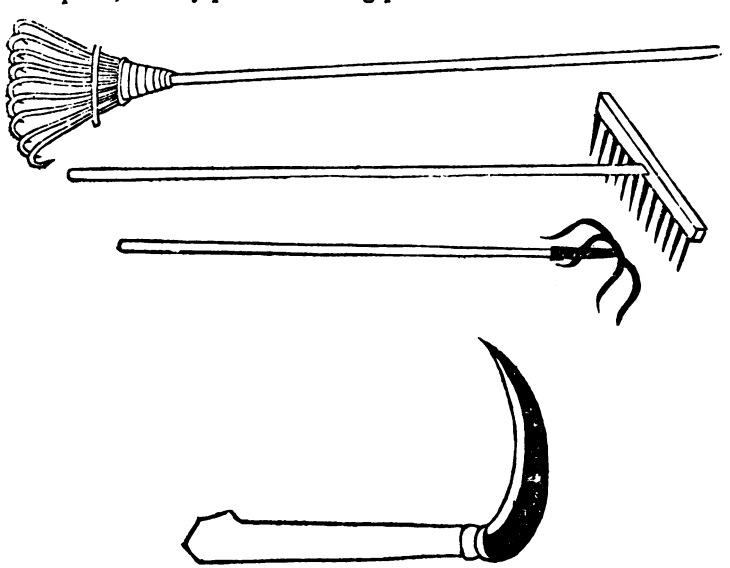
borious work of dragging the harrow through the wet
ere he sinks to the haunches at every step; the horse or
holly disabled before finishing half a dozen acres. In-
roke, as represented in the figure below, a collar and
ose attached to the plough, are very often employed for
buffalo to the drag.



r hoe, is the most common utensil in Chinese husbandry.
wood, except the guard of iron at the edge of the blade;
nds of a sturdy farmer becomes a very effectual imple-
ing over and preparing the ploughed land for the seed.
uch used in breaking up the soil in those patches which
l to admit a harrow, where its long blade serves to mel-
. The women often take a part here, sometimes under-
drudgery. We remember once to have seen a solitary
a child strapped to her back, engaged in hoeing a rice
y that she sunk to the knees at every step, with a power-
ng upon her head at the same time. The *keŏ*, or spade,
d of wood and iron like the hoe, and is chiefly employed
itches, and repairing the dikes which separate the fields,
ring garden beds for the drill. It is lighter and neater
. There are two other tools used by gardeners; the *tsan*
de, and the *pŏ* or drill-hoe, but they are not common.
only a strip of narrow iron bent at right angles, and tied

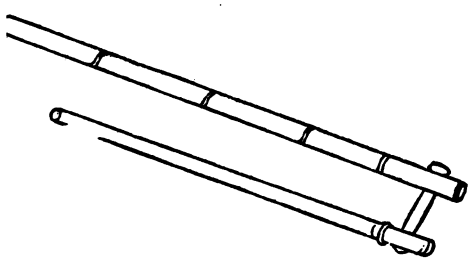


The *pa*, or rake, is made indifferently of bamboo or wood, most usually of the former. For gleaning the fields after harvest, raking the straw at the thrashing-floor, and collecting offal about the streets, the bamboo rake is in universal use. The lowermost of the three represented in the cut is called *teĕ-tă*, or the 'iron-feeler,' and is seldom met with in this neighborhood. There are other implements seen in farmyards, as beetles, brooms, &c., which require no particular description, as they present nothing peculiar.



The *leën*, or bill-hook, is applied to a great many purposes; in the spring it is used as a pruning-knife, in the summer as a scythe, and in harvest as a sickle; and is occasionally pressed into service as a cleaver and an ax. The blade is thick, and about a foot long.

ă, or flail, is not always made in this manner; the two
ɜn united by a strap or cord, like that used in England.
non implement for thrashing. There are two or three
rating the grain from the chaff in China. When the
rable, and the rice allowed to stand till fully ripe, a tub
ɜ field, having a high defense of cloth on one side, and
ithin it, to which the grain is carried immediately on
there beat out. By this mode, the straw is injured very
ɜs for making brooms, rain-cloaks, mats, &c. When
require the rice to be gathered before it is fully ripe,
ɜ stacked on the thrashing-floor till the time of thrash-
grain is separated by flails; oxen are seldom or never
ırpose in this region. The Chinese are very wasteful
r grain, and from the careless manner in which they
ı lose enough to sow the field. Some of this residue
hand or swept up, but if the stubble be at all weedy,
ɜt; for the loss is not in dropping whole ears, but in de-
ping so long that the grain shells out when the straw is
this, and in some other practices in their agriculture,
hibit an ignorance of economy sadly at variance with
which they have sometimes been supposed to possess.



ice is thrashed, it is cleaned by fans, and then carried
ɜ, where the husk is separated by large pestles The
y sell their produce in the shape of paddy, leaving the
et it husked. According to Mr. Davis,* the fanning-
ɜse invention, but it is seldom used; for in all the farm-
e hitherto visited, we have met with only one, and that
lition as proved it to be rarely employed. However,
s cultivated instead of rice, the fanning-mill is probably
and we may here remark, that our notices of Chinese
ply chiefly to the cultivation of rice as seen in the
nton. The fanning-mill is made like the one common
ɛcept that the chaff is collected instead of being blown

* The Chinese, vol. 2. page 399.

away. A little modified, it is employed at Canton in separating the impurities of some kinds of tea.

The various modes adopted by the Chinese for irrigating their fields, especially those of rice or cane, have been so well narrated by others, that we need not here particularly describe the machines employed. One plan, when the country admits, is to conduct the little streamlets which descend from the hills into all the patches lying adown the sides and at the foot; thus causing the water to beautify and fertilize the vale through which it runs. Reservoirs are sometimes dug on the summit or sides of terraced hills, from which artificial rivulets are made to descend in the same manner. Water is raised by sweeps from wells, in a way similar to that practiced in England; and also, when the elevation is small, by two men standing over a reservoir or on the banks of a pool, with a bucket suspended between them by ropes, as is clumsily figured in Davis' Chinese, vol. 2, page 396. By this method more water is raised in a given time than by a common pump, but the height seldom exceeds two feet. Where the ascent of the bank will admit, the Chinese employ a chain pump; and in one variety or another, this machine is in great use throughout China, sometimes worked by a crank, sometimes by oxen, and at other times by men. Many of them are to be found between Macao and Canton. It is well described and represented by Staunton. (See Embassy, vol. 2, p. 480.) The same principle is applied also in a kind of portable pump, in which shape, it imperfectly supplies the place of the sucking pump, a machine unknown to the Chinese. But by far the most ingenious contrivance for irrigating lands is the bamboo water-wheel; and we cannot do better in closing this article than to quote entire the description by Davis, who saw hundreds of them in operation on the Kán keäng. The banks of this rapid stream which flows northward from the Meiling into the Poyang lake consist of a loose soil, and the current has worn them away to the depth of thirty feet or more. Here these wheels are placed; and Chinese ingenuity has thus converted the strength of the stream into a power for overcoming the very difficulties which it originally occasioned; "and one is at a loss which to admire most the cleverness and efficiency, or the cheapness and simplicity of the contrivance." "The wheel," says Davis,* "which is turned by the stream, varies from twenty to thirty feet or more in height, according to the elevation of the bank; and when once erected, a constant supply is poured by it into a trough on the summit of the river's side and conducted in channels to all parts of the sugar plantations which there chiefly occupy the lands.

"The props of the wheel are of timber, and the axis is a cylinder of the same material; but every other portion of the machine exibit some modification or other of the bamboo, even to the fastenings and bindings, for not a single nail or piece of metal enters into its composition. The wheel consists of two rims of unequal diameter, of which the one next the bank is rather the least. 'This double wheel,

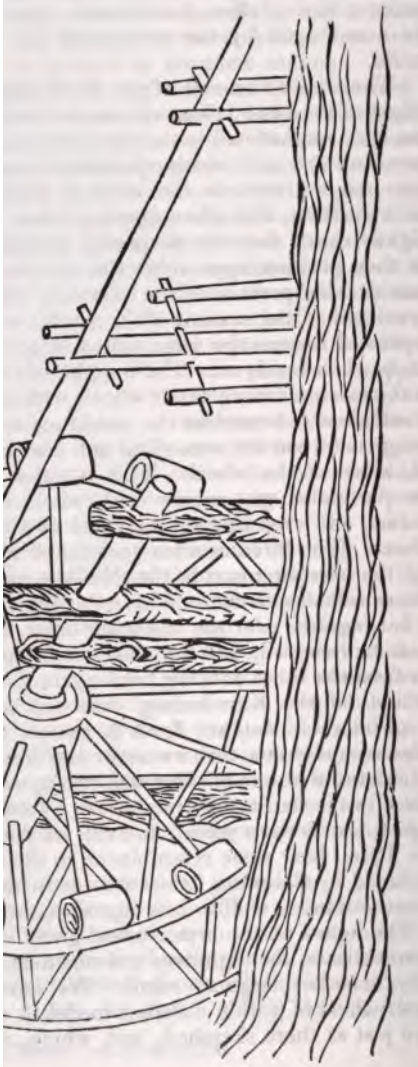
* The Chinese, vol. 2, page 316.

nton, 'is connected with the axis by sixteen or eigh-
' bamboo, obliquely inserted near each extremity of the
ing each other at about two thirds of their length. They
ed by a concentric circle, and fastened afterwards to
spokes inserted in the interior extremity of the axis (or
e bank), reaching the outer rim, and those proceeding
ior extremity of the same axis reaching the inner and
Between the rims and the crossings of the spokes is
of close basket-work, serving as ladle-boards,' which
n by the current of the stream, and turn the wheel

diameter of the wheel being something greater than the
ank, about sixteen or twenty hollow bamboos, closed at
stened to the circumference, to act as buckets. These,
not loosely suspended, but firmly attached with their
towards the inner or smaller rim of the wheel, at such
, that when dipping below the water their mouths are
from the horizontal position; as they rise through the
on approaches the upright sufficiently near to keep a
portion of the contents within them; but when they
he summit of the revolution, the mouths become enough
our the water into a large trough placed on a level with
ceive it. The impulse of the stream on the ladle-boards
erence of the wheel, with a radius of about fifteen feet,
overcome the resistance arising from the difference of
n the ascending and descending, or loaded and unload-
he wheel. This impulse is increased, if necessary, at
spot where each wheel is erected, by damming the
ven raising the level of the water where it turns the
circumstance occasioned some obstacles to our progress
m towards the Meiling pass, as the water near such
with the rapidity of a sluice. When the supply of water
d over the adjoining fields, the trough is merely turned
ved, and the wheel continues its stately motion, the wa-
ubes pouring back again down its sides. These wheels
e Kán keäng, from the neighborhood of the pass to
e distance down its stream towards the lake, and they
rous that we never saw less than thirty in a day. It is
t one of them will rise upwards of three hundred tons of
our-and-twenty hours. Viewed merely in regard to their
rsian wheel, and the machines used for raising water in
ar some resemblance to the one just described, but, as
Staunton, 'they are vastly more expensive, less simple in
as well as less ingenious in contrivance.'"

of the water-wheel given in the work quoted from well
the lightness and neatness of bamboo structures gene-
r large or small. We have met with a drawing of a
f a little different model in a Japanese work, which we
ere sketched, and which, with what has already been

onal explanation. It is but just to add, rawings of all the agricultural implements, m the same Japanese work; but not copi- idelity to the Chinese models. This book over the Chinese in the arts of design, ppears to have attained in many other r their neighbor.



ART. III. *On t written in M and Behár A* late opium ex of the Asiatic

IN committing t following observa of their being ir ten years' attent advantages unde task of first writir questions, and w of other persons; modified by the p

The great obj article suitable t value any sample drawn watery ext of the flavor of The aim therefo so that it may ret and its solubility ally higher price the lower prices these, equal (Chi principles of opi less careful prep ing extract in Benares.

It therefore b duction of opiu chests for sale, injury its native

There can be obtained from e and other physic cially the soil, seed which is er cumstances of the first *practic* extraction of th *koérís*.

Of the variou extracts from ve vacuo is incon

the preparation of Opium for the Chinese market: March 1835, *and then communicated to the Benares Agencies.* By D. Butter, M. D., Surgeon 63d B. N. I., examiner of the Benares Agency. (From the Journal tic Society of Bengal. No. 51, March, 1836.)

to paper, for the use of my successor in office, the rvations, I would beg, once for all, to disclaim the idea infallibly correct: for, although they are the result of ntion to their various subjects, I am aware of the dis- der which an individual labors, upon whom falls the iting on any subject involving the discussion of obscure who is thus deprived of the benefit of the judgment s; and am prepared to find my remarks hereafter greatly e progress of discovery.

bject of the Bengal opium agencies is to furnish an to the peculiar tastes of the population of China, who ple of opium in direct proportion to the quantity of hot- extract obtainable from it, and to the purity and strength of that extract when dried and smoked through a pipe. efore, of the agencies should be to prepare their opium retain as much as possible its native sensible qualities, lity in hot water. Upon these points depend the virtu- ce that Benares opium brings in the China market, and es of Behár, Malwa, and Turkey opium. Of the last of Chinese) values contain larger quantities of the narcotic opium; but are, from their greater spissitude, and the reparation of the Behár and Malwa, incapable of yield- n equal quantity and perfection of flavor with the

becomes a question, how the whole process of the pro- ium from the sowing of the seed to the packing of the le, should be conducted so as to preserve with the least ve flavor and its solubility.

be no doubt that the quantity and richness of the milk n each poppy-head depend greatly upon the geological sical conditions of the locality which produces it; espe- l, sub-soil, manuring, and irrigation; and also upon the employed. But as these matters are, in the present cir- f the Bengal agencies, little open to choice or control, *tical* inquiries which claim our attention relate to the the juice and its treatment while in the hands of the

ous processes for the preparation of sugar and medicinal vegetable juices, it is well known that distillation in omparably the most efficient in preserving unaltered the

original taste of the sugar, and the taste, solubility, and therapeutic powers of the extracts. It is also known that this process owes its superiority to the exclusion of the chemical as well as the physical agency of the atmosphere, to its rapidity of exsiccation, and to the comparative lowness of temperature at which it is performed. When sugar-cane juice, after even half an hour's exposure to the air, is boiled in a narrow deep vessel, and under the pressure of the atmosphere, vaporisation goes on so slowly that the sugar has time to undergo the vinous and acetous fermentations, whereby a certain portion of it is converted into vinegar, before the heat can be raised high enough to check this change; and the high temperature, to which it is so long exposed during this slow evaporisation, chars another portion, and converts it into molasses. Other vegetable juices, under similar circumstances, undergo analogous transformations: much of their substance is converted into vinegar; and the high temperature causes a partial decomposition of the rest: oxygen also is largely absorbed from the atmosphere, and greatly impairs the solubility of the dried extract.

On the principles which flow from these facts, it would be, *chemically* speaking, advisable to prepare opium by distilling in vacuo, large quantities of the milk just as it has oozed from the capsules; and I have no doubt that opium thus prepared would possess in an unprecedented degree the desired qualities of solubility and strength and purity of flavor, as well as narcotic power; and can imagine, that under a system of open trade in opium, this process would be *commercially* profitable. It would, however, be inapplicable under a monopoly constituted as the present system is; and I have mentioned it only with the view of pointing it out as the acme of that perfection in the preparation of vegetable juices to which we can, with our present means, only approximate.

That the approximation may proceed as far as possible, it will be necessary, first, that the poppy juice shall, at the time of collection, contain a minimum of water; so that its reduction to the proposed degree of spissitude may be effected in the shortest time, and be therefore attended with the least exposure to the air at a high temperature, and with the smallest consequent loss of solubility and of specific qualities that may be practicable.

The goodness of the soil, and the management of the irrigation, are circumstances which powerfully affect the strength of the juice at the time of its collection: but a third agent, still less amenable than these to control, now comes into play, the precipitation of *dew* on the surface of the capsule. When a current of wind, or a cloudy sky, prevents the formation of dew, it is found that the scarifications made in the capsule about the middle of the preceding day are sealed up by the slight oozing of juice, which had immediately followed the incisions; and the quantity of opium obtained is small. When, again, the dew is abundant, it washes open the wounds in the capsules and thus facilitates the flow of the milk, which in heavy dews is apt to drop off the capsule entirely, and be wasted. But when the dew is in

tity, it allows the milk to thicken by evaporation, and
egular tiers, (averaging one grain of solid opium from
incision,) which on examination will be found to have
stency, and a "rose-red" *(Werner)* color towards the
e, while the interior is semi-fluid, and of a "reddish-
This inequality of consistence constitutes the *grain of*
vhich I shall have to speak hereafter.
ction of these drops of half dried juice, it is very apt to
n the dew, which, in the earlier hours of collection
sprinkle the capsules, and which here does a double
by retarding the inspissation of the general mass of
secondly, by separating its two most remarkable con-
that which is soluble, and that which is insoluble, in
e aware, or so reckless, even under the most favorable
their conduct, are the *koéris* of the injury thus caused
it many of them are in the habit of occasionally wash-
ers with water, and of adding the washings to the col-
norning: in Malwa, oil is used for this purpose, to the
injury of the flavor of the opium. On examining the
ed with water, it will be found that it has separated, as
d, into two portions, a fluid and a more consistent sub-
er containing the most of the resin, gluten, caoutchouc,
soluble constituents of opium, with part of the super-
morphia; and the former containing the gum, some resin,
ne super-meconiate of morphia, and much of the color-
which, though pale at first, is rapidly affected by light,
very deep "reddish or blackish brown" color. Many
he habit of draining off this fluid portion into a separate
bringing it under the name of *pasêwa'*, for sale, at half
ium, to the Benares agency, where it is used as *lêwá*
petal envelops of the cakes). Others, after allowing
nciples to become thus changed into an acescent, black-
fluid, mix it up with the more consistent part of their
ring the whole for sale in this mixed state; the conse-
ch is that they are subjected to a penalty, called *batté*
and regulated by the estimate of the opium examiner
y of *pasêwá* contained. This penalty is the only effi-
on this most pernicious practice of the *koéris;* for on
of the gomáshtas, it is difficult to impress the necessity
g after the *koéris* during the collecting season. Were
general fit for their offices, the name of *pasêwá* might
from the Bengal agencies; all that is required for that
that they should instruct all their *mahta's* and *koéri's*,
w as much as possible from the opium at collection,
vater to their opium, then or at any other period, but at
ir day's collection, to rub it together in a mortar or si-
breaking down the *grain* of it abovementioned, so as to
nole to a homogeneous semi-fluid mass, which should be
ly as possible in the shade, in a current of air, free from

dust, by spreading it on any clean flat surface, and turning it over ten or twenty times. With this management, one afternoon in the dry collecting season would suffice for bringing to the spissitude of 70 per cent. the collection of each day, which could then be secured, along with the rest of the *koéris* opium, in a vessel of any form, safe from deterioration by internal change. It is a common belief, that all new opium *must* ferment:* but that is a fallacy occasioned by the low degree of spissitude at which opium is generally received at the Bengal agencies, and by the consequent fermentation and swelling up which almost constantly occur, when such opium is allowed to stand for some hours in large vessels.

So very large was formerly the admixture of *pasé'wá'* in the opium brought to the Benares agency, that it was thought necessary, for the sake of its appearance, to draw off as much as possible of the black fluid, by storing it for weeks, in earthen vessels, perforated with a hole. Of late years, there has been a great amendment in this respect, and the draining system has therefore become unnecessary; an event which ought to be followed by the abolition of the inconvenient receptacles in which it was carried on, and by the general substitution of moveable wooden cases and drawers in their stead.

Pasé'wá', in a pure and concentrated state, is a viscid, dark, reddish-brown fluid, transparent in thin plates. Its homogeneous physical constitution prevents its assuming to the eye that appearance of consistency which is presented by ordinary opium. In the former, all the ingredients are in a state of true chemical combination, with the water contained; while, in the latter, many of the ingredients are only in a state of mechanical mixture, a condition which almost necessarily gives an appearance of solidity beyond all proportion to the actual quantity of solid matter contained. Hence, *pasé'wá'*, and opium containing *pá'sewá'*, are less consistent, and would, to the inexperienced eye, appear to contain much more water than pure opium of the same actual spissitude; a source of much perplexity to any one who tries for the first time to estimate, by the consistence, the real spissitude or dry contents of different samples of opium containing more or less of *pasé'wá'*. A tentative process is the only one by which a person can qualify himself to estimate the spissitude with tolerable accuracy. He should, before allowing the *parkhiyas* to state their estimate of the spissitude, form one in his own mind, and make a memorandum of it, noting his reasons for assigning the degree of spissitude on which he fixed. The result of the steam-drying test, to which small samples of all opium are subjected in the Benares agency, will then enable him to judge on which side, whether under or over estimate, he has inclined to err, and to avoid the error in his subsequent operations.

The constituents of *pasé'wá'* are in a state of chemical combination; and the slow addition of water will not subvert that condition. But

* Dr. Abel believed that fermentation was necessary for the developement of the narcotic principle, and considered the fermentation as of a panary species, in which the gluten played a principal part.

sion of a large quantity of water on concentrated *pa*-
resolves it into two portions, a dark colored fluid con-
, coloring matter, and super-meconiate and acetate
l a lighter colored powder, consisting of the resin and
ıd a minute portion of caoutchouc. In making *léwá*,
vaséwá, or from inferior opium, the necessary quantity
be slowly added, and thoroughly mixed previously to
more water. Pure opium is liable to the same resolu-
ɔnent parts, from the sudden affusion of water: if the
added and thoroughly mixed, the gelatinous opium
ɔrming a species of hydrate, and will retain its tremu-
e; but if the water be suddenly added in considerable
nediate separation of the more and less soluble consti-
nd the opium loses its gelatinous and adhesive char-
ɔium is dried up to a certain point, below the spissitude
it loses the power of absorbing water without decom-
annot be brought to the gelatinous state. It might
at, by adding 30 parts of water to 70 of dry opium
uld produce a combination possessing the consistence
cal characters of fresh standard* opium; but the com-
e *consistence*, and will be found to contain insoluble
have lost their power of forming hydrates with water:
de remains exactly that of standard opium, the precise
opium employed in making it being recoverable from
ırkened and deteriorated condition. The above obser-
practical bearing upon the manufacture of *léwá*, as
ɛen noticed, and upon the degree of spissitude which
ı the hands of the *koéris* or in the agency godowns,
ıitted to acquire: it should be limited to 66 or 67 per
ɔrmer, and 70 or 72 for the latter; because, with every
ee of spissitude above this, the solubility is impaired in
ratio.

e thoughts on the subject committed to writing six
ind the following remark and query: "The whole of
ıilky juice will pass through a finer filter than that
Chinese in making the extract for smoking: is it possi-
opium, retaining its property of such minute division
y; or is it necessary for the complete separation of the
resin, gluten, caoutchouc, &c., that *some* absorption of
take place, and some consequent diminution of their
ather miscibility with water?" My reason for noticing
the subsequent solution of the proposed problem by M.
lcutta, in the highly similar case of animal milk, which
have succeeded in drying to a powder with no percepti-
the diffusibility of its curdy and oleaginous principles.
ry result that should be aimed at in the preparation of
Chinese market.

*ec*ause this is the degree of spissitude required at the Bengal
*fu*l price allowed by government. On parcels of opium, infe-
itude, a penalty is levied, called *battá upon consistence*.

When the juice of the poppy has been properly dried, that is, rapidly, in a cool shade, and protected from dust, it possesses, at the spissitude of 70 per cent., (that is, containing 30 per cent. of water,) the following properties. It has in the mass a "reddish brown" color *(Werner)*, resembling that of copper (the metallic lustre obstructed); and when spread thin on a white plate, shows considerable translucency, with a "gallstone yellow" color, and a *slightly* granular texture. When cut into flakes with a knife, it exhibits sharp edges, without drawing out into threads; and is tremulous, like jelly, or rather strawberry jam, to which it has been aptly compared. It has considerable adhesiveness, a handful of it not dropping from the hand inverted for some seconds. Its smell is the pure peculiar smell of opium, heavy and not unpleasant. In this condition it is said to be "standard" or "*awwal*" opium.

When the juice, again, instead of being thus exposed to the air, has after collection been kept in deep vessels, which prevent evaporation, it presents the following appearances. A specimen of it which has the spissitude of only 60 per cent. has the apparent consistence or substantiality of standard opium of 70 per cent. But on minuter examination, it will be found, that this apparent firmness of texture is a deception, resulting from the mechanical constitution of the mass; it being made up with but little alteration of the original *irregular drops* collected from the capsule, soft within, and more inspissated without; this outer portion, as long as it remains entire, giving the general character of consistency to the mass, just as the shells of a quantity of eggs would do. For, when the opium is rubbed smartly in a mortar, this fictitious consistence disappears, exactly as that of the eggs, if pounded, would do; and in point of apparent consistence, as well as of real spissitude, it is reduced to the proportion which it properly bears to standard opium. When opium thus retains the original configuration of the irregular drops, it is said to be "*kachá*" or "raw;" when these are broken down into the *minute grain*, mentioned in the description of standard opium, it is said to be "*pakká*" or "*matured*," whatever may be the actual spissitude of the opium, whether 50 or 70 per cent. An opinion has been entertained, but on what grounds I know not, that the breaking down of this large grain is an injury to the opium; to myself it seems plain, that, as the large grain *always* disappears before the opium attains the spissitude of 70 per cent., and as this vesicular constitution of the raw opium retards the evaporation of its superfluous moisture, the more inspissated shell of each irregular drop checking the evaporation from its more fluid interior, the object should be to reduce the whole with the least possible delay to a nearly homogeneous mass, in which state the inspissation of opium advances with much greater rapidity.

Connected with this subject, is a question which has been raised, whether the inspissation of opium stored in large quantities in the agency godowns is effected more quickly, by removing, from time to time, into another receptacle, the pellicle of thick opium which forms on the surface of the mass; or by turning over the mass frequently,

ntly mingling with it the pellicles successively formed.
the general law of chemical affinity, whereby the last
substance held in combination, and in course of gra-
are retained with increasing obstinacy, the inspissa-
cæteris paribus, always more rapid in its progress than
pium; it is clear that the removal of the pellicle, by
f mininum spissitude is constantly exposed to the air,
e the inspissation more than the turning over of the
uld do; because the latter process exposes to the air
gradually acquiring a greater degree of concentration,
h the evaporation will gradually be *slower and slower.*
takes place from the external surface only, it may be
advert to the propriety of making all reservoirs for opi-
tandard spissitude as numerous and shallow as may be
ie means of stowage; every practicable method being
me adopted to facilitate ventilation across, and to ex-
m, the extensive surfaces exposed; and as little light
l as may be suitable to the convenience of the people

expected, from the ingenuity of the natives of this coun-
their imperfect notions of fair trade, that they would
it variety of means for increasing, by adulteration, the
an article as opium, in which fraud might be made so
ection. But in fact, it is seldom that they attempt any
nd, beyond keeping their opium at a low spissitude; an
nder the present searching system of examination, they
and which, from its occasioning a deterioration of their
i fermentation, entails the levying of a battá upon its
erefore, in those cases, an inevitable loss. It is impos-
m left to itself in the open air, during the parching sea-
winds, could remain at the low spissitudes of 50 and 60
which it is frequently brought to Gházípúr towards the
eason: and we must therefore conclude, that artificial
rted to, in order to maintain it in that condition; either
addition of water, or the burying it in a damp piece of
h is said to be sometimes done for the sake of security.
alpractices have been carried too far, the gluten under-
ter or less degree the process of putrefaction; the mass
becoming covered with mould, and acquiring an opaque
ey" color and a pasty consistence, in which every ves-
nslucency and *grain* of the opium is lost; and the smell
ous, sour, and at last abominably fetid; in which condi-
riorated opium is fit for none of the purposes of the
and is always destroyed, and its original value forfeited.
. It is to be hoped that their experience of the unvary-
ices of such folly, and the introduction of a superior class
will in time convince them of the advantage, as well as
f bringing in all their opium at very nearly the standard

In some cases it would appear, from the fluid state in which they bring it for sale, as if they expected every drop of water which they add to it, to be assimilated and converted into opium. Occasionally, it would seem that they had admitted some suspicions of its having been watered too much; and their only remedy is to drive off the superfluous water by boiling: an operation which speedily reduces the mixture to a blackened and charred condition, easily recognized.

A more ingenious fraud, but which is seldom practiced, is, that of *washing out* the soluble and most valuable part of the opium, and bringing for sale the residual mass. In this process, the opium loses its translucency, and the *redness* of its color: it loses its adhesiveness also, not adhering to the hand like opium which has not been robbed of its soluble principle; and by these marks, without going further, the fraud is detected. *Sand* is now and then added, to increase the weight, and is at once detected by its grittiness when rubbed between a plate and a spatula.

Soft clayey mud is also, but very rarely, used for the same purpose: it always impairs the color and translucency; and can, as well as sand, be detected, and its quantity accurately ascertained, by washing the opium with a large quantity of water, and collecting the sediment, which is the clayey mud.

Sugar and *gur*, or coarse molasses, are sometimes employed to adulterate opium: they invariably ferment and give it a sickly, sweetish, venous, or acescent odor easily known.

Cow-dung, the pulp of the dhatúrá, or thorn-apple, and the gummy resinous juice of the bél, or Bengal quince, are seldom met with as fraudulent ingredients: the first may be detected by drying it to a powder, or by washing it with water, either of which processes brings under the eye the undigested shreds of vegetable matter, constituting the animal's food; but the two last are extremely difficult of detection, if not added in quantity sufficient to affect the color and smell of the opium, which generally happens in the few instances of their occurrence. The seeds of the dhatúrá are apt to get mixed with the opium, and afford a ready means of detection. A strange, but not uncommon, mode of adulteration is the addition of *pounded poppy seeds:* if reduced to a fine powder, the oleaginous seeds might enter into an imperfect chemical union with the kindred resinoid principle of the opium; but the fraud is never so skillfully effected as to produce this result; and the hard particles of the seeds are perceptible to the touch and sight. Malwa opium, though less now than it was eight years ago, is in general largely contaminated with oil, which is easily separated by dissolving the opium in water; and I have seen, in a few instances, the same fraud attempted within the Benares agency. As the oil is always in a rancid condition, its presence is betrayed by its odor, as well as by the glistening appearance which it communicates to the opium.

By long exposure to the heat of the sun, the texture of opium, whatever be its spissitude, undergoes a remarkable change, through the conversion of parts of its gluten into a species of birdlime. Its

›perty of exhibiting sharp edges, when cut into flakes
ıappears; and it draws out into long threads.
rieties of texture may almost always be recognized in
and Benares opium respectively; the former being ex-
ın, in the process of drying the cakes, and the latter
rsity of treatment occasions a difference between the
perties of the cakes of the two agencies; the Behár
a more speedy but less permanent hardness than the
by, though firmer in the shell towards the end of the
are more liable than the Benares to soften and lose
ng the rains. The immediate cause of this difference
ing a clean section of the shells with a sharp knife.
found, that in the Benares shells, the *léwá* remains
tified with the petals, dark-colored, and tenacious;
hár, it is in a great measure absorbed by the petals,
ently in intimate contact with each other, and is not
hed from them; the *combination* being more easily ef-
metric changes of the atmosphere than the *independent*
d *léwa* in the Benares cakes.
: present, a considerable amount of inferior opium is
afely applicable to any other purpose than the manu-
r, its sacrifice is no great loss. But if all the opium
gencies were of a good quality, the substitution of some
egetable paste would be an important desideratum.
eap mucilage or farinaceous paste, or perhaps some
ation of bird-lime, would answer for the inner portion
d an exterior coating of a resinous, waxy, or oily na-
s to water, would defend this from the moisture of

›en a cake for examination, the above points should
It should also be observed whether the external
urfaces of the shell are smooth: the former not
d, and none of the interior leaves of the latter detatch-
pium: there ought, also, to be no vacuities between
ıe leaves, such as are sometimes found, lined with
cakes, and the shell altogether ought to be thin, com-
ıal thickness throughout. The shape ought to be as
l as possible: that being the geometrical form which
est surface contains the greatest quantity of matter,
sequently affords the least scope for the extrication of
injury to the shape of the cake when that air escapes.
›n to having the earthen cups, in which the cakes are
hemispherical, instead of parabolical as they now are,
te to the desired sphericity.
ı cake, the next thing to be attended to is the manner
›o hemispheres of the opium separate; the Behár will
:ain its *shortness*, while the Benares draws out into
smell should then be attentively observed and noted
:rongest immediately after the opening, and giving at

that instant the fairest indications of the taste of the opium with respect to preservation; the pure narcotic, venous or acescent odor being then most strongly perceptible: in this respect the Benares will generally prove superior to the Behár. It is an important character; for the Chinese are great epicures in the flavor of opium, and object to it when it smells at all sour.

The surface of the opium should then be narrowly inspected, and the tint and shade of color, both by reflected and transmitted light, noted down, in terms of Werner's nomenclature; also the apparent quantity of *paséwá* if any be present, which is almost constantly the case with Behár opium, where it appears like dark glistening fluid, lining the little cells in the surface of the opium As the depth of the color of opium in the caked state depends on the quantity of *paséwá* in it, or the degree in which it has been deteriorated by exposure to the sun, the lighter the shade, the better is the opium.

The chemical analysis of opium, after all the trouble that has been bestowed on it, is still in an unsatisfactory state. A perfect analysis, such as we possess of Peruvian bark, and of some other medicinal plants yielding vegetable alkalies, ought to eliminate the whole of the active principles, leaving nothing at its close but an inert mass possessed of no therapeutic power: and the essential principles thus obtained should equal (or, as in the case of quina freed from its bulky fibrous accompaniment, surpass) in activity, a quantity of the original substance equal to that from which it was extracted. But how greatly inferior are the powers over the animal economy, of a grain of morphia, in whatever state of purity or saline combination, to the quantity of opium that is required to furnish that single grain! Yet, for all that we can, chemically, see, we obtain by our analysis the whole of the morphia that is contained in opium. I suspect that the narcotic power is partly lodged in some unknown substance (not narcotic) insoluble in water: for I have, after careful and repeated washing until it ceased to color the water, found the insoluble residuum to act as an opiate with considerable energy. Although morphia, in a state of purity, can, like sulphur, be fused without change; yet, when in combination with the other constituents of opium, it is partly destroyed by a much lower degree of heat, greatly under that of boiling water; for the pharmaceutical and Chinese extracts are found to contain very little morphia; still, the former, as is well known, exerts great medicinal power, out of all proportion to the quantity of morphia, which analysis evolves from them. From all these considerations it would result that the proportion of morphia obtained, by the analysis at present known, cannot be regarded as a true exponent of the total narcotic power of the opium which yelds it. An additional source of fallacy in comparing the produce of different countries exists in the varying proportions which they contain of coloring matter, or extraction; a principle for which morphia and narcotine have a strong affinity, forming insoluble compounds* with it; and which, as

* This may partly account for the medical activity of the mass of opium above noticed.

ıe, is much more abundant in Indian than in Turkey
a considerable loss in the purification of morphia from
an apparent, and probably real, inferiority in its quan-
we know that good India opium is equal to Turkey in

rocess is the one employed by the opium examiner in
chief precautions necessary to ensure success and
s results are, not to use too much water at first; to see
sia is brought to a red heat; not to expose any of the
ysis to the sun, or to artificial heat, except in the wash-
lution in alcohol of the morphia; not to use too strong
ıng the morphia and excess of magnesia; and to employ
cohol for its final solution before crystallization. Ser-
ss is useful where it is not necessary to obtain the
parate state: and in practiced hands affords speedy
accurate information. It is probable that Robiquet's
ime be superseded by that of the late Dr. Wm. Gregory,
ıich does not acquire the expensive use of alcohol,
re morphia, by 30 or 40 per cent.; affording in fact,
nedicinal preparation known of Turkey opium. It
exhaustion of the opium with water under the tem-
°; concentration of the solution at a low temperature;
y slight excess of ammonia; elutriation of the pre-
old water; exsiccation of it at a temperature below
ıction to powder; solution in cold water by muriatic
ded in slight excess; filtration and concentration to the
syrup; after which, the preparation on cooling, becomes
stals of muriate of morphia, moistened with a dark-
n of uncrystallizable muriate of narcotine and resinoid
r. This solution is abstracted from the crystals by
e between folds of bibulous paper; and the solution,
and expression repeated once or twice; after which the
l in radiated bunches of snow white silky crystals, con-
rts of muriatic acid and 322 of morphia. But for the
perabundance of narcotine, and comparative paucity of
rphia, in Indian opium, the manufacture of the muriate
le might advantageously be established, at one of the
es, for the supply of the Indian medical department with
preparation, the marc (?) of which would be available for
re of *léwá*.

with the subject of analysis is another which claims
from the opium examiner, the accuracy and sensibility
and balances used in his department. Neither of them
allowed to be soiled with opium; and the former should
e compared, to see that all weights of similar denomina-
correspond within one-tenth of a grain, and that the lar-
er weights are equally accurate multiples and sub-multi-
ber. The knife-edges of the balances should occasionally
se that they may turn with as little friction as possible;

and the three points of suspension, whenever deranged, should be brought into a perfectly straight line, by bending the beam with the hand: if the centre edges be too low, the balance will, when loaded with its proper weights, be in a state of unstable equilibrium, and will cause great mistakes; and if they be too low, the balance will lose its sensibility, and cannot be depended upon within perhaps two grains. Care should also be taken that the distance from centre-edges to arm-edges are exactly equal; from accidental violence, this element of accuracy is very apt to be deranged, and causes great confusion when overlooked.

Were all the opium brought for sale unexceptionable in quality, free from *pasé'wá*, and liable to batta on account of deficient spissitude only, there would be, supposing the battá levied with tolerable accuracy little difference at the end of the manufacturing season, between the registered receipts and expenditure of opium: and, supposing it levied with *strict* accuracy, there would be a small loss, occasioned by accidental spilling of semi-fluid opium, adhesion to the persons and clothes of the work-people, and other unavoidable sources of waste. But as, in the present state of things, battá to a considerable amount is levied on quality, the effect of its deduction, if not kept separate from the battá on spissitude, would be to show, at the end of the year, a deceptive deficiency of receipt compared with expenditure. Battá upon quality, or *pasé'wá*, therefore, should not be admitted into the godown accounts; and should be confined to the account between the receiving-officer and the *kvéri's*.

There are no satisfactory experiental means, except perhaps by the specific gravity, of ascertaining the precise quantity of *pasé'wá* in opium. It will hardly drain at all from opium of higher spissitude than 60 per cent., and not readily from opium of even that spissitude, unless assisted by a slight fermentation, which greatly facilitates its flow: the *pasé'wá* trickling down the sides of the air-vesicles thus formed. The only convenient rule for the adjustment of battá upon *pasé'wá*, or upon quality generally, is, that absolute *pasé'wá*, if not too thin, and the worst opium purchased for the Company, being paid for at half the price of standard opium; for different grades of inferiority in quality between those two conditions, as fair a gradation of penalties shall be fixed, as can be formed from an estimate of the sensible qualities.

It has been thought, that specific gravity might prove an accurate index of the spissitude of opium; which is, however, not the case; its soluble principles, and that portion of its insoluble constituents which, slightly modified, unite with the soluble in forming *pasé-wá*, acquiring, in their transition to this altered state, a considerable increase of density. Opium, therefore, containing *pasé'wá*, is much heavier than an equal *bulk*, at the *same* spissitude, of pure opium. I have found this condensation to bear the same proportion to the quantity of *pasé'wá* apparently contained: and it might, probably be found to indicate, with considerable accuracy, the proper amount of battá to be levied for *pasé'wá*, were such nicety desirable or conveniently attainable.

ion of Government, which requires civil surgeons to
relative value of parcels of confiscated opium, accord-
antity of foreign matter which they may contain, is
important points: first, whether, and beyond what
ness, *water* is to be considered as foreign matter;
whether and beyond what degree of deterioration,
pasérod converted opium, when contained in the con-
, are to be considered as "foreign matter." I have
bit of regarding them as foreign, when the water ex-
cent., and when inferiority in quantity was palpable;
rent practice would defeat the end for which the regu-
ied, of securing a fair reward to the informer. Under
erpretation of the rule, he would be tempted to double
he seized opium, and consequently his own reward, by
ufficient quantity of water, or of bad opium, such as
s be clandestinely purchased for a trifle in the poppy

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cond Report of the Society for the Diffusion of owledge in China, read before the Members of the the 10th of March, 1837, at 11 A. M., in the Ame-, No. 2.

t of the Society having taken the chair, the Secretary pro-
e Report, after which the following gentlemen were elect-
ensuing year: Wm. Jardine, esq., president; Wm. Bell, esq.,
. King, esq., H. H. Lindsay, esq., and the Rev. P. Parker,
f the Committee; the Rev. Messrs. E. C. Bridgman and C.
secretaries; and J. R. Morrison, esq., English secretary.
the Report.]

the friends of this Institution assembled here this
e expectation of hearing that great deeds have been
that great and speedy results may be looked for, as
heir efforts in behalf of China? Such deeds have not
, nor are such results to be looked for so speedily.
ee has endeavored to effect some good; but its ut-
faint and feeble, when compared with the magnitude
before it. It is not, however, discouraged; for
this the motto: "*Magna est* VERITAS, *et preva-*

ack to the position of our own favored countries not
ago, we see much, very much, to encourage us. Has
here, out of the midst of darkness itself? Is that light
abroad in every direction? And shall it not also
gloom in which this empire—this, in some repects,

highly-favored country—is enveloped? When we look at India, we see still more to encourage us. Not half a century since, how small was the band of Englishmen who cared to acquire a good classical knowledge of any of the languages spoken in those vast possessions of the British crown! And how much smaller, then, the band of Indian subjects who were willing to give any attention to the language of the foreign intruders! But now, we see natives of England and of India uniting together in the business of life, readily conversing or corresponding with each other on every branch of science and of useful knowledge. We see the Indian boy eagerly studying the language of the foreign ruler; and we see the young man, who has already acquired a knowledge of that language, drawing from its rich treasures abundant food for his mind and intellect. And with this view before us, why should we despair of doing great good for China, even during the few years that we may be united in this work? And why should we not entertain the hope, that when another generation has arisen, this empire will have advanced some steps towards the seat that awaits it in the general council of civilized nations? Nor will such an advance, when once commenced, be by any possibility hindered or retarded.

We have alluded to the gloom of ignorance in which this country is enveloped: aud we have said, that, great as this gloom is, we are not therefore discouraged. On the contrary, the contemplation thereof urges us to more earnest efforts to bring in that light, which, we feel assured, must ultimately pervade this empire, from one end of it to the other. But some, perhaps, looking cursorily at the Chinese, and seeing them to be an industrious, cheerful, contented people, having many of the arts and conveniences of civilized life, may be of opinion, that, as regards their temporal interests, they do not lack any knowledge that can be of essential value to them. If such there be, we would point them to the great improvements that have taken place in almost every branch of European art, within a short period, by the spread of scientific knowledge. And were these improvements to be introduced into China, would not the time and labor of this industrious people be greatly economized, and the quality of their manufactures be much improved? Have we not, by means of improved machinery, or by the aid of science, surpassed them in some of those manufactures which were once peculiarly their own? And why should we not communicate to them the advantages we have thus derived, by which they and we would find equal benefit, in the improved quality of their work? In the West, we have gained and are gaining much benefit to commerce, by alterations of political measures, arising out of a careful study of the history of commercial operations in various parts of the world. Were we, now, to give to the Chinese, likewise, a succinct history of commerce, may we not hope that they also will see the advantage derivable to themselves by similar changes of policy?

As an instance of the practical advantage that we may immediately and directly convey to the Chinese, it may be relevant to remind the

nstitution, that the manufacture of Prussian blue was
this country, from England, by a Chinese; and that
lye was thereby considerably cheapened to the poor-
nton, whose dress is almost invariably of that color.
also of the injury arising to them from their ignorance
ay be mentioned, that Indian indigo, though cheaper
er than what is used as indigo in China, cannot be
his country, the chemical solvent for it not being
of the dyers here. Its introduction was attempted,
is account alone.
merated advantages arising out of such knowledge as
to the Chinese. On the other hand, we might also,
able, were we brought into constant intercourse with
well-informed natives of this country, derive much
nation, and hence receive considerable direct benefit,
. Few, if any, in this liberal age, will be disposed to
we will not, therefore, dwell on the point, further than
e who may doubt it, of the manufacture of porcelain,
n hence to England,—of the growth and preparation
e but in this country carried on in any degree of per-
of the skill manifested by the Chinese in dyeing, there
rs which they are not able with facility to imitate.
ce of encouraging prospects immediately before their
mmittee has thus endeavored to turn its own view,
friends of this association, to more distant and future
d to show that these wear a bright aspect. It will
point out the main difficulties by which they have
the work which it has nevertheless accomplishedand
rry on, and the more special objects which it is their
n.

rst, then, draw your attention to the difficulties which
to encounter. These have been of two kinds, the one
emporary, the other of a more permanent character.
risen from unfriendliness (originating in ignorance) on
Chinese government, to every effort made by foreigners
nent of a more social and intellectual intercourse with
this empire,—and from the consequent insecurity of
could be taken, in this country, to print and publish
the Society. This difficulty has been removed, by
gements for printing our works at Singapore under the
oor of that place, who has most readily and zealously
e task of gratuitously superintending this very neces-
hat gentleman has also promised to form arrangements
the Society's publications, both at Singapore, and at
ing places as are most frequented by Chinese emigrants.
difficulty is of a more formidable nature. It consists
a sufficient number of writers, able to pen such works
nittee is most desirous to see written in the language of
Those who are sufficiently conversant with the Chinese

be able to write it intelligibly are as yet very few; and other engagements allow to them, even, but little leisure e wants of this Society. Hitherto, your Committee has ince of this nature only in China; but it looks also to Malacca and other places, where are several gentlemen, ations, who have made considerable attainments in the d whom the Society has the honor to reckon among its g members. While fully aware of the multiplicity of engage the attention of these gentlemen, in a climate to repress than invigorate the mental energies, your rusts, nevertheless, that its hopes from this quarter will pointed. It indulges a sanguine hope, that, ere another apse, it will be able to tell of works commenced under of this Society, by some at least of the gentlemen to on has now been made.

ng this hope, your Committee has drawn up a plan of ketching the outlines of what it regards as most demand-, the details to be filled up in such order as the engage-erary inclinations, of those gentlemen who kindly tender nce, shall render most convenient. The divisions of

luding Biography; Mechanics and Mechanical Arts;
ncluding Travels; Natural Philosophy;
ory; Natural Theology;
Belles Lettres.

isions have been arranged in the order which their res-rtance seems to demand. Some of the mechanic arts bly hold a higher place; but mechanics, as a science, t least, precede the three first divisions, history, geog-atural history. Your Committee would here remark, ind, that, as we have to *create* a taste for our works Chinese readers, it becomes important to avoid lengthy subjects uninteresting to them, or in which the interest by them is inadequate to lead them through a minute the other hand, when treating of mechanic arts and ects, we can hardly perhaps enter into too minute a de- that this is done clearly and perspicuously. It should gotten, to use every means of rendering our works in- entertaining, in the style and manner of treating them, the subjects treated of. In further sketching the outline pective labors, your Committee would suggest the fol- detailed arrangement.

History.

eral view of Universal History.

ies (more in detail) of such countries as we may sup- e the Chinese to be most interested in—as England, tish India, Portugal, the United States, the Indian chipelago, &c (With maps)

of Commerce.
of Colonization.
of Literature in the West.
hies.

Geography.

oduction to Universal Geography.
ıs; also maps separately.
s of geography, and voyages of discovery. (With
)
ning travels in various countries, in the manner,
ıs, of the Modern Traveller. (With maps.)

Natural History.

'al view of nature.
e treatises on the several branches of Natural History,
gy, Botany, &c. (With plates.)

Medicine.

History in various countries.
ar treatise on Physiology.
:tions to the several branches of medical science,
of anatomy, &c., for the use of a medical school,
than for general publication.

chanics and Mechanical Arts.

the Mechanical forces, and illustrations of them as
sed in the ordinary operations of nature. The
)eculiar province of Physics may be in some degree
d. (Plates.)
ıs on Useful Arts,—as cotton-weaving, manufactures
ıllens, glass-blowing, preparation of raw-silk, &c.,—
ıing the improvements in machinery, by which we
abled to excel the Chinese.

Natural Philosophy.

ougham's Treatise on the objects, advantages, and
·es of Science, rendered freely into Chinese. (This
perhaps precede mechanics.)
introductions to Astronomy, Hydrostatics, Hydrau-
ıeumatics, Optics, &c.

Natural Theology.

ions of the more striking arguments of Paley and

Belles Lettres.

ion regarding the popular literature of various coun-

tions to various languages, vocabularies, grammars,
To the above may be added, under a division of

Miscellaneous Subjects,

23. A Magazine, which shall contain less detailed articles on any of the above subjects, moral essays, literary miscellanies, &c.

24. An Almanac, intended to replace with useful information, scientific and statistical, the present Chinese almanacs, which are almost wholly filled with idle prognostications, details regarding propitious and unpropitious days, and so forth.

Of the works which have been above enumerated, the first, a general View of Universal History, in three Chinese volumes, has been completed, and is in course of publication. A History of the United States, and Introduction to Universal Geography, accompanied with an atlas, are also being prepared. The delay in the completion of the geography has retarded the publication of the map of the world mentioned in last year's Report. A thousand copies of Mr. Gutzlaff's Chinese Magazine, in twelve numbers, are in the hands of the Society's agent at Singapore, for publication in that and neighboring places. The publication of the Chinese Magazine, for the future, has been undertaken by the Society. Its Chinese and English Secretaries, and (it is hoped) some of its corresponding members, will contribute to its pages. A prices-current will be attached to it. This Magazine being published, in common with all other works of the Society, at Singapore, it is desirable that an editor should be found for it on the spot. In the meanwhile, it will be edited jointly by Mr. Gutzlaff and the English Secretary. The first number published under the Society's auspices has probably issued from the press, ere this, being for the first month of the current Chinese year. Your Committee has reason to hope, that the editing of an Almanac will be undertaken by one of the Society's Secretaries, in the course of the present year. There is cause also to hope, that some others of the works above enumerated will shortly be presented to the Society.

Mention was made in the last year's Report, of the importance of preparing a Chinese nomenclature, conformably to the pronunciation of the court (or mandarin) dialect, so as to prevent the confusion which must necessarily arise from the use of different modes of writing the same names. Progress has been made in this work, but it is not yet complete; nor can it be rendered perfect for some years to come.

Your Committee has much pleasure in alluding to the continued labors of the Rev. Mr. Dyer of Malacca, and of M. Pauthier, Paris, in the preparation of movable metallic types for printing Chinese. They have not recently heard what progress has been made by Mr. Dyer. From M. Pauthier they have received very minute information, and specimens of the types cast, under his direction, by M. Marcellin-Legrand at Paris. They are happy in being able to speak favorably of these specimens. Until their labors are more extended, and the publications of the Society more numerous, they have not, however,

l called upon to expend any large sum in the purchase
ovable types.
Treasurer's account, it will be seen, that the funds of
present amount to $1250.48. Out of this sum the
the ensuing year will have to meet the drafts of the
it at Singapore, for cost of printing already executed,
nd other expenses further to be incurred on the publi-
Society.
ur Committee great pleasure, to acknowledge the liberal
nd support afforded to the Society by several individuals
he happiness to rank among its members; and especi-
wledge the favorable notice taken of this Society by the
Society of London.
ing, your Committee may be permited to allude to the
r and kindred institutions, which occupy portions of the
d, in common with this Society, aim more or less direct-
lioration of the intellectual condition of the Chinese.
son Education Society, in particular, as well as to the
e College and the Singapore Institution, this Society
and coöperation of a highly important nature. It is
orts of a few foreigners, alone, that we are to carry into
China the benefits of knowledge. The Institutions to
e just alluded will train up native youth in a good know-
gn languages, and of sciences and arts; and, at the same
ve them well instructed in their own language; and
persons who must be mainly instrumental in diffusing
edge among the Chinese, their fellow-countrymen. This
he other hand, may usefully coöperate with those Institu-
nishing to them books suitable to be employed in the
Chinese youth.

Obituary of the EDWIN STEVENS *late seamen's in the port of Canton, with a brief review of the occ recorded by his own pen during his ministry.*

STEVENS, the late seamen's chaplain in this port, died
, January 5th, 1837, aged 34 years. He was born and
early education in New Canaan, Connecticut; in 1824,
Yale College, and, having completed a full course, gra-
high honors in 1828. He then spent a year in Aurora,
as principal of an academy. Near the close of 1829,
to New Haven, and there joined the theological semi-
tutor in the college in 1831–32; and in April, 1832,

agreed to the proposals of the American Seamen's Friend Society to become their chaplain in the port of Canton. He was ordained a minister of the gospel at New Haven, June 7th, 1832; and on the 29th of the same month embarked at Philadelphia, for China. He arrived here in the ship Morrison, October 26th, and continued in his station, as chaplain, till March 1836, when, according to an engagement made before leaving America, he entered the service of the American Board of Commissioners for Foreign Missions. He however continued to preach at Whampoa, till about six weeks before his death. The journal, which he kept of his labors, in behalf of seamen, commences November 11th, 1832, and closes November 20th, 1836.

Of his childhood, and youth, and academical career, we know but little. From the various appointments and diplomas which he received, it is evident that he held a high rank among his fellow-students. Mathematics, and the Latin and Greek languages, were his favorite studies. It was not till near the close of his collegiate course that his mind became deeply interested in the subject of religion, having previously lived a "very careless and unprofitable life." After his thoughts were turned to a due consideration of his relations as a moral and accountable agent, he soon formed the purpose of living a "new life." The change in his sentiments and conduct, was as life from the dead. To do good to others, and not merely to enjoy himself, now became the chief objects of his attention,—an object which he steadily and vigorously pursued till his last sickness. During his residence here he made considerable proficiency in the study of the Chinese language, in which, however, accuracy rather than rapidity characterized his progress. He had the pen of a ready writer. Besides his sermons, he wrote much for the press: some of his papers were published in America, others appeared for the first time in our own pages. Among these last we may mention the sketch of the life and labors of Dr. Milne, the obituary of Dr. Morrison, the review of Semedo, a geographical and historical account of Formosa, a history of Chinese pirates, an account of Assám, and a paper respecting the promulgation of the gospel in China.

Strangers sometimes thought him austere and unsocial. He was not so: he was often reserved, but never harsh in his remarks. He possessed a lively imagination, a keen sensibility, with a great share of good common sense. Before he "put away childish things," he was, to use his own language, "in sports and jolly freaks, a match for any one." But during the last years of his life he never indulged himself in aught that was vain or sportive. In seasons of affliction, his sympathies were easily touched: and his passions, naturally quick and strong, were kept under most complete control. His expedition on the river Min, where he was exposed to the shot of Chinese matchlocks, affords a fair specimen of his conduct in seasons of danger. More than once in cases of disorder and mutiny, he was instrumental in preventing murder. He was, like the seaman, a citizen of the world; and though commissioned and supported by a society in America, he felt the same interest for those of other countries as he

ative land; and he enjoyed alike their respect
instance, in point, we may cite the following ad-
ies, which we find stamped in golden letters on
elegant copy of the Bible, which he bequeathed
er,—the only legacy he left to any of his fami-
t property, having devoted whatever he possessed
e espoused.

TO THE

V. EDWIN STEVENS,

BY THE UNDERMENTIONED COMMANDERS

TRADING AT CANTON.

VEN - - -	M. CRAWFORD.
- - - - -	J. PINDAR.
- - - -	R. HIGHET.
AL GASCOYNE - -	J. FISHER.
LODGER - - -	R. CRAWFORD.
STEWART - - -	R. MILLAR.

sketch of his life and character, we have only
survey of his labors during his chaplaincy. He
ut used to visit Whampoa every week, whenever
was on an average, we think, about two Sabbaths
rule to go down on Saturday, and to return on
opportunity offered on Saturday in any of the fo-
netimes procured a Chinese boat, or secured a
from the shipping, which might be going down
e Sabbath.

hiefly preaching, distributing Bibles and tracts,
l burying the dead. He usually preached from
l and complete, but oftener containing merely the
se. Many of these notes he left among his pri-
y show at once the tenor of his preaching. The
most frequently discoursed were repentance,
a word, "Christ and him crucified." Some of
re these:—For what is a man profited, if he gain
l lose is own soul? Follow peace with all men, and
hich no man shall see the Lord; How shall we
so great salvation? For whatsoever a man soweth
ap; Choose you this day whom you will serve;
ord is tried. From his sermon on this last pas-
concluding paragraph, as a fair specimen of his
ching. After briefly explaining the text, and
by citing a great variety of apposite facts, he

remark, the word of the Lord has been thorough-
It has been tried by history, and not found

wanting. It has been tried by astronomy, by geology, by argument, and by ridicule. It has been tried during thousands of years by every man who pleased, in every way he chose; by all the learning which could be brought against it, by the conceited and ignorant; by friends and foes, by him that believed and him that believed not. It has stood all trials, and now remains in our hands with daily increasing evidence, that the word of the Lord—that shall stand. Besides the direct evidence for the divine origin of this book, this unrivaled number and variety of ordeals through which it has successfully passed, are enough to commend it to our attention as a record of perfect and tried truth. After all this, it cannot be too much to ask, that it be regarded as of undoubted veracity,—that every word will exactly come to pass. And if it be indeed so, what will be our condition? That word records the establishment of religion in the world, and the promulgation of the law of God which condemns us for sin; it describes the atonement of Christ, by which a sacrifice and mediator is offered to men, and the way in which the blessings of this salvation become our own, by a spiritual change of heart and supreme devotion to the will of God during this life; and it makes known to us the promise of a resurrection of the body, of immortality, of the judgment day, of the sentence of everlasting punishment upon the impenitent, and of eternal forgiveness and blessedness upon the servants of God. It assures us that this life is the accepted time to attend to the salvation of the soul, and that we must strive to enter the straight gate, because many seeking it too late, will never enter in. The promises of happiness and threatenings of misery are also all true." * * * * [A few words here are lost.]

The number of his auditors varied from 15 or 20 to 100 and upwards: the average number was, perhaps, 40 or 45. There was, however, considerable improvement, in this as well as in some other particulars, during the short period of his public ministry: in the early part of it, he was repeatedly denied the use of the cabin or the deck which he requested for Divine service, and in various other ways met with opposition; but subsequently the opposition ceased, and he was welcomed by large and attentive auditories. Under date of Nov. 13th, 1836, he wrote in his private journal: "Preached this day in the Splendid, Rogers, to an audience of some 80 or 100 hearers, from the text, 'Fools make a mock at sin.' I enjoyed considerable freedom, and there was the best attention; but I saw no apparent conviction of sin, or sorrow for it." The next Sabbath, November 20th, he preached his last sermon at Whampoa, of which he made the following note, the last in his journal: "Preached this day in the Otterspool, Richardson, to a large and attentive audience, from the words, 'Come unto me all ye that labor and are heavy laden, and I will give you rest.' No one seemed deeply affected."

After preaching, he often took occasion, before the assembly dispersed, to distribute Bibles and tracts. In the autumn of 1833, he established a biblical exercise, in the afternoon of the Sabbath, at which some twenty or thirty attended. In visiting the sick, he was

ionate, and faithful. He was also always ready to
al of the dead. A service of this kind he performed
visited Whampoa; and many others are recorded in
'wo or three we will notice. "This morning, (Nov.
buried poor * * * on Dane's Island. He died yester-
lone in his state-room. The previous morning I was
conversed freely, and asked him whether he hoped to get
'Oh yes.' I then asked him if he felt prepared to die;
use he said, 'I suppose I must say so, whether I am or
d him, you need not say so, if you are not; but you may
n preparing to die. 'Ah,' said he, 'I can do no more;
of anything, I am so weak.' 'The next day I heard
leaving no traces of repentance." On the 16th of the
wrote: "I went down on Saturday morning to attend
captain * * *, who died the night previous. He had
it a fortnight of an inflammatory dysentery. We buried
rnoon on French Island, nine or ten captains attend-
n boats' crews. I read part of the Episcopal service;
ral eyes filled with tears, as we covered the remains
." On the following Friday he was again called to the
l service.

the duties of his chaplaincy; and such his manner of
em. The prevalence of intemperance among sailors,
l evils resulting from it, grieved him to the heart. He
inciple of entire abstinence, from all intoxicating drink;
lared that he should feel it his duty to do so, were it only
of dissuading seamen from a practice so destructive to
haracter; and frequently remarked that, he scarcely
difficulty on board ship, which did not originate in this
t was his opinion also, that most of the sickness and
ing at Whampoa resulted from the same source. His
ds with facts corroborative of these statements.

ls respecting the last sickness of the seaman's friend
is brief notice. He embarked from Macao in the Him-
n Fraser, on the 3d of December, for a cruise in the
pelago. He arrived at Singapore on the 15th of the
and soon after complained of head-ache and a fever.
n in his head he described as a severe pressure, not as
friends soon became anxious as to the issue of his dis-
ployed every means in their power which seemed likely
n to health or to prolong his life. When his illness be-
ng, he spoke of the possibility of his not recovering, and
evident satisfaction to the time when he deliberately
ve a righteous and godly life; and he seemed to rejoice
it that he had been led, long before, to make that sur-
nself into the hands of Him who could lead him safely
"dark valley." His fever was "an insidious intermit-
y varying frowns and smiles kept the physician at bay,"
rnating through a mazy course of symptoms, it carried

him off, by an effusion upon the brain, at a moment when all around him fondly thought they saw the dawn of a happy restoration. His physician adds: "Throughout his sickness he was all gentleness and patience, and very grateful for everything done for him. He was like a child in the hand of God, and not solicitous in regard to any thing. It was a pleasure and a privilege to attend to the wants and smooth the dying pillow of such a patient."

ART. VI. *Embassies to China: observations on former ones, and on the necessity of immediately establishing commercial and political relations with this country; supineness of foreign governments unwise and dangerous; probable consequences to Great Britain, from a rupture with the Chinese in the absence of a treaty.* By a Correspondent.

[Our Correspondent has proposed to himself a very difficult and arduous task, but, nevertheless, a very important one, demanding far more attention than it has hitherto received: we are glad to see that he approaches the subject with a settled purpose of doing it justice: and we trust that he will pursue the investigation, till the duty of foreign governments is made so plain that it cannot and will not be any longer neglected.]

AMONG the many egregious blunders, committed by the natives of the Western world in their relations with Asiatic states, those of them which have been caused by, or which have emanated from, China, are, undoubtedly, entitled to the foremost rank. Whether we look to the magnitude of the errors themselves, or to the consequences with which they have been followed, the truth of this will be equally apparent. It is in great part, to an obstinate and systematic perseverance in a system of nonsensical self-contradictory preconceptions, that we are to trace the cause of the present humiliating posture, in which foreigners yet find themselves with regard to the Chinese. That much of this, as respects England more especially, has arisen in the cupidity of the E. I. Company, and their culpable blinding of the truth, to call it by no harsher name, few will now be found to dispute; but that a large share of the blame rests with those who might have formed correct opinions, had they pleased to take the necessary trouble, is, it appears to us, equally undeniable. The ministry of Great Britain have, for more than a century, given up the trade of this country, "for a consideration" doubtless, to a band of monopolists more than once,—in fact, selling a part of the birthright of the nation for a mess of pottage, in the shape of a gift or loan on advantageous terms, at times when it was not convenient, or deemed safe, to apply for it, directly or openly, from the people of England: thus sacrificing some of the best interests of the people to temporary embarass-

ıng duplicity, in the management of the public money,
ıer injury, by the obstruction of a trade which should
tly beneficial to the nation at large. That it was not
in truth, the result of this disgraceful transfer, or
, as it may be termed, on the part of the ministry, of
d to their guidance; fostered by the ignorance with
. Company managed to veil all that related to China.
h had this, at length, been allowed to go, that it may
whether, till the end of the last century, China was
countries of the world, that of which the least was
eople of England. It was believed that tea and porcelain
there, and that the E. I. Company alone traded to it;
is, and some vague ideas of the power, peculiarity,
ess of the people, and their jealous exclusion of foreign-
n was not possessed or sought for. Quarrels contin-
about the right to trade with, or to possess places of,
vhile the immense and valuable commerce with a third
ace, of considerable (at least comparative) civilization,
eded, to the control of the commercial sovereigns of
at part of the seas—the highway of nations—declared
n, from which all "interlopers" were to be rigidly ex-
ting the Capes of Good Hope and Horn into the bounds
levoted to the enjoyment of a selfish and narrow mind-

Thus, separated from the rest of the world, unvisit-
ıg intervals and accidentally, by even vessels of war of
ion, China might have much longer remained, had not
the manufactures and merchants, impelled by the con-
to find new outlets for their goods, fixed their eyes on
sirable mart: and, making determination and reitera-
lieu of influential support and ministerial favor, at
h for years foiled and sneered at, wrung from the reluc-
the ministry that restoration of their rights, from the
gigantic falsehood, and an all but a miraculous degree
had combined so long to debar them.

causes which led to this happy consummation may be
nbassies (as we have been accustomed to call them),
ır of losing some of their advantages, and the hope of
hers, which they had tamely allowed to remain in abey-
l the E. I. Company to solicit from the king of Great
ıether there was a deeper motive hidden under this,
ining *for the E. I. Company exclusive privileges of*
he emperor of China, so as effectually to rivet the bonds,
erpetual the exclusion of British merchants in general,
but vain to inquire: the thing is, however, not the less

y, these embassies failed; but public attention, once
ıe subject, was not again to be repressed; and the in-
ıich has met the demand, during the last few years, shows
leep and dark was the ignorance in which they originat-

ed, or, as more probable, were arranged by the government of Great Britain. We do not of course include in this the Direction of the E. I. Company, who well knew the value of what the others disregarded; the charge against *them* is certainly not *ignorance;* but, excepting them, we are, we think, justified in the assertion with which we set out; and in no way was this very strange, and all but inconceivable, ignorance displayed so broadly as in the embassies to the court of Peking.

These we propose to ourselves to dissect, separately, in future papers; confining ourselves, now, to general views and remarks on the subject, which has not, as it seems to us, attracted all the attention and inquiry which a subject of such vast importance deserves. Great Britain, Russia, Holland, and Portugal, are the nations of the west which have sent embassies, or "tribute," to the "central land." The trade of France and Spain has not been of magnitude sufficient, we apprehend, to call for it, and the same may hold as to Sweden and Denmark: the U. S. of America have, hitherto, had no official intercourse with the general or local government: and this will give them a great advantage, over all others, whenever the interests of their commerce, or the demands of the national honor, shall make such a circumstance necessary It may not be too much, even in this early stage of the inquiry, to predicate that the experiment will be tried by them: of this we are sure, that, untrammeled as they are, and free to act as the real dignity of their country dictates, and vigorously and determinedly as they generally act, in affairs of international importance, it would be greatly to the advantage of all foreign nations that the chance should fall to the lot of America. If undertaken at all, we have coufidence that it will be done well, and in a spirit of general good, such as it would be foolish to look for from the older and more fettered nations of Europe. The cause will be a noble one, and we trust that it will not be sullied by silly fancies of exclusion and peculiar privilege, which it has been too much the policy of mercantile nations to aim at, as the grand desideratum in all treaties of commerce with foreign powers.

Whoever has been, for the last few years, but moderately attentive to foreign relations with this country, cannot but have noticed the rapid and general spread of the opinion that some appeal to the court of Peking cannot very long be dispensed with. Recent converts from an opposite opinion are many and frequent; and those who advocate, and those who deprecate, violence or threats, seem alike anxious to see the point fairly tried. The unsound and critical state of the great foreign trade with Canton seems to render this unavoidable; and we have little doubt but that the spirit which has wrenched asunder the shackles of the E. I. Company will not rest till a sound, fair, and just understanding is made to replace the wretched and ricketty system of disgrace and chicane, with which their predecessors, for reasons best known to themselves, were content to put up. We do not shut our eyes to the fact that, up to the present moment, the subject has been one of singular unpalatableness to the British govern-

to Ireland, abolition of sinecures, or real reformation establishments, harsh and unwelcome as each of these the ears of a troubled and tottering ministry, could inviting than would be the demand that an attempt, t a commercial treaty with China should be made: however felt; the cry for it is begun, and, though off for a time by subterfuge and equivocation, yet it last. When the footing, on which England stands irly appreciated—when the unprotected and uncer- ie trade is, as it must soon be, generally known, it rust, be in the power of any government to treat demand that will be made; and the semblance of a China, absurd and useless as it now is, will be laughed shame, it is withdrawn, and the expense of it devoted to ameliorate the condition of the trade, instead of mere hollow pretense of authority.

seless, aimless—powerless to protect—notoriously in- y, even the least useful purpose, for which it could be it is maintained, this unreal mockery exhibits a fair e sense, knowledge, and judgment, with which the first tion of the globe has protected and advanced the in- de even now yielding a revenue, wanting which the national executive must be most seriously affected, if alized. This last reason, cogent and intelligible as it g have its due effect, and may work out the end which ter moral strength, though not of such immediate expe- call for in vain. The direct amount paid into the y, by the trade with China, may be estimated at not less a half millions sterling per annum. The employment of other less direct benefits to the country, we do not stop It may be worth an early and attentive consideration by nistry, or better still by the thinking men of the people, ance of this enormous sum may be guarantied to the idden stop might, within a few months, be productive of us embarassment; and, in a political view, might have of which the mere overthrow of a ministry would be but . It should be borne in mind, that, during the time of pany, this danger was, in some degree, guarded against, sory enactment for the constant keeping of a two years' n the country. This does not now exist: and, partly in of the effect which this very stock has been allowed to peculations under the new system— we wish we could, y, call it the free trade system—it is more than doubtful a quantity of tea, much greater than required for the consumption, will be henceforth kept in the country. *th* e consumption, caused by the grievous, impolitic, and s, originally established, and the no less admirable equalized rate of duty, on an article, varying in value e to seven shillings, will tend to this. It seems now

generally understood, that no profitable trade to the importers of tea, can be hoped for, *till the country is under-supplied* with this, an article of general or nearly universal use; so that, through the wise arrangements of the English administrative, the interests of the merchant and consumer, which should run together, are now rendered antagonistic. The result of this will be felt, by the recoil of the evil, on the heads of its authors, in the shape of the immediate cutting off of this great source of revenue on the first quarrel or outbreak of the traders with the local or general government of this province and empire. It will then be for the chancellor of the exchequer of the day to discover, if he can, some source whence so large an amount may, at once, be obtained,—a task, we suspect, in the present state of Great Britain, of no easy nature; and bitter then will be the regret that pusillanimity, ignorance, and procrastination, should have had so much the mastery as to prevent the possibility of such a catastrophe; or, at least, greatly to diminish the chances of it, by a well-defined and understood arrangement with the court of Peking.

It may be foolish to look at British relations with this country as connected with national honor, or, more properly speaking, national pride:—if glanced at, the restrospect would not be an agreeable one; but it may be as well, at once, to *envisager* this question, and to imagine the different attitude which England, would, in such a case as we have supposed, have to assume, with that which she might now fairly claim, notwithstaning the absurdities and degradation which have marked her diplomatic connection with China, up to the present hour. Ignorant as we yet hold the rulers of the nation, on the points which would be known, we cannot imagine the recurrence of the follies displayed in Macartney's embassy; though, whether the unpalatable humiliations of the country, in the person of Lord Amherst, might not be repeated or surpassed, we should not choose to assert. The fine clothes and gewgaws of the first might be more easily dispensed with than the tacitly acknowledged tributary character of the other; and, cunning as the Chinese are, and well informed, as we believe them to be, of the direct importance of this trade to Great Britain, the position, in which an envoy sent to China after the occurrence of a rupture between the countries, would be placed, must be as difficult as distressing. If instructed to support, in any way, the honor and dignity of his country, his mission would be futile. It is true, it is possible, that this might not be a *sine qua non* with his directors; and that trade, on any terms, so as to obtain the revenue, might be the object; in which case he probably might succeed, at the cost of national honor, in purchasing a temporary license for the trade; but this, though we fear by no means unlikely, is a contingency which we do not wish to imagine. We will, therefore, suppose an embassy, after the twelfth hour. Is it not manifest that the Chinese, feeling their advantage, would seize the opportunity to force terms, such as suited themselves, on "the haughty and fierce barbarians?" That supplication, on the one side, would lead to insolence on the other, and the return of the defeated envoy return-

war, or aggression on our part, the real cause for
gilded over with a fine show of dignity, &c., would be
of an important branch of the national trade—the
so much railed at by Sir George Staunton, and other
assive obedience and non-resistance to the caprices of
lajesty, and all his functionaries, high and low! In
n the possibility of a rupture, we are not imagining
l dangers that may not occur; so far from this being
ay appeal to all acquainted with the subject, if it is not
n the bounds of probability as to be often dwelt on by
n the trade. One flagrant breach of the laws or cus-
own by the local officers—a pretense of it—a single
—a mere accident—a chance-scuffle or blow—any of
any more possibilities obvious at the first reflection,
gh to briug on the dilemma which we have contem-
such has not occurred, during three seasons of an
, is, as Dr. Johnson might say, an unprecedented and
combination of fortunate coincidences, to be retros-
rded not more with satisfaction than surprise; but
logy and experience of human nature alike forbid ex-
or an equal duration of futurity—it is a chance which
nay desiderate, but which the prudent will refuse to

gument is, in reality, a selfish one we admit; and we
wed out the above line to show that the British govern-
as it would seem fondly to hope, leave its merchants
rotection, while securing so great a [illegible]nt from their
ere, as elsewhere, the real interests of governors and
are the same; and that wrong cannot be inflicted or
the one, without bringing down at least equal suffer-
er. The prayer of the great bulk of British subjects in
ted in the trade, sent home more than two years since,
eded—the representations from some of the manufac-
nmercial cities of England, most deeply engaged in this
herance of these views, have produced no effect; the
ssion to this country since the expiring of the Com-
nerveless and inane as it was, has been allowed to
hope that it might be forgotten, and the ignorance
ed it overlooked; the memory of the unfortunate
fell a victim to their folly, has been permitted by the
land to remain under a cloud, lest the real causes of
the disgrace of the country in his person, should be-
and, as it ought, cry for vengeance: experience ar-
ation, sense, prudence, and justice, have combined to
glish executive to shake off the dreamy indifference
na and Chinese politics are regarded; and they have
We know but of one more forcible argument that yet
hinted at above. We may be fortunate enough to
er for a time; but it is not in the nature of things

that so anomalous a state can much longer subsist; it is barely possible that another season or two should pass over, without witnessing some such check as we have imagined, bringing with it, as it must, dishonor to the nation, embarassment to its finances, and ruin to many of its subjects, from the want of that protection which was their right, which they humbly appealed for, and which, with the wanton insolence of office, was, in contemptuous silence, refused them. * * *

ART. VII. *Remarks on the opium trade; being a reply to the papers of Choo Tsun, Heu Kew, Another Reader, and V. P. M., published in the Repository for January*, 1837. By "A Reader."

[It being the object of both A Reader and his opponents to ascertain the truth respecting the subject under discussion, they are equally entitled to a patient hearing. We are pleased with the manner in which the case has been argued, and hope the question will not be dropped, till the truth, as to the *morality or immorality* of dealing in opium, becomes so clear and distinct that there can be no two opinions on the subject. In our number for February, it was stated, on the authority of Mr. Fleming and others, that the contents of a chest of Malwa opium weigh, on an average, 134 lbs.; and other kinds 116 lbs.; but varying, sometimes being 140 lbs. A friend has given us the following: "average of Patna, 120 catties or 160 lbs.; last year it was unusually heavy, averaging 125 catties, or about 167 lbs.; Malwa is about 101 catties or 135 lbs.; from long usage, Turkey opium is always sold and delivered at 100 catties per chest." We will refer to this in our next number.]

MR. EDITOR,—Since the appearance of the letter of 'A Reader' in the number of your Repository for December, on the subject of Archdeacon Dealtry's hasty attack on a considerable body of merchants, it has become the opinion of some of the best informed foreign residents in China, that opium is about to be legalized by the emperor on a duty. The consequences of such a measure on the argument at issue, with the productions of Choo Tsun, Heu Kew, Another Reader, and V. P. M., all appearing in your number for January last, it is my intention to discuss in this article; and if the length of argument is beyond usage, I intreat the public's indulgence, since it contains an answer to the ingenious reasoning and assumptions of two Chinese and two sincere, but I think, mistaken foreigners: I suppose it would hardly be fair also to call it an answer to the Archdeacon, he, by your January number, appearing merely to have been the stalking-horse, behind which a Canton merchant fired off his treatise against the wicked dealers in opium. Let us first try to deal with our Chinese friends, Tsun and Kew, as good and loyal subjects. These statesmen must believe all their arguments, as to *expediency*, have been met, and controverted at the foot of the throne of the emperor, before he will act contrary to their advice, and opium is legalized: and we may safely argue from this fact, that his Celestial Majesty is of opinion that the risk and peril of opium to the existence of his army, is a mere dream, and all its evils very much exaggerated; or no arguments from censors or others would be tolerated on a subject of discussion

ery existence of an absolute government, *viz.*, its

ngers described by Tsun, in the Repository for Jan., shows that he knows more of the growth of opium ant Chinese writers of recent date. Tsun says, truly, nly grow on the best soil, and not on poor or barren er the home growth of the poppy interferes with the le, the prevention of its cultivation is within the power ent, as was shown in the case of the growth of the , which, when necessary, was effectually restricted by intelligent ministers Portugal ever produced. On the e importation of the prepared extract of opium is be- of the Chinese government to stop. Moreover, as a e emperor finds the home growth of the poppy to in- or wheat, it is his policy to encourage its importation ts, as one vessel will hold, of prepared opium, a quan- 1000 acres of fertile land will produce. We can only emperor's real reasons from his deeds, and the chief credit for is, that he finds he has not honest servants ide this pervading luxury; as a matter of policy, there- it, and thereby probably puts an end to smuggling, precedented extent, and the effect of which, on those engaged in it, are quite as demoralizing as the use of can be.

foreign opponents: I desire to arrive at the truth by n sincere in my disbelief of the immorality of the deal- I give my opponents equal credit for their sincerity. ar all their facts and their arguments, and to give them but I will have no assumptions; I will not continue an men who, like the Archdeacon, first assume that opium disseminating poison, and on that assumption proceed ndemn them in this world and the next.

is solely poison, and I tell you, when you do so, I will our disciple and assistant, as I am now your opponent. m, taken in moderation, is a healthful and exhilarating by a beneficent Deity for man's use and enjoyment, majority so using it are in no way responsible for the rity who destroy themselves by its abuse; far less are traders, in this production of the earth, answerable for command in a small portion of their customers. This t, in a former letter, I tried to support by showing that society think as I do; and I repeat here, all wine mer- growers, all manufacturers of rum, all spirit dealers, alers or growers, all manufacturers of gunpowder, all ces or breeders of race-horses, all billiard-table makers, e makers,—all these so employed, are situated precise- traders are; that is, they are dealing in articles which useful, and safe, when used as luxuries; but which, re the means of sin and guilt!

I say therefore, Mr. Editor, that having this numerous body of dealers in all countries of the world, in all ages and states, engaged in the very avocations we are engaged in, it is a fair argument to say, the force of their united authority as to the innocence of our dealings, is greater than all or any of the arguments brought by Another Reader, by V. P. M., or by Archdeacon Dealtry, and all his coterie. Further, in the state of local knowledge we possess, as to Chinese habits, it is extremely difficult to ascertain how the great mass of opium is consumed; but from the little I know, by ten years' personal experience, I believe a vast proportion of it is used as a harmless social family luxury; and I brought in aid of this view, in my last letter, a calculation as to the few, in comparative numbers, of incorrigible permanent smokers, who would be equal to the task of using every chest that is imported. When you look at this statement, and consider that if my opponents are right in their views, that *all people smoking opium are drunkards*, and that thus you have a mass of fifteen millions of dollars to collect annually from less than half a million of debased, useless, infatuated opium smokers, the averment is ridiculous! Is it probable, is it to a commercial man for a single minute to be listened to, that these degraded few could year after year furnish such a vast sum? I ask the question, "Whether this is the most likely, or that the taste for this drug pervades the empire, and that it is occasionally used by a large portion of the whole inhabitants, and that the sum in question is raised by a payment falling lightly on a vast number out of a population of 300,000,000?"

I see no portion of the scale of figures, as to the consumption, given in my former letter, that is damaged by either Another Reader or by V. P. M.; and I again respectfully submit it to the public, in support of my argument as a near approximation to the truth. It is usual for those opposed to each other in argument, to treat lightly the averments of their opponents; and V. P. M. goes fully the usual length when he says, in page 413, of me, "Now, is there another man in Canton who believes this!" In answer to this I have to observe, that a reward of £100 is not given to prove that two and two make four, but to prove some doubtful, unsettled, unadmitted, principle; therefore I must hold V. P. M. by his deeds to be convinced that many on this subject do think with 'A Reader,' or he would never pay "A Reader" the compliment of having a treatise drawn up at the expense of £100 for his sole conversion. I am not alone in my view of the innocent nature of the use of opium; see what the Rev. Dr. Walsh says in passing through the opium districts of Turkey;—the best part of his remarks will be found in a late number of the Canton Register. Ask any one who has come from Rájpútana, near the Malwa country, and you will find that some of the finest soldiers in India come from provinces where the use of opium is large and nearly universal. Its nourishing qualities have in India been applied, in times of famine, both to men and animals.

One view more. If a public act of legalization by the emperor should take place, it is likely to tend to the more rational *use* of

away its *abuse.* To all respectable people, acting
of the land is a subject of regret. Now if the use of
ne to be no longer a hidden, guilty, solitary indul-
to at least the fears of being betrayed by servants
legal luxury, its use will be open to public observa-
ways a strong restraint on excess.

I remain Your's, "A READER."

837.

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urnal of Occurrences. Premium for an essay on ude; H. B. Majesty's commission, by imperial pleas-d to repair to Canton; foreign ships forbidden to ng Moon; the expulsion of foreigners from Canton; envoy returns to Peking; thunder-storms.

o this date we have been unable to impannel a jury, or (in ain arbiters, to award the premium for an essay, 'showing the in opium on the commercial, political, and moral interests of lividuals connected therewith, and pointing out the course ue in regard to it.' In courts of justice it is requisite that the l men—or rather men, who have not prejudged the case. In e, arbiters enough could be obtained, were it not that every very one, 'in China, 'has formed an opinion,' and might, ted to, as not being an impartial judge. The same difficulty ear, in referring to the Straits of Malacca or to India; and it leemed most satisfactory to commit the subject to the trustees e literary or scientific institution in England or America. The int will be given in our next number.

Majesty's commission has obtained permission from his Celes-mperor of China, to repair to the provincial city. The chief d his suit may be expected here in a few days. The follow-"special edict" on the subject:—

dent of maritime customs, &c., to the hong-merchants, requir-aintance herewith. The following is a communication which 16th instant from his excellency governor Tăng:—

a memorial (observes the governor) which I addressed to the h of January, I represented to his Majesty the fact, that the Elliot, had been appointed to take the control over the mer-1 of his country. I have now, on the 14th instant, received, the Board of War, a dispatch from the Council addressed to the subjoined imperial edict, dated the 22d of February.

t: Tăng has represented to us, that since the dissolution of chief supercargo has come to Canton; that in December, last on gave a special appointment to one of its officers, to proceed e the general control of the merchants who come to trade, amen, &c; that since the ships of the said nation continually t to be some one to control them, with a view to preserve hat the said foreigner having received a public official commis-ol of the merchants and seamen, although his title be not the e chief supercargoes hitherto sent, yet in this duty of control-fer. It is, therefore, our imperial pleasure that he be permitted n, under the existing regulations applicable to chief supercar-his arrival at the provincial capital, he be allowed to take the fairs. For this purpose, the superintendent of customs is here-

by commanded to grant him a passport. In future, he is to reside sometimes at Macao and sometimes at Canton, conforming herein to the old regulations; and he must not be permitted to exceed the proper time, and by loitering about gradually effect a continued residence. The said governor and his colleagues are hereby authorized to hold the said foreigner responsible for the careful control of affairs, that so all disturbances may be prevented. They should issue strict orders to all the officers, civil and military, and to the hong-merchants, requiring them to inform themselves from time to time of the true state of things, and to keep a watch on the said foreigner. If he exceed his duty, and act improperly, or, combining with traitorous natives, seek to twist the laws to serve his private ends, be must immediately be driven back to his country, in order effectually to remove the source of evil. Let this edict be communicated to Tăng. Respect this'

"I the governor have, on the receipt of this edict, given my attention to the subject, and find that I before sent to you a copy of my memorial; I will now direct the financial and judicial commissioners of this province to issue instructions requiring obedience to this edict. I will also give strict commands to the civil and military officers, and to the hong-merchants, requiring them, from time to time, to inform themselves of the true state of things, and to keep a watch on the said foreigner; and, if he overstep his duty and act improperly, or, combining with traitorous natives, seek to twist the laws to serve his private ends, directing them immediately to report the facts, and to request that he be driven back to his own country; at the same time cautioning them not to connive at anything, lest they draw investigation upon themselves. Besides taking these steps, it is incumbent on me to communicate to you the above edict, to the end, that you may act in obedience to it, and in the hope that, as soon as the said foreigner requests a passport, you will at once give it to him according to the legal forms, at the same time directing the hong-merchants and linguists to enjoin upon him these commands,—that it is henceforth imperative on him, when he comes to Canton to manage affairs, to conform himself to the existing regulations applicable to chief supercargoes,—that he is to be held responsible for the careful control of affairs,—that he must not overstep his duty and act improperly,—and that, as regards his residence, sometimes at Macao and sometimes at Canton, he must in this also conform to the old regulations, nor can he be allowed to loiter beyond the proper period."

I the Hoppo, on the receipt of the above, forthwith issue this edict. When it reaches the said hong-merchants, let them in obedience hereto, immediately enjoin upon the said foreigner these commands,—that it is henceforth imperative on him, when coming to Canton to manage affairs, to conform himself to the existing regulations applicable to chief supercargoes—that he is to be held responsible for the careful control of affairs,—that he must not overstep this duty and act improperly,—and that, as regards his residence, sometimes at Canton and sometimes at Macao, he must in this also comform himself to the old regulations, nor can he be allowed to loiter beyond the proper period. Oppose not A special edict. Taoukwang, 17th year, 2d month, 12th day (18th March, 1837).

The convenient and secure anchorage of Cumsing Moon, if the governor's orders are to be obeyed, is henceforth closed against all foreign ships. His excellency has issued three successive edicts. In his last, he says, his "words are ended."

The expulsion of certain foreigners from Canton, which was to have taken place yesterday (April 4th), has not been effected. What further measures are to be "proclaimed," remains to be seen.

The imperial envoy, Choo Szeyen, who arrived here in December, left Canton for Peking on the 14th of March; and, if current reports are to be believed, the affairs, which were to be investigated, are now wrapped up in more obscurity than ever. For the present we can make no repert on the case.

Heavy showers of rain, accompanied with wind, lightning, and thunder, sometimes quite terrific, have visited Canton and vicinity within a few days. The boat which was to have brought H. B. M.'s commission to Canton was wrecked near Macao: and others, in other places; and among them, several native passage-boats near this city, with great loss of life. Some of the boats were upset almost instantly, and sunk with all their passengers. Two lives were also lost, and other damages sustained, by lightning

THE

ISE REPOSITORY.

L. V.—APRIL, 1837.—No. 12.

Rise and Decline of the Ottoman Empire; present orm in its government, and in its policy towards nd foreign manners, customs, and usages.

n the origin of the Turks and Tartars, renders the he former are undergoing intensely interesting to us, within the dominions of the latter. The Mantchou, l the Turk, derived a common origin from the nu- lassifiable wild tribes of Central Asia. Many charac- nmon to them all; and especially, the anomalous Mantchous in the Chinese empire bears a striking hat of the Turks in the Ottoman empire. That posi- ly described as "less resembling a nation, than an in the midst of vanquished nations." Each was e or tribes of adventurers, of a more hardy character nate and polished people they conquered; each is arked by pertinacity in adherence to fixed customs. Turks the operation of changes both from within lready visible, as well in their character as in their

ies, and consequently the population, of the Ottoman ariable, that no statement respecting them can possess value. Before its recent losses, its extent was esti- 00,000 square miles; of which 180,000 lay in Europe, ca, and 420,000 in Asia. The population was vari- from 20,000,000 to 40,000,000. But the African ow lost; and the conquest of Syria by the viceroy of he provinces on the Danube by Russia, have reduced npire to nearly half its former extent. The rapid rise, rapid decline, of the Ottoman power are among the

most interesting phenomena of modern history. Though the origin and early achievements of the Turkish tribes are involved in uncertainty, yet sufficient is supposed to be ascertained to evince that they early gave alarm and annoyance to the Chinese government; that they were subsequently found in a state of servitude to the Tartars; and that having successfully risen against their oppressors they were gradually urged westward into bloody collision with the hardy tribes of Caucasus. The word *Turk* itself *is said* to signify 'wanderer,' and to be regarded by the Ottomans as a contumelious appellation; yet it is a remarkable fact, and hardly consistent with such an idea, that in the correspondence between Timúr and Bajazet, the Mongol emperor, as he is usually called, designated himself and his countrymen as *Túrks*, and stigmatized the Ottomans as *Turkomans*. In the year 830, distinct mention is made of the Turks, when Motassem, the caliph of Bagdad, formed more than 50,000 of their robust youth into a body-guard for himself. These were trained to war and to the profession of the Mohammedan faith, and soon grew to such a height of insolence that they deposed their masters, and often too under circumstances of shocking cruelty.

But the present Ottoman empire and dynasty originated no earlier than A.D. 1299, in the person of the obscure chief Athman or Othman. His father was probably a petty chief over one of the clans, which either migrated or were forced westward several centuries earlier; and for many years he ruled over his camp of 400 families. Othman himself, a soldier of fortune, soon succeeded in enfranchising himself from the control of a superior. His son Orchan achieved the conquest of Prusa (the present Brúsa) in 1326; and this may be taken as the date of the true era of the Ottoman empire. From that time the tide of Turkish conquest rolled onward with a force that could not be withstood by the feeble Greeks; and in 1338, the Ottomans first obtained a footing in Europe. The institution of the janizaries dates in the reign of Amurath, the grandson of Othman; and for a long time they proved the most powerful, numerous, and best disciplined standing army then known. His son Bajazet, surnamed the Thunderer, condescended to accept the title of sultan from the caliph of Egypt; for till then his race had been satisfied "with the humble title of emír." The defeat of the Turks by Timúr proved a momentary check, and in 1453 Mohammed II. entered Constantinople sword in hand, and established himself on the throne of the Cæsars. Not satisfied, however, with the possession of all the countries from Mount Amanus to the Danube, the grandson of Mohammed added Syria and Egypt to his dominions; and Solyman, the Magnificent, contemporary with Charles V., conquered the greater part of Hungary, and extended his sway eastward to the Euphrates. "At that time the Turkish empire was undoubtedly the most powerful in the world" Able princes succeeded Solyman, and the Ottoman arms maintained their ascendancy in Europe till 1683, when their army was totally routed by the famous John Sobieski, of Poland, at the siege of Vienna.

d, though they fought for a time with varying suc-
the wane of the empire. It soon appeared how
he improvements of the Christian powers in the art
urks were rapidly expelled from Hungary, Transyl-
nia, much of Albania, and the Morea. It is worthy
1718, through the mediation of England and Hol-
egotiated, the Grecian provinces being secured to
also wrested a large part of her dominions. Weak-
d combined wars with its great enemy, Russia, with
rance, England, and, last, not least, by internal dis-
istence of the empire for the last seventy years is
uted to the mutual jealousies of the other European
ts own strength.

he rapid decline of this monarchy it is not difficult,
certain. In the beginning of their conquests, the
and inured to war, and moreover were firm believers
g in behalf of the true faith was the most glorious of
certain passport to the greatest felicity hereafter.
ed to these furious and formidable hordes were the
nited Greeks, or the more valiant but not more judi-
But they secured their own fall by relying on brute
ing the mind. They stooped not to hold intercourse
while the infidels were steadily advancing in know-
ts, the Turks were stationary or retrograde. The
warfare having robbed them of any advantages which
zeal once conferred, they scorned to resort to new
ffected our conquests," was their language, "with-
European tactics, and we do not now stand in need

eriod preceding the revival of religion and letters in
t be denied that the Mohammedan sultans were not
ened, accomplished, or tolerant of European sove-
eat were the oppressions of the then governments,
f intestine wars, that the dominions of the Sultan
at one time, those in which the greatest portion of
personal security were enjoyed. The early sultans
their erudition and love of learning, both a college
ng considered indispensible appendages to a mosk of
The Turkish sultan at the head of his army, himself
was the object of an enthusiasm which rendered him
esistible in power. But the sultan in the seraglio,
power of his own janizaries, and incapable of execut-
, was rather a pageant than a monarch, and impeded
is own authority.

d it become that Turkey must reform or perish, that
e last fifty years have seemed to admit the unwelcome
o attempt the arduous work. The first active re-
n III., who ascended the throne in 1789. A long
s defeats from Russian troops of inferior numbers had

taught the Ottoman ministry to feel the need of a change, but had not reconciled the public mind to it. Here was seen the natural result of a despotic government, checking all inquiry after better things and all attempts at improvement, till some change became inevitable, while yet those who were to be benefited were not sufficiently enlightened to welcome such a change. In such a state of things, there is no other resort but to brute force, since the mass have never learned to move at the voice of reason. Selim mounted the throne amidst the most gloomy prospects. The Turkish arms were worsted in foreign wars, and the resources of the empire wasted by formidable civil wars. The young sultan found his chief supporter in the work of reform in Mahmúd, the reis effendi, who had visited the courts of Vienna, Paris, and London, and who was raised to the post of secretary of state for foreign affairs. Under his auspices, a code of new regulations was promulged, which provided for the organization of a new corps of soldiery, for improvements in the discipline of the janizaries, for the instruction of the military cadets, for a new modeling of the navy, in which recourse was had to the aid of foreigners. These regulations tended to array more directly against the monarch the influence of 400,000 janizaries in the empire, and the ecclesiastical authority of the sacred *ulema;* while each petty pasha was striving to take advantage of the times so as to make himself independent or rich in his pashalic. From this, it may be gathered, that while no country ever more needed reform, in none was it more difficult.

These enlightened innovations were generally received with little satisfaction, and the discontent was artfully fomented by the representation of the janizaries, that their sovereign was siding with the infidels, against the religion and laws of the empire. In that ever turbulent body, these murmurs, at length, broke out into open rebellion, by the instigation of Músa pasha. The reforming reis effendi first fell a sacrifice to their fury. All the janizaries, now aroused, passed through the streets of Constantinople, with a melancholy clanking of their kettles, into the open square Atmeidan. Disregarding the sultan's offers of negotiation, they called for the death of the ministers that had advised the new measures; and, rising in their demands as they were successively granted, Músa at length announced to Selim, by the hand of the mufti, that he had ceased to reign, and that Mustapha IV. sat on the throne. This was in May, 1807. Selim received the announcement with composure, and after a few turns in the saloon, to bid farewell to his weeping attendants, he retired to the apartments of the unfortunate princes of the house of Othman, and from thence he returned no more.

During the few months in which the imbecile Mustapha sat on the throne, he was the mere instrument of the will of others. All the projects of reform and improvement were hushed. But the famous Bairacter, the pasha of Rudshuck, a true follower of the unfortunate Selim, resolved to avenge his fall and restore him again from his prison to the throne. Accordingly, he moved his camp, composed of hardly Albanians, near to Constantinople, and assaulted the gate of

demanded entrance in the name of the deposed Se-
proved fatal to the imprisoned monarch, who was
dered by the last orders of Mustapha, just before
away to a similar confinement and like end. After
múd was found concealed in the furnace of a bath,
was drawn forth to ascend the Ottoman throne in
itle of Mahmúd II., which he still occupies.

pices of the vigorous Bairacter, the new monarch
w the work of reform. The heads of the principal
e exhibited at the seraglio gate, and many others
cks and thrown into the sea; a council of pashas
he intention was openly avowed by Bairacter of abol-
ng the order of janizaries, for which purpose a new
ed. All proceeded favorably, till growing confident
cter dismissed most of his provincial forces, by which
l his enemies, and thus, by this rash act, was left
an infuriated soldiery thirsting for his life. The
of the janizaries, and the destruction of the vizier
is own palace, proved his rashness. But his friends
enge him, and therefore uniting the new forces with
successive days, the battle and the flames raged in
the janizaries, pressing towards the entrance of the
ed the restoration of the imprisoned Mustapha; a de-
ised the immediate death of the prince. Mahmúd,
r of the imperial house, having nothing to fear from
janizaries, gave orders that hostilities should cease,
it the new corps should be no more. "Thus termi-
remendous revolution that Constantinople has experi-
ell into the power of the Osmanlís, which cost the
ns, and spilt the best blood of the empire."

ne onward till 1823, the janizaries were uniformly
n one occasion rose to such a pitch that the sultan
ithdraw quite from Europe and from reach of their
clear that from the first, Mahmúd desired to relieve
ir arrogance, and for this purpose he was constantly
ces to stand by him in the hour of trial. He deter-
ne more attempt to reform, and if they resisted that,
n. In 1823, the janizaries again burst forth into
consequence of the innovations, beat to arms, and
in the Atmeidan to the number of 20,000. The ex-
l now come. The sultan sent officers to negotiate,
death. He then consulted with the grand mufti
ight to put his rebellious people to death, and receiv-
answer. Upon this, he called on the forces, whom
ping in reserve, and entirely surrounded the Atmei-
men. Worthless as was the order of the janizaries,
pity their cruel fate. Filling the Atmeidan with one
ey awaited the result of their revolt, not doubting that
objects must be gained as usual, and were entirely

unaware of the sultan's intention, till a general discharge of grape shot disclosed both that and their horrid situation at once. The houses were soon in flames over their heads, and were battered down with cannon; and as no quarter was given, the janizaries resisted bravely, and killed vast numbers of their assailants. On the ensuing morning, the whole Atmeidan presented a scene of horror, covered with smoking ruins, steeped in human blood, with dead bodies and ashes mingled together. For two days, while the gates of the city were shut, the sultan relentlessly commanded search to be made everywhere for any of the fated corps, and multitudes were thus found, brought out and beheaded. After these things, the sultan went to mosk in his new uniform, publicly anathematized the janizaries, and forbade the mention of their name.

We need not follow this stern reformer into all the bloody details of his measures. In the language of one of his admirers, "he has effected three things, which have been the principal objects with every sultan, since Mohammed IV.—the destruction of the janizaries, the extirpation of the Dere beys, and the subjugation of Albania, which had not admitted the supremacy of the Porte, even in its days of conquest. Since his accession, blood has flowed incessantly; it has been shed in secret and in public; by general executions and by preconcerted massacres; by civil and by foreign wars. But he has at length swept away all internal opposition: and having thus maintained and strengthened his own individual seat, it may be questioned, when we remember the shattered state of Turkey at his accession, whether he has done so at the expense of his empire."

Next to Russia, the Porte has found the most formidable foe in Mohammed Ali, the present independent sovereign of Egypt. This remarkable man was born an Albanian peasant, and entered the service of the governor of his native town. From the day when he reached Egypt, in 1798, with his 300 men, his rise has been uniform. He first destroyed the haughty Mamlukes, then expelled the governor, and after eight years of warfare was formally invested by the sultan as viceroy of Egypt. Since that period he has pushed his arms into Nubia further than Greek or Persian ever trod; has gained the favor of the faithful by recapturing the holy cities of Mecca and Medina from the heretical Wahabees; has thrown off the yoke of his master, and wrested Syria from him; and has a disciplined and successful army of more than 40,000 regular troops, with a marine of twelve ships of the line, and more than double that number of frigates and small vessels. He has constructed roads, dug canals, introduced manufactures, and has given some encouragement to learning. The military college of Grand Cairo educates 1400 boys in languages, arts, and sciences, at an expense of £12,000 per annum. In the words of an eye-witness: "it is hard to fathom the reason of Mohammed Ali's introducing European arts and knowledge into his country. If it were to better the condition of his people, one might give him some credit for it, but he has no intention of this kind. His own aggrandizement is his own aim, and the caliphate of Bagdad

before his eyes. He rules Egypt with a rod of iron; is fit for the people, and the people for him, and it is unce which is the worst. He seems a scourge in the o lash them for their iniquities." Still, under his stration order is restored, and a good degree of re- ı is enjoyed.

that necessity or inclination has already induced a ıtion from the former haughty tone of the Turkish rather perhaps of public and individual sentiment. eman in Smyrna wrote: "In the condition of all the ıyah population of Turkey, decided improvements un. By an imperial edict, just published, the different ı, Greeks, Jews, Armenians, and Catholic Armeni- ɔn the same footing before the Mohammedan tribu- ammedans themselves. In criminal cases they can ıed without the sanction of the heads of their own Among the Greeks at Smyrna, Constantinople, and ɛnt schools have been established on the Lancasterian ıt only met with approbation from the Turkish gov- en obstacles were raised by evil-affected Greeks, they y a Turkish officer, who "gave the agent full per- , and establish as many schools among the Christians A missionary to the Jews has also been allowed to at Constantinople; and the chief rabbi of that ever n has been recently raised to rank by the Sultan, and esponsible head of his community. The Armenians, interesting people, have shared largely in the efforts ınd philanthropic men to revive learning and restore the pure gospel among them. Great encouragement o these exertions, and an evident religious movement community. While such was the state of things all d them, the Turks could neither be blind nor remain ıt spectators. In 1833, a gentleman wrote from Con- Turkish effendies and distinguished Mussulmans reek school near the capital. Much interest was ength an officer, of some consideration with the sul- oduced the system among the young soldiers in the books, cards, &c., he has depended on one of the mis- n the school at Scutari was opened, the same officer holars in the following pithy language: "His most , sultan Mahmúd, desires your good. These schools ɔ him, but he designs them for your benefit. You different parts of the empire, you are in the morning now in your power to become learned and wise. In ıan schools nothing of value was learned; men were ısses may become men. This badge of rank which reast was given me by my sovereign, as a token of orrow he may take it away, and then shall I be as as any other man. But what knowledge I acquired he

cannot take away from me; the terrible conflagrations, which you see consume almost everything elsewhere, cannot burn it, nor can the floods overwhelm it, or tempests sweep it away. Knowledge, therefore, young men, knowledge is the best property you can possess."

In 1834, four schools had been opened for the Turks, one of them within the seraglio; and 2000 youths were enjoying the benefits of education on the Lancasterian method.

These and other cheering facts all go to show that a change, favorable to improvement, has, at least, begun in the spirit and demeanor of the haughty Turk. Though reformation must naturally be slow, and must still meet with checks and obstacles at every step, yet we cannot doubt it will go on, till not only civil rights shall be recognized and acknowledged, but the true religion from heaven also be received. Recent interesting accounts from Brúsa, the ancient capital of the Ottomans, and still a splendid city, confirm this opinion. A visitor to that city writes: "I could not be uninterested in the Turks of Brúsa. They appeared more liberal and tolerant than even their brethren in Constantinople, whose reputation for comparative liberality is not bad. With great civility and kindness they admit Christians to their mosks and mausoleums, and engage in conversation with the followers of Christ with cordiality and interest. It grieved my heart to see such a golden door for the entrance of truth among the Mohammedans of Brúsa, and no one ready to enter it. Next to Constantinople, there is probably not another place in the empire where a missionary to the Turks would be more useful." Smyrna is also recommended as an important and interesting station for another missionary to the Turks. Though these are yet but *prospects*, yet evidence is not wanting in the way of *facts*, that there is a growing tendency to accessibility in the Turks. Excluding Jerusalem, Beirút, and other places in Syria, now under the government of Mohammed Ali, and where Christian missionaries reside and pursue their work with comparative quiet, there have been for several years Christian missionaries, and schools, for the Jews, Armenians, Greeks, and Nestorians, under the dominion of the sultan, at Smyrna, Constantinople, Brúsa, Trebizond, and perhaps elsewhere, without any opposition from the government.

Such being the aspect of events, it cannot but be regarded with wonder, and with devout gratitude to God, that while no efforts to enlighten the people would have been allowed, had the government been in the hands of some Christian powers, a good degree of toleration is enjoyed by benevolent men in the work of doing good, under a Mohammedan ruler. And not only so, but the dominant power itself is desirous to look into these things, and to appropriate to itself a portion of the proffered blessings. These things should be received by every sober man and Christian as tokens of good. From first to last, the whole career of the Ottoman power is calculated to impress strongly on the mind one sentiment, that the letting loose of those fierce powers on western Asia and Europe was, in the hands of the Almighty Ruler, a work of judgment and of mercy It was a

effeminate and disorderly powers, who were supplant-
tless inroads. It was judgment to those, so called
s, who, entrusted with the true revelation of the will
eaven, under the most solemn charge to make it
out the whole world, instead of executing this sacred
ing themselves in ease and indolence, or disputing
tes and ceremonies to the neglect of the weightier
reat salvation, till they became an inviting and easy
ose welfare they had most iniquitously disregarded.
trust, mercy to the conquerors, who in turn are to
y the mighty power of God, through the gospel of
And thus they will be, unwittingly, the means of
ribes still further East, which first urged them in
course; and thus will prove, not like the messengers
mperor, who brought from the West an increase of
ay be, the bearers of the true religion back to their
d Turkey and Persia be the doors for the gospel to
l Asia.

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nese History: notices continued from the Siamese æra or A.D. 1545 to 1540. By a Correspondent.

906. The king supported the prince Sisin, the young-
otefá, till he was 13 years of age, and then made him
he priesthood. Unmindful of the kindness which had
n, he drew over to himself several bodies of soldiers,
rebellion. The king had him apprehended, an inves-
and having ascertained the truth, instead of having
committed him to the custody of Cháyuat. After a
was released, and put into the priesthood, where he
ore than three days, when he had collected another
s. The news of this reached the king, who sent one
pursuit of him. He, in the meantime, had consulted
his fortune, who informed him that Saturday, the 1st
month, would be an auspicious season for putting his
ion. At that time, there were five noblemen, prison-
o sent prince Sisin a letter, saying that the king had
ve them executed the next morning; they therefore
advance and rescue them that night. He was thus
roach that evening. The nobleman, who was sent in
being apprized of his (approach) advance, mounted
t and came forth to attack him. Sisin encountered
him from the elephant, advanced, and entered the
The king, in astonishment hastened to his boat, and
country. Sisin released the five nobles from their

prison, but was furiously assailed by the king's sons, Rámésawan and Mahintirát, and slain by a musket. On the king's return, he had the priest, whom Sisin consulted in regard to his success, and the five prisoners, whom he released, apprehended and slain, and their bodies exposed on gibbets with that of Sisin. At that time, the concubines of several noblemen accused their masters of having been confederate with Sisin, and the accusation being found well supported, many of them were likewise put to death.

907. This year the king caught a white elephant seven feet high. [These elephants are always dignified by some lofty title. This was called the "gem of the sky." The "leveler of the earth," the "glory of the system of the world," or "elephant of the sun," are titles frequently given them. The reverence with which they are treated is truly astonishing. The present king of Siam (1836), gives one fourth of all his revenues to one old dingy creature, which is called the "glory of the land." This sum, amounting to several hundred thousand ticals, is entrusted to an officer, whose business it is to see it expended in the purchase of fruits, ornaments, &c., for the favored animal. Just now she is sick, and all the nobles and doctors are required to wait upon her, and all the priests to pray for her. The pra-khang is so constantly required in her service, that he has built himself a temporary residence near her, that he may be always at hand. The king himself feeds her with his own hand, whines about her, and prays her not to die before he does!]

908. This year caught a white elephant in the jungle of Petchabun [southwest of Bankok]. In the 10th month, caught another with her young, both white!

909. Caught two more white elephants. The country was now distinguished by having seven white elephants, and its fame spread through all nations. Hence, vessels in great numbers came to trade from France, England, Holland and Surat, and junks from China. Hence the priests, nobles, and brahmins, honored the king with the title, "the mighty emperor, Rájáthirát, lord of the white elephants." The rumor of the king's having seven white elephants extended even to the kingdom of Hongsawadi (Pegu), whose king sent 500 men with a message, begging for two of them as an honor to his country. This message was accompanied by the assurance, that if his Siamese majesty would grant his request, their friendship should be perpetual, and with the threat, that if he would not, there would be a rupture between them.

The king of Siam consulted his nobles, most of whom were in favor of yielding to the request, inasmuch as the Peguan king was mighty, and had shown himself generous in restoring the two Siamese princes, whom he had taken captive; but three of them, the prince Rámésawan, the foreign minister, and the minister of war, advised otherwise, inasmuch as the white elephants were the distinguishing mark and glory of the country: they affirmed moreover, that his majesty had once given two white elephants, but the Peguans could not manage and were obliged to return them; to do

be a disgrace among all nations! Further, if the
ı should make war on the country, in consequence
r would undertake to defend it.
ɛing, therefore, sent the messengers back to the king
ɔmpliments, declining a compliance with his request.
ɜion was known, he declared that, henceforth the
ʒu and Siam are sundered. On consultation with his
, 'I have twice marched against Siam without taking
several reasons: 1st, it is completely surrounded by
ant of provisions for a year's campaign: and 3d,
ankhalók, Sukhótai, Kampéngpet, and Pitchai, all
ountries are in alliance with Siam, and there provi-
ant. We must, therefore, subdue these northern pro-
ı Siam will be an easy prey. I will proceed this time
90,000 men.' He gave his orders accordingly to his
overnor of Ava, his nephew, the governor of Prome,
Chiangmai, and all the heads of departments, who,
ains were over, collected all their forces at Pegu.
ɔommencement of this year, the king had collected
Pegu city, Ava, Chiangmai (North Laos), Phukám
(Prome), Pruan, Lakeung (Arracan), Chittong (Sit-
, Phasim (Bassein), Boapuan, Siriang (Sirian), Te-
Martaban), Mŏlamleung (Maulamein), Thawái (Ta-
,000 men, 7,000 harnessed elephants, and 15,000
here given several names of places according to the
raphy and pronunciation, adding those, where I
ı the respective places have already become some-
ɔuropeans. The circumstances of the commencement
e described with great particularity and pomposity.
favorable omens by the brahmanist astrologers, the
nts and regalia of the king, his elephants, &c., are
ɔst extraordinary language, which does not admit of
he amount of all is:] They proceeded by seven dis-
ɔ Mŏtama, and were five days in crossing the river
ɔe, and thence proceeded by twenty marches to
From thence, after some delay, he proceeded to
What follows, may, perhaps, be deemed interesting
mewhat peculiar military manœuvre.] The Peguan
ıage to Mahâthammarájá, the governor of Pitsanulók,
in friendly terms as his brother, saying that he was
ı visit to Ayúthiyá, and wished his brother to come
conversation about the affairs of the country. Before
ıessage, he had employed all his army in raising
ls of earth near the city as high as its walls. The
arning his request, returned an answer, saying that,
elonged to the mighty emperor, the lord of the white
ıuld be unsuitable for him to comply with the invita-
The Peguan king sent him back word, that his coun-
all, and one division of the Peguan army could make

it smaller. Maháthammar´já, therefore, requested four priests to go forth and hear what the king of Pegu had to say. He showed them his scaling ladders and mounds of earth, and told them, that if his brother did not come to see him, he could cause his soldiers to take each a handful of earth from the mounds and fill up the city in a single hour. The priests conveyed this intelligence to the governor, who said to his nobles, 'I have waited beyond the appointed season for assistance from the emperor; the Peguan army is immense; the noise of it is like the noise of a hurricane; I must either go, or the city be trodden down, the priests and people all destroyed, and our religion brought to ruin. If the emperor is displeased, I shall only die alone, which is better than that all should perish.' On Saturday morning, the 5th of the waning moon of the 2d month, he went forth to meet the Peguan monarch, who required him to collect his army, elephants, and horses, and in seven days be ready to accompany him on his march. He collected 30,000 men, the march commenced, and they proceeded, and pitched their camp at Nakhónsawan. Intelligence of these matters reached the ears of the lord of the white elephants, who was much disconcerted. He called on Rámésawan, Phyáchakrí, and Suntonsongkhram, the three nobles who had volunteered to defend the country, to know what they would do in the existing emergency. They determined to await the approach of the enemy and then make a desperate assault. The Peguan king learned from the governor of Pitsanulók, that his request for two white elephants was not granted, because these three men had undertaken to defend the country against any invasion by him. He compared them and their undertaking to a short legged rabbit who undertook to fathom the ocean, and a short winged bird who engaged to fly across the ocean with Phyákhrut. [This is a fabulous monster, often referred to in Siamese writings as real, having a human body, the bill and wings of an eagle, &c.]

911. The enemy approached Ayúthiyá; the king perceived the army was too powerful for him to attack, and all attention was directed to defense rather than to assault. The Peguan monarch sent a message, inquiring why the Siamese king did not come forth to attack him, as a matter of amusement, or if he had determined not to fight, why he did not come forth, and at least hold a parley with him. The lord of the white elephants found no way of escape; the next day, therefore, he went forth in state, and was received with much civility by the king of Pegu, who detailed the cause of his visit, and, as some compensation for all the pains he had taken, now requested four white elephants, instead of two. He also begged to take prince Rámésawan and adopt him as his son. He added, morevover, Phyáchakrí and Suntónsongkhram to his requests, all of which, under existing circumstances, were readily granted; and he then returned to Pegu.

Note. Under date of Nov. 4th, 1836, our Correspondent at Bankok thus writes to the editor: "The subject of orthography to which you refer, has been a matter of discussion, but it is one of much difficulty. You say in your note (in the Re-

that the consonants most surely are not, in my communica-
nglish. This is true in relation to *j* in *rájá*. The Siamese
nd which so much resembles it, that, as *j* has almost univer-
it, I have used it not altogether inadvertently, and as most
understood. That sound would properly be represented by
ráchká, though more awkward, is a more correct representa-
pronunciation than *rájá*. The word which you suppose should
ráju Tirát, should, notwithstanding, be written *Rájáthirát*, as
an official name. '*Prince rájá*,' which you suppose is like
ertheless, rather like 'Mr. Prince,' 'Captain King,' the offi-
een converted into a proper one. There is one further ex-
make. The Siamese have no sound equivalent to our *th*, as in
&c.; but whenever I use *th* in spelling Siamese words, I use
The same is true of the communication to * * * *. That
de more than 150 years ago, and the book which contains it
ce. There is one copy in the 'Penang library,' which was
y the librarian, from which that was extracted. The whole
sed in Siam by the priests as a sermon to their auditors, and
imen of the discourses they give to honor Budha and them-
it to you to extract or review, or to do anything with it you
nmunications, I am not without the hope that they may be
of reference to students of Siamese literature, and on this
e more geographical names, with the Siamese orthography,
ould. Those who read of a country wish, not simply to
f places, but how the natives call them. I recently purchased
, Siam, Cochinchina, Tonking and Malaya, published by
rapher to his Majesty, London, 1832. The number of places
is considerably numerous, but almost of all them are Burman,
n from the *dictum* of some Burman traveler. Should I ask
uch and such places are situated, taking this list as my guide,
anded, and tell me there were no such in his country." Our
evering Correspondent is entitled to our best thanks for his
ications. That "to * * * *," is the life of Thevetat, trans-
, and contained in Monsieur De la Louvere's History of Siam,
ve, and hope to notice it in due time. There are some points
which still need explanation: why, for example, is prakhang
g, phraklang, or p'hraklang? Maulamein for Maulmein?

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narks on the diplomatic relations with Cochinchina, by the government of the United States, with a state-subject from an officer of the king.

ttempts to establish diplomatic relations between the East and the West, have, with few exceptions, proved Sometimes, indeed, they have not only not succ-nplishing any good, but by bad management they have ce and to perpetuate evils, exciting and fostering sus-ies and bloody strifes. Contemplating them under nces, the casual observer has been ready to deprecate prises, and to dissuade from every attempt to establish

f, in future, the same line of procedure must be
the same circumstances, it would be wise to
mpts, since they will probably lead only to new
causes of past ill-success can be shown and
and likewise a course marked out well-fitted to
l, then, surely, a duty remains to be performed.
ers of civil communities, so among nations, rules
ecognized and obligatory are indispensable for
intercourse. Great as the difficulties may have
ard to eastern nations, they are not insurmount-
to prevent renewed attempts. The day will come
ually beneficial," clear, definite, and well-under-
tified and faithfully maintained between govern-
e remotest parts of opposite hemispheres.
England have had their diplomatic missions to
four or five years ago, the government of the
erica, at the suggestion of one who is desirous as
e friendly relations established with the eastern
expedition to be fitted out to visit the court of
ier places. The following notices of the visit to
e taken from the Canton Register for December
nited States' ship Peacock was employed on the

Lintin, where she had remained for about six
the 29th December, 1832; being under the
David Geisinger, and having on board Edmund
envoy from the president of the United States of
s of Cochinchina and Siam. Her first destina-
China, was the bay of Turon, the nearest safe
he capital of the former kingdom. But, after
port, strong northerly winds, accompanied with a
ortherly currents of about sixty miles a day, drove
eward, that after three or four days of unsuccess-
away for the next safe harbor, that of Phuyen,
r on the 5th Jan. 1833. This fine harbor, though
he charts, is well described by Horsburgh. It
t anchorages, two of which are considered per-
ons. Their names are Shandai, Vunglam, and
chorage of Shandai, near the mouth of the har-
posed, and the surrounding shore affords no fit
to the surf. Vunglam, which is two or three
the principal anchorage, being easily accessible,
te shelter to the native craft, by which fishing
e are carried on. It is opposite to a small fish-
ains, together with the houses scattered over the
bout 3,000 inhabitants. The third anchorage,
s six miles to the northward and eastward of
frequented by the native craft, because it re-
il of two or three hours to reach it, while Vung-

lam posses
ever, it wo
entirely su
whereas th
the ground
er part of t
lay during
long. 109°
ous by the
their nets
time, abou
counted of
two hundr
"Shortly
certainly v
only mark
off, being
(accustome
way compa
ever much
the quarter
at a table o
cured, a m
guage is wr
though so
unintelligit
communica
nity. But
delayed to
an officer o
wards saw
which we s
ed no bad
the people,
er ranks w
or two visit
the Chines
the officers
put a long
Shoes and
even the ge
or slippers.
the head, b
the men, a
among the
colored cot
"We ha
capital of t
court then

ıll requisite shelter for small vessels. To ships, how-
fford a fine anchorage in the northerly monsoon, being
nded by hills, which render it perfectly smooth,
ch orageat Vunglam is very uncomfortable, owing to
ll that prevails throughout the winter, during the great-
ay. The anchorage at Vunglam, where the Peacock
whole time of her stay, is in lat. 13° 25′ 20,″ and
E. The entrance to the harbor was rendered conspicu-
: number of fishing boats which lay opposite to it, with
They go out before daylight, and remain till market
ır in the afternoon. When leaving the harbor, we
ıe fishing boats and the coasting vessels no less than
ıil at one time.
er our arrival, an old man came on board, whom it
ıot easy to discern to be the chief of the village; his
istinction from the fisherman, in whose boat he came
abby silk dress. The dignity of the old gentleman
: he was to sit cross-legged on a dirty bamboo settee, no
e to the well-scrubbed deck of a man-of-war) was how-
ι, because a chair was not immediately offered him, on
:k. When this was perceived, he was forthwith seated
e gun deck, and, the implements of writing being pro-
script conversation took place in Chinese, which lan-
n in Cochinchina, as in the various provinces of China,
erently pronounced, as when spoken to be perfectly
The old man conversed for some time in a lively and
: manner, not wholly forgetful however of his own dig-
day was soon over; he fell into disgrace for having
ort the unwonted arrival of a foreign ship of war; and
uch superior rank came into his place: when we after-
, he stood like a menial servant behind the couch on
This old man, though in appearance so mean, afford-
:imen of the general appearance and dress, not only of
also of the officers of the middling ranks. Of the high-
w but one specimen, a provincial judge, who paid one
› the ship. Their ordinary dress is nearly the same as
onsisting of loose trowsers and upper dress; over which
l gentry, when going from home, or receiving visits,
ık, or surtout, of silk, which reaches below the knees.
:kings are not in common use among the people, and
y dislike the use of high heeled shoes, preferring sandals
'he hair is worn long and tied in a knot on the back of
g kept up by a turban, usually of black crape among
so far as our observation went, of white native cotton
men. The poorer men who cannot afford crape, use
. No part of the hair is shaven.
›een two days in port, when deputies arrived from the
province, and the political correspondence with the
ınmenced. A delay of some days was occasioned at

the very commencement, by two important errors in the first official document, which the officers who forwarded it neglected to point out, although they appeared conspicuously on the outside. These errors were (1) the application of the title of king, instead of emperor, to the mighty potentate who sways the sceptre of Cochinchina; and (2) the use of one of the names by which the country is generally known, in place of a less familiar, but more classical one, which the reigning family has chosen to adopt. Other deputies came afterwards from Hué, which to an official personage is five or six days' journey from Phuyen (or Fooyan), though often traveled by the expresses in three. The common method of traveling here, among the rich, is a kind of palanquin, made of net work or woollen cloth, somewhat resembling a hammock in appearance, which is hung by the two ends to a long stout pole. This is borne by two, four, eight, or more, bearers, according to the rank of the owner. The attendants of officers, and the people in general, ride on horseback, there being large numbers of a small lively breed of ponies in the country. A few elephants follow in the train of official personages, apparently for show, rather than for use. The small parties of military which came to the place as escorts, appeared well disciplined, in comparison with their neighbors the Chinese and the Siamese. They were, however, very troublesome to us. The timid jealousy and bigoted national exclusiveness of the court of Hué, or some other latent cause, placed numerous hindrances and vexatious delays in the way of the mission's proceeding to the capital, in consequence of which, after about five weeks' stay at Phuyen, the negotiations were broken off by the 'Peacock's departure for Siam, without having effected any of the objects of her voyage in relation to Cochinchina."

In 1835, the same diplomatic agent was again dispatched from his government; and after visiting the Persian Gulf and other places, and exchanging copies of a treaty with the king of Siam, he once more touched on the coast of Cochinchina. But on account of his own sickness, and that of others connected with the expedition, he again effected nothing. The Peacock and Enterprise, the vessels employed on the occasion, arrived in Macao Roads, the 25th of Feb., 1836. Mr. Roberts died soon after, and the diplomatic agency terminated, there being no one appointed to act in his stead. Not many months after this, a vessel, belonging to the king of Cochinchina, arrived off Macao, having on board an envoy from the court of that country. During her stay there, she was visited, among others, by an American gentleman. The envoy improved the occasion to inquire for the hasty departure of the vessels, which had visited his country. To satisfy those inquiries, in some measure, a translation of the following note was put into his hands:—

"The Americans are a people who navigate the four seas, and have friendly relations with other nations. Having never been able to trade with your honorable kingdom, they have, therefore, twice sent an envoy to make arrangements for a commercial intercourse between Cochinchina and the United States. This is on record. Were the trade well conducted under the

orable country, it would be advantageous to both nations. herefere, deeply regret that their efforts have not succeeded. ask your excellency, what are the reasons which have pre- ision of a treaty, and the settlement of a tariff, for the regu- . On receiving your excellency's answer, we shall be most it to our native country, together with any other informa- h to communicate; and we hope that, in future, all obsta- ed, which may hinder the establishment of friendly relations orable country, and the merchants of our native land."

ho is styled, *kungfoo yuen waelang*, *under the hwang-* o he wrote his own title, and that of his sovereign, f his country,) gave the following reply :—

ear, a ship from your honorable country arrived at the port aging to Fuhngan, in Cochinchina. At that time, being su- ade, I sent deputies to congratulate those who arrived, and ssary arrangements to receive them. But the writing and ties not being the same, the interchange of thought was slow ith regard to commerce, it seemed desirable to have a clear nd as superintendent I was engaged in preparing the requi- but before they were ready, your country's vessel left the ring the third month of the current year, vessels arrived from l anchored in the port To-seäng, near Kwang-ngan; and occasion I sent deputies to congratulate them. But though ften repeated their inquiries, they obtained no answer; when thout announcing their intention of leaving, the ships de- ddenly, twice they arrived, and twice they went away, empty Was it not, indeed, labor lost? Soon after my arrival at business, you, gentlemen, being on board, made inquiries particulars. But because our conversation was not intelligi- r, I have written out the preceding statement, and present nation, to enable you clearly to understand, that it was my erintendent of commerce, to manifest the tender regard which eign cherishes towards those who come from afar; and that position to treat them with incivility."

ie statement of his Annamese majesty's officer to be ve see no reason to question its accuracy, the causes ie diplomatic mission from the United States are evi- parent also, that, in future, the same or similar causes ed. Ignorance of the languages, manners, customs, ws, of Eastern courts, is one of the principal causes erated against a successful issue in the negotiations of n embassadors and envoys, who have been sent thither t two or three centuries. In the second visit of the ent, he seems to have had no means of communicating engers sent from court. We are aware that the French oken in Cochinchina: a native of that country, who three years ago, had been in France, and there edu- iest's orders" under one of the Romish missions; but ial cases of this kind, we suppose the French is spoken a, as the English is in Canton, most barbarously and except in simple matters of barter In the first visit a

translator, equal to the task, was secured, but on terms which ought never to be named. There were other things, such, for example, as articles to be given as presents, which might have been provided on a much better scale.

The present king of Cochinchina, Mingming, or "Illustrious Fortune," succeeded to the throne of his father in February, 1820. He is represented as being more anxious to cultivate intercourse with foreign nations than his predecessor; and he has, it is said, reduced the duties on foreign vessels frequenting the ports of his kingdom. He has a small navy, and some of his ships are built on the European model. That recently at Macao, a man-of-war, was about 400 tons measurement, being about ninety feet long and twenty feet beam. Her crew was composed of fifty marines, and sixty-three sailors, most of them large limbed and well-proportioned men, their average height being five feet. The hull of the vessel was constructed of teak, and apparently very strongly put together. The masts were well made, though the spars and rigging were not in very good proportion. A flag, bearing the words *kin chae* 欽差 hung from the peak. The marines were clad in uniform dresses, made of red longells or camlets; they wore black turbans, and were barefooted. The words "treasure guard," in Chinese characters, were painted on their breasts. The late conduct of his Annamese majesty, in protecting the crew of the John Bannerman, furnishing them with clothing, provisions, and money, and in dispatching two of his own ships from Turon to convey the strangers to Singapore, speaks well in his favor.—Whether the recent expeditions fitted out for exploring the regions of the northern frozen ocean, and the northern polar seas, are likely to prove more beneficial to the world, than they would if employed in surveying the Indian Archipelago and the coasts of China and Cochinchina, and in forming an acquaintance and establishing commercial relations with the inhabitants of these regions, seems never to have been made a question with Western governments. There are no seas in the world that need so much to be surveyed as some of these; and there are none more neglected.

ART. IV. *The traffic in opium carried on with China: its early history, and the present mode of conducting it, from the delivery of the drug by the cultivators to its reception by the consumers.*

ENOUGH is known of the early history of this traffic to show that the rapidity of its increase, during the last seventy years, especially in China, is unprecedented in the annals of commerce. The plan of sending opium from Bengal to China, was suggested by Colonel Watson, and adopted by Mr. Wheeler, then vice-resident in council,[1]

· 1767, says an Indian journalist,[2] the import of "this
ɡ" into China, rarely exceeded 200 chests: that year
1000; at which rate it continued for many years, in the
ɔrtuguese. In 1773, the British East India Company
dventure of opium from Bengal to China.[3] About
ɔf this article was established by the English, on board
ɜssels, stationed in a bay to the southward of Macao,
Bay,[4] where they often sold their opium for 500 or 600
ce in Bengal being about 500 rupees per chest.
product of opium for one year was lying unsold in the
re-houses in Calcutta, their shipping being employed
ladras with rice, and the seas being infested with
utch cruisers. Under these circumstances the Bengal
nable to obtain "reasonable offers" for their opium
ɜtermined to export it themselves: accordingly, two
eighted, one to the Indian Archipelago, and one to
roceeds were to be paid into the Company's treasury
The Bengal government drew against this for ten lacs,
ore; and issued to their civil and military servants,
Canton, there to be exchanged for bills on London: this
led a seasonable relief to the Company's finances."[1]
he opium which was sent to China, was freighted in
med vessels, which in those days appear to have been
er the river, within the Bogue, "free of measurement
the drug came to a bad market; and the supercargoes,
lay and difficulty, were obliged to dispose of it at 210
which were at two per cent. discount, in reference to

The opium was purchased by Sinqua, a hong-mer-
d previously conducted an extensive business at Macao.
ver, was very anxious that Pwankhequa, the senior in
hould take a share in the purchase; but the latter was
ɜxpose himself to his enemies in this way, as opium
ɜrstood to be, and had long been, an interdicted article
The quantity purchased by Sinqua was 1600 chests;
ady been imported; these 2800 chests so overstocked
ıat Sinqua reshipped the greater part of his purchase
coasts. In 1791, the price of the drug ranged from
ıllars per chest.[5] In the reign of Keënlung, as well as
ium was inserted in the tariff of Canton as a medicine,
uty of three taels per hundred catties, with an addi-
of two taels, four mace, and five candereens, under
harge per package.[6]
se authorities seem not to have taken any public notice
which imported opium until 1793, when they began
f the vessels lying in Lark's Bay.[5] In 1794, after many
tempts to establish themselves under the sanction of
ɜe government, and being constantly annoyed both by
government and pirates at Lark's Bay, the parties con-
trade were induced to bring one of their ships, laden

exclusively with opium, to Whampoa, where she lay unmolested for more than fifteen months, with from 290 to 300 chests of the drug on board. This practice, of bringing opium to Whampoa in foreign vessels, continued till 1820, and without any interruption or molestation, except an attempt, in 1819, to search those vessels which were supposed to have it on board. Meanwhile, however, the Chinese government enacted special laws to prevent both the importation and the use of the drug. In the 4th year of Keäking (1799) Keihking, of the imperial kindred, and then the governor of this province, "regarding it as a subject of deep regret, that vile dirt of foreign countries should be received in exchange for the commodities and money of the empire, and fearing lest the practice of smoking opium should spread among all the people of the Inner Land, to the waste of their time and the destruction of their property, presented a memorial, requesting that the sale of the drug should be prohibited, and that offenders should be made amenable to punishment. This punishment has been gradually increased to transportation and death by strangling."[7] In 1800, the Chinese prohibited the importation of opium, and denounced heavy penalties on the contravention of their orders. In consequence of this, the supercargoes of the East India Company recommended to the Court of Directors, to endeavor to prevent the shipment of the article for China, either in England or Bengal.[1] Early in the 14th year of Keäking (1809), the governor of Canton, then holding the seals of commissioner of maritime customs, published an edict, requiring the hong-merchants, when presenting a petition for a ship to discharge her cargo at Whampoa, to give bonds that she has no opium on board. The governor then proceeded to declare, that, since it was well known to all parties to be a contraband article, in case of disobedience, the vessel should not only not be permitted to discharge her cargo, but should be expelled from the port, and the security merchants brought to trial for their misdemeanor.[5] This edict was often repeated, by orders from Peking. In 1815, governor Tseäng sent up a report to the emperor concerning some traitorous natives who had established themselves as dealers in opium at Macao: in reply, commands were given to carry the laws rigorously into execution. It does not appear, however, that the commands were put in force. In 1820, governor Yuen took up the subject, in conjunction with Ah, the commissioner of maritime customs. The following proclamation bears date of April 5th, 1820.[9]

"Yuen, the governor of Kwangtung and Kwangse, and Ah, the hoppo of Canton, hereby issue a proclamation to the hong-merchants, with the contents of which let them make themselves fully acquainted. Opium is an article which has long been most strictly prohibited by his imperial Majesty's commands, and frequent proclamations have been issued against it, which are on record. But the passages on the coast of Canton being very numerous, Macao being the resort of foreigners, and Whampoa being the anchorage for foreign ships, should be more strictly watched and searched. It is found on record, that during the 20th year of Keäking, the then governor Tseäng, reported to court, and punished the abandoned Macao merchants, Choomeiqwa

uying and selling opium. The emperor's will was then
eceived to this effect:
'ortuguese ships arrive at Macao, it is incumbent to search
1 ship. And let the governor widely publish a proclamation,
n, being an article produced abroad, and from thence flowing
s every region has its usages and climate proper for itself,
1 others, the celestial empire does not forbid you people to
um, and diffuse the custom in your native place. But that
v into the interior of this country, where vagabonds clandes-
nd eat it, and continually become sunk into the most stupid
e, so as to cut down the powers of nature and destroy life, is
nanners and minds of men of the greatest magnitude; and,
is most rigorously prohibited by law. Often have imperial
ved, commanding a search to be made; and it is absolutely
er you people to bring it in a smuggling manner, and disperse
after, when your ships arrive at Macao, they must all and
l and examined. If one ship brings opium, whatever other
ssel may contain, it will all be rejected; and all commercial
h her disallowed. If every vessel brings opium, then the
very vessel will be rejected; and none of the ships be permit-
the ships, in the state they come, will be driven out, and sent
ntry. As to you people, who live in Macao, since you occu-
of the celestial empire, you therefore ought to obey the laws
of the celestial empire. If you persume, without public au-
nd frame rules for yourselves, and cherish schemes of ap-
o grasp illicit gains, the laws are prepared to punish you;
e case of those who in China clandestinely promulgate the
religion, they will assuredly severely pnnish your crimes,
w any indulgence. In this manner let an explicit and point-
be published to the said foreigners, and no doubt they will,
m, be afraid, and yield implicit obedience, and not dare to
ibition, and to sell opium. And hereafter let a true and faith-
ade, as before, and so the source from which the evil springs
Respect this.'

clamations were published and stand on record; and since
or five years have elapsed; and it is feared, that remissness
in by length of time. It is probable, though not certain, that,
guese ships anchor in Macao harbor, there may be avaricious
smuggle opium in the port, and therefore the Macao deputy
fficers have been ordered to search very strictly and faithfully.
Whampoa, it is the anchorage of all the foreign ships, and
governor, appoint to each ship an attending officer; and I,
appoint tide-waiters, who watch the ship on each side, and
ch, which seems as strict a guard as can be kept; still the
all good men; it is impossible to be sure that they never
lves with native vagabonds, and seize opportunities of smug-
ore, strict orders are given to all the local military stations, to
er from the custom-house, and to the armed police at Wham-
strict in searching; and further, confidential soldiers are sent
to search and seize. Besides these precautions, the hong-
quired to promulgate to all foreign factory chiefs, resident at
, our commands to them, to yield implicit obedience to form-
s, which disallow the clandestine introduction of opium, and
e sources from which it comes to cut off. If they dare to
r, as soon as a discovery is made, the ship concerned will be

expelled, and not permitted to trade; and the security merchant will be seized and punished for the crime; if he dares to connive, be will most assuredly be broken, and prosecuted to the utmost, and without mercy. Be careful, and do not view this document as a mere matter of form, and so tread within the net of the law; for, you will find your escape as impracticable, as it is for a man to bite his own navel. Report the manner in which you execute these orders; and at the same time present a bond, engaging to abide by the tenor of this. Delay not! A special edict.

[Dated] "Kelking, 25th year, 2d month, 22d day."

Hitherto, since the prohibition of opium, the traffic in it had been carried on, both at Whampoa and Macao, by the connivance of local officers, some of whom watched the delivery of every chest, and received a fee; whilst others, remote from the scene of smuggling, received an annual bribe for overlooking the violation of the imperial orders. In September, 1821, "a Chinese inhabitant of Macao, who had been the medium of receiving from the Portuguese, and paying to the Chinese officers, the several bribes usually given, was seized by government for hiring banditti to assault an opponent of his, which they did; and, having got the man in their power, poured quicksilver into his ears, to injure his head without killing him; and having shaved the short hair from the man's head, they mixed the hairs with tea, and forced him to drink the portion. The wretch who originated this cruel idea, and paid the perpetrators of it, had long been the pest and the terror of his neighborhood, by acting as a pettifogging lawyer, and bringing gain to the public officers; who, finding him useful, always screened him from justice. An enemy, however, at last, arose amongst his official friends, who contrived to have this man's character laid before the governor, with his influence or power in the neighborhood stated in an exaggerated degree, affirming that no police officer could apprehend him, for he had but to whistle and hundreds of men flew to his defense. The governor, alarmed and irritated by this declaration, ordered a party of the military to seize him forthwith; and then had him cast into the judge's prison. The pettifogging lawyer now turned his wrath against his former official friends; and immediately confessed that he had held the place of bribe-collector; and that all the governmental officers in the neighborhood received each so much per chest, or so much annually (stating the exact sums), to connive at the smuggling of opium: these bribes were received, not only by the inferior attendants in public officers, but by the superior officers of the rank of blue buttons; and even by the admiral, who wore a red button.—The governor at no period could have been ignorant of what was going on in reference to opium; for it was very commonly used by clerks, secretaries, military officers, and other persons in his own establishment; but the exposition now laid before him brought it more fully to his notice, and risked more his own safety, than any previous occurrence; for, after being in the government of Canton for several years, to plead ignorance of such misrule would not be accepted as an excuse at the imperial court: nor would it have screened him from censure, and

tion, to have proceeded immediately to punish the whom he had received information; for they being l, he was, in a certain degree, responsible to the su- nt for their good conduct. Instead, therefore, of pun- were directly guilty, he made up his mind to accuse merchant, a timid rich man, nicknamed by the Chi- young lady," and easily assailable, and charge him performance of the duties of his suretiship, in not overnment every foreign ship which contained opium. r the man to plead that he had never dealt in opium, nection with those who did deal in it; nor could he to ascertain what was in them; nor could he control l officers who encouraged, and virtually protected, of opium; the governor had determined to hold him

y having disgraced the senior hong-merchant, next rowing all the odium of this traffic, not on the Chi- , smugglers, and magistracy, "who certainly, in jus- e borne a part of it," but on foreigners—the Portu- lish, and the Americans. In one paper, he tried to gious principles of hope and fear, by the promise, that conduct the fair dealers in safety across the ocean, he contraband smugglers of a pernicious poison, the royal law on earth, and the wrath of infernal gods in pended." The American captains, he said, were em- ng opium, "because they had no king to rule them." governor did not attack directly those who were in is government, yet he sent an officer, as a spy, to nue cutters. This officer surprised a party in the very g; and in the attempt to seize them, one or two men The consequence of these proceedings against the at Whampoa and Macao, "was, that foreigners, having om to place their opium, proceeded to Lintin." Of foreign vessels have visited all the ports of Fuhkeën, ängnan, Shantung, and even to Teëntsin and Man- he purpose of selling opium."[6] Such is an outline of his traffic; the mode of conducting it comes next to

ltivators in India, the drug is quickly conveyed to the ughout the Chinese empire. About three fourths of Malwa is, at present, transported directly to Bombay; uty of 125 rupees per chest paid to the British govern- er fourth is carried by a circuitous route to the ement of Damaun,[5] whence it is exported for China ips only. That from Bombay is generally shipped in Before being put on board, it is carefully examined, chests, each containing about 400 or 500 cakes, four taels' weight, averaging 101 catties per chest. o the cultivator in Malwa is about double that paid,

for a given quantity, in Behár and Benares, the former being estimated at 600 rupees per chest.[11] The pure opium alone is made into cakes, which are covered with a thin coating of oil, and afterwards rolled in pulverized petals of poppy.[1]

In Behár and Benares the inspissated juice is collected by the ryot, and delivered to the government's agent during the months of February and March. The ryot formerly received 3 rupees 8 annas per seer;[12] but of late years, as the product has increased, the price, paid to the ryot, has decreased. The price has varied, at different times, and according to the quality of the article. In 1836 it was 3 rupees per seer, nearly; previous to 1819, it was sometimes sold for 2⅔ rupees. After it comes into the hands of the governmental agents, it is examined, made into balls, and packed in chests. A chest ought to contain two maunds, or eighty seers, equal to 160 lbs. It is brought as near as possible to the 'pecul chest,' containing 133⅓ lbs., or 100 catties; but considerable allowance is made for 'dryage.' On its arrival in China, it usually weight 115 catties; but in a few months, loses ten or twelve per cent. in weight.[13]

The chests are made of mango-wood, and consist of two stories, in each of which there are twenty 'pigeon holes,' making forty small apartments in the chest. The drug is formed into solid balls and covered with a hard skin or shell, composed of the petals of the poppy, and a gum obtained from inferior opium juice. Being thus prepared, the balls are packed in the chests with dried leaves of the poppy—forty balls in each chest. In order to keep the chests and their contents secure, those in Patna are covered with the hides of bullocks, and those in Benares with the skins of gunnies.[1] In this state, the drug is sent to Calcutta, where it is sold at public auction, "divided into four sales, at intervals of about a month, commencing generally in December or January, in lots of five chests,—under the following unusual conditions: one rupee is paid down to bind the bargain; a deposit of 30 per cent. in cash or Company's paper, to be made within ten days after the purchase, 'unless a longer period shall be allowed' by the opium Board; in failure of which, the opium is subject to be resold at the risk of the defaulter. The opium is to be paid for within three months from the day of sale, in default of which, the above deposit is forfeited to the Company, the opium disposed of and the proceeds taken by the Company."[1]

The whole product of India for 1836, has been estimated at 35,000 chests, nearly half of which goes off at auction in Calcutta, "probably yielding a net revenue to government of some two crores of rupees." The drug now becomes the property of individuals,[14] and "most of the commercial houses in Calcutta are engaged" in its traffic; on the other side of India, the number of traders and the amount of capital are equally great; and together they have brought into their service some of the finest vessels that ever navigated the Eastern seas. A few are constantly employed, while others are only occasionally freighted. Four or five vessels are stationed, as receiving ships, at Lintin; and an equal number drive the coasting trade. The manner in which

ved by the native boats and conveyed into the interior
/ described by Heu Naetse, and the account need
ated. Sometimes opium has been sold by foreign
ore than $2,000 per chest. The present price (4th
na, old $830, new $760; for Benares, old $730, new
Malwa, both old and new, $600. The stock at Lintin,
was 8364 chests.[15]

's China, and Eastern Trade, 1835. 2, Bombay Gazette, 30th
3, British Relations with the Chinese empire, London, 1832.
Private manuscripts. 6, Heu Naetse in Chi. Rep., Vol, V.
t to the emperor of Gov. Täng, &c. 8, Indochinese Gleaner,
101. 9, Narrative of the affair of the Topaze, p 67. 10, Report
ommons, 1832, p. 91. 11, Bayley's evidence, 1832. No 1693.
s. 1097, and 1112. 13, Swinton and Magniac, in evidence,
14, Thornton, p. 230. 15, Canton General Price Current,

***Rájá of China; with notices of the early intercourse Malays and the Chinese. From a Malay author, y the late* Dr. John Leyden. London. 1821.**

ider the extent of the Indian Archipelago, the extra-
ies which it affords to commerce, the vastness of its
ichness of its soil, and the peculiar character of its
eems surprising that such a field should have been so

In the interior of the larger islands, the population
sively devoted to agriculture; while on the coasts, the
aracter of the Bugis, and the persevering industry of
ave given rise to an extensive native trade. Through-
, the inhabitants have imbibed a taste for European
and the demand is only limited by their means. Arti-
ay, for a time, check the increase of these means; but
here, independently of the cultivation of the soil, the
e mines seem inexhaustible, and the raw produce of
n equal abundance, it is not easy to fix limits to the
ese means. With a high reverence for ancestry and
ent, the Malays are more influenced by individual
uicker discerners of it, than is usual among people
d in civilization. They are addicted to commerce;
y given them a taste for the conveniences and luxu-
, a propensity indulged to the utmost of their means.
eople, a wide scope is given for enterprise; and it is
s their intercourse with Europeans increases, and a
dds to their resources, the arts of life and the trea-

sures of sound knowledge will become more extensively diffused; and we may anticipate a much more rapid improvement, than in those nations which, having once arrived at a high point in civilization, are going backwards, and sinking downwards, from the rank and influence they once held. With these views of the case, we may indulge the sanguine expectation of improvement among the tribes of the eastern isles, and look forward to an early abolition of piracy and illicit traffic, when all those seas shall be open to the free current of commerce. Restrictions and oppressions have too often converted their shores into scenes of rapine and violence, but an opposite course pursued by foreigners may, erelong, subdue and remove the evils.

Such were the opinions entertained of the Malays, by Dr. Leyden, more than twenty years ago. "Notwithstanding their piracies and the vices usually attributed to them in their present state, there is something in their character which is congenial to British minds." Retaining much of that boldness which marks the Tartar stock, "from whence they are supposed to have sprung, they have acquired a softness, not less remarkable in their manners, than in their language." That a new era is about to commence in the history of the Indian Archipelago, we fully believe; and it will be more or less illustrious, according as the foreigners, frequenting those regions, exert themselves by example and precept to extend the principles and practice of pure religion—the surest basis of civilization, the best guaranty of peace, the safest pledge of prosperity On what grounds the Malays are supposed to be a branch of the Tartar stock, we do not know; but that they have in times past enjoyed friendly intercourse with tho Chinese, is proved by a great variety of incidents and testimony.

On a former occasion (see page 433 in this volume) we presented to our readers a translation of a paper, written by Luhchow of Fuhkeën, in which he gives a description of the Malays; it seems but fair, therefore, that the latter be allowed, in turn, to give an account of their ancient friends, the Chinese. When Dr. Leyden first visited the Archipelago, in 1805, he at once espoused the cause of the Malayan race, with all the ardor and enthusiasm which so distinguished his character. While deeply engaged in investigating their languages and literature, he neglected no opportunity of becoming acquainted with their more popular tales and traditions. He was aware that their authentic history was only to be dated from the introduction of Mohammedanism among them; but in the wild traditions of the Malays, he thought he sometimes discovered a glimmering of light, which might, perhaps, serve to illustrate an earlier period. These glimmerings, he was accustomed to say, were very faint, but in the absence of all other lights they were worth pursuing; they would, at all events, account for and explain, many of the peculiar institutions and customs of the people, and serve to make Europeans better acquainted with a race which appeared to him to possess the greatest claims on their attention. By this impression, he was induced to undertake the translation of a volume of the Malay Annals,

introduction by Sir Stamford Raffles, was published
321. Many of the preceding remarks we have borrow-
troduction; and we will subjoin a few extracts from
'hey form a neat volume of 360 octavo pages, and are
e attention of the student in the Malayan language or

before us is a compilation of the most popular tradi-
mong the Malays themselves. It was the intention of
that the text should have been illustrated by notes and
lanatory of the more interesting parts, and that the late
lifferent states of the Archipelago, since the establish-
medanism, should have been annexed; but the pre-
ented death of Dr. Leyden prevented the execution
n, and the translation now appears without note or
e work, its author says, was suggested at an assembly
and noble, in the year 1021 of the Hegira, when one
l persons of the party remarked, that he had heard of
which had been lately brought by a nobleman from
a, and that it would be proper for some persons to
rding to the institutions of the Malays, so that it might
sterity. "On hearing this," the author proceeds to say,
letermined to attempt the work." He wrote in Arabic.
to give a true history of the Malayan rájás, with some
ir institutions, for the "benefit of posterity." Early
e, Hindústan, T'úrkestan, and China, are mentioned.
vhen Rájá Suran reigned in Amdan Nagára, all the
e east and west were subject to him, "excepting the
" A plan was formed for conquering China, the men
l the march commenced; 'the earth shook, the hills
e rocks flew off in shivers. Two months they marched
the darkness of night was illumined by the splendor
and the roaring thunder could not be heard because
the warriors, and the cries and trampings of their
phants.' Klings and Siamese joined in the pursuit.
l in the country of T'amsak, the rumor of their approach
lestial empire.

China was alarmed at hearing this intelligence, and said to
ieftains, 'If Kling rájá approach, the country will be in-
what method do you advise to prevent his approach?'
mantri of China, said, "Lord of the world, your slave will
The rájá of China desired him to do so. Then this mantri
ilu, i. e. the Chinese mode of pronouncing *prow)* to be
l of fine needles, but covered with rust; and planted in it
ak and Bidara (Bér) plants; and he selected a party of old
le, and ordered them on board, and directed them to sail
prow set sail, and arrived at Tamsak in the course of a
ews was brought to Rájá Suran, that a prow had arrived
ent persons to inquire of the mariners how far it was to
sons accordingly went, and inquired of the Chinese, who
e set sail from the land of China, we were all young, about

twelve years of age or so, and we planted the seeds of these trees; but now, we have grown old and lost our teeth, and the seeds that we planted have become trees, which bore fruit before our arrival here.' Then, they took out some of the rusty needles, and showed them, saying, "When we left the land of China, these bars of iron were thick as your arm; but now they have grown thus small by the corrosion of rust. We know not the number of years we have been on our journey; but, you may judge of them from the circumstances we mention.' When the Klings heard this account, they quickly returned, and informed Raja Suran. 'If the account of these Chinese be true,' said Raja Suran, 'the land of China must be at an immense distance; when shall we ever arrive at it? If this is the case, we had better return.' All the champions assented to his idea.' p. 13.

The rájá of Palembang is the hero of the next story. In the neighborhood of that place was a mountain, called Sagantang Maha Miru. On this mountain lived two young women, one named Wan Ampu, the other Wan Malin, (Chinese names?) employed in cultivating large fields of rice. By the influence of prince Sangsapurba, rájá of Palembang, they were married to young men of distinction; to requite this favor Ampu and Malin made obeisance to the prince, and recommended to his notice a lady of royal blood, Wan Sundaria, who became his queen, and of whom were born four lovely children, two sons and two daughters. The family soon became renowned throughout the whole world, even in the land of China.

"Then the raja of China sent to Palombang, to Raja Sangsapurba ten prows to ask his daughter in marriage. They brought with them as presents three buhars of gold, and a great quantity of articles of China. Along with them one hundred male Chinese slaves, a young Chinese of noble birth, and a hundred female Chinese; all to convey the Rájá's letter to Sangsapurba. They reached Palembang and delivered the letter of the Rájá of China in a most respectful manner, in the hall of audience. The letter was read and comprehended, and raja Sangsapurba consulted with his warriors, whether it would be proper or improper. They were all of opinion, that if the request were not complied with, the safety of the country would be endangered; "besides," said they, "there is no greater prince than the Raja of China, nor of more noble extraction, whom she could get for her husband, nor is there any country greater than the land of China." "Then," said Sangsapurba, "if you approve of it, we will grant his request, in order to promote the friendship between the Malay and Chinese rajas." Accordingly the elder princess, named Sri Devi, was delivered to the Chinese ambassador, together with a letter, stamped with the signet Kampen, desiring the ambassador to take notice, that, when a paper signed with a similar stamp should arrive in China, they might depend on its being sent by him or his descendants, the Malay rajas, but not to credit any other. The Chinese mantri was highly gratified. The young Chinese of noble birth remained in Palembang, and became greatly attached to Raja Sangsapurba, who likewise had a great affection for him, and wished to settle him in marriage with the Putri Tunjongbui. The Chinese ambassador left with this young nobleman one of his prows, and took his leave of the raja, who honored him with a rich change of dress. He returned to China, the raja of which was highly gratified with the daughter of the raja, from the mountain Sagantang, and treated her with the dignity due to her rank and family. She in due time produced a son, from whom are descended the royal race who reign in China at the present time." p. 30

iam, Sumatra, Malacca, and many other places, are
reat exploits; but we have room for only one more
a long and curious one, and with it we close this
the reader to make his own explanations.

China heard of the greatness of the Raja of Malaca, and
thither, and directed the ambassador to present to the raja a
a with needles, and also silks, gold-cloth, and kincanbs, or
with a great variety of curious articles, such as are nowhere
th. After they had arrived in Malaca, Sultan Mansur Shah
of China to be brought up with the same honors as had been
of Siam. He then received it by the hand of a bentara, in
audience, and delivered it to the khateb who read it accord-

s dispatched from beneath the sandals of the feet of the King
placed above the diadem of the Raja of Malaca. 'Verily
hat the Raja of Malaca is a great raja, for which reason we
friendship and attachment, because we are also descended
nder Zulkarneini, and of the same extraction as the Raja of
is no raja in the universal world greater than me, and it is
numerate the number of my subjects, but the pilu which I
ns a needle for every house in my empire.' On hearing the
etter the raja smiled, and having emptied the prahu of the
ed it with sago-grains, appointed Tun Parapati Puti, the
of the bandahara Paduca Raja, to conduct the ambassador
Tun Parapati Puti set sail, and how long was his voyage,
the land of China; and the Raja of China commanded the
to be brought up in state, and caused it to be left at the
d mantri named Li-pó, till it was almost morning, when Li-pó
ntris and head-men entered into the palace of the raja, and
nti entered along with them; and there came an innumerable
which entered along with them. When they arrived at the
ó and all the chiefs who accompanied him stopped, and the
ed along with them, and sounded the great gong to give no-
ded a prodigious noise. After which the door was opened,
ll who accompanied him entered, and the flock of crows also.
oached another gate, and stopped and sounded a gong in the
before, after which they entered. The same process was
y had passed seven doors When they reached the interior,
and they were all sitting arranged in their several places in
nce. This hall was one league in length, and it was not roof-
ne great access of persons, though the persons were closely
knee, there was no place left vacant; and all those who at-
lely para-mantris and hulu-balangs, and the crows extending
rshadowed the whole assembly. After this was heard the
ler, with thunder-claps and lightning flashing to and fro, and
f China came forth, his form reflected like shadows in a place
h mirrors, which appeared to be in the mouth of a snake
on as they beheld the Raja of China, all who were present
es to the ground, and saluted the Raja of China, without lift-
s again. A man then read the letter of Malaca, and the Raja
ghly pleased with the contents. The sago was then brought
and the raja of China asked how it was made. Tun Parapati
t it was made by rolling it up into grains, and that the raja of
t him a grain for every person in his dominions, till the prahu

had been loaded, for so great is the number of the subjects of our raja that it is impossible to count them. The raja of China said, 'Of a truth the raja of Malaca is a powerful raja, his subjects are in truth very numerous, and no wise inferior to mine. It will be very proper for me to connect myself with him.' Then the China raja said to Li-pó, 'Since the raja of Malaca is so powerful as to have these sago-grains rolled up by his people, I in like manner am determined to have the rice which I eat husked, and no longer to be beaten.' Li-pó replied, 'Very well, Sire;' and that is the reason why the raja of China does not eat beaten rice unto the present time, but only that which is peeled from day to day. The raja of China has at his meals, fifteen gantangs (each gantang five catties) of husked rice, one hog, and a tub of hog's lard. When Tun Parapati Puti presented himself before him, he had ten rings on his ten fingers, and whosoever of the Chinese mantris viewed them eagerly, he took one of them off and presented it to him, and the same to the next person who viewed them attentively, and so on constantly, whenever he presented himself before the China raja. The raja of China one day asked him what food the Malaca men were fond of; he replied, kankung greens *(Convolvulus repens)* not cut, but split lengthwise. The raja of China ordered them to prepare this mess according to the direction of Tun Parapati Puti, and when it was ready, he sent for Tun Parapati Puti, and all the Malaca men, and they all eat of it, taking it by the tip of the stalk, lifting up their heads, and opening wide their mouths, and thus Tun Parapti Puti and the Malaca men had a full view of the raja of China. When the Chinese observed this proceeding of the Malaca men, they also took to eating the kankung greens, which they have continued to the present time.—When the monsoon for returning arrived, Tun Parapati Puti asked permission to return. The raja of China, judging it proper to ally himself with the raja of Malaca, since he had sent to pay his respects to him, said to Tun Parapati Puti, 'Desire the raja to pay me a visit, in order that I may marry my daughter, the Princess Hong Li-pó, to him.' Tun Parapati Puti represented, 'Your son, the raja of Malaca, cannot possibly leave the kingdom of Malaca, which is surrounded with enemies; but if you would do a favor to the raja of Malaca, permit me to conduct your daughter, the Princess, to Malaca.' Then the raja of China ordered Li-pó to prepare a fleet to conduct the Princess to Malaca, consisting of a hundred pilus, under the command of a high mantri, named Di-pó. Then the raja of China selected five hundred daughters of his para-mantris, of great beauty, whom he appointed to be handmaids to the Princess. Then the Princess Hong Li-pó, and the letter, were conducted on board the vessels, and Tun Parapati Puti set sail with them for Malaca.

"When they reached Malaca, the Sultan Mansur Shah was informed that Tun Parapati Puti had returned, and brought with him the Princess of China, at which he was greatly delighted, and went himself to receive the Princess to the isle Pulu Subot. Having met her with a thousand tokens of respect, he conducted her to the palace, and the Sultan was astonished to behold the beauty of the Princess of China, and said in the Arabic language, "O fairest of created creatures, may God the Creator of the world bless you." Then the Sultan directed the Princess Hong Li-pó to be converted to the religion of Islam, and after she was converted the Sultan espoused her, and had by her a son named Paduca Maimut, who begat Paduca Sri China, whose son was Paduca Ahmed, who begat Paduca Isup. All the daughters of the Chinese mantris were likewise converted to Islam, and the raja appointed the hill without the fort for their residence, and the hill got the name of Den-China, or the Chinese residence (in Siamese); and the Chinese formed a well at the foot of this hill. The descendants of these persons are denomi-

China, or the Chinese personal attendants. Sultan Mansur
honorary dress on Di-pó, and all the rest of the mantris
ed the Chinese Princess; and when the monsoon for return-
asked permission to return, and Tun Tanali and the man-
ere directed to attend the ambassador to China, and the
a letter to the raja of China, on account of his becoming
im by this marriage. Then Tun Tanali sailed away for
olent storm arose, and carried him with the mantri Jana

When the Sangaji of Burné was informed of this circum-
call them into his presence, and Tun Tanali and the mantri
brought before him. Then the raja of Burné said to the
a, "What is the style of the raja of Malaca's letter to the
Tun Tanali replied, "I, his servant, *(sahaya,)* the raja of
aduca my father, the raja of China." The raja of Burné in-
ne raja of Malaca send his humble salutation to the raja of
rior?" Tun Tanali remained silent, but the mantri Jana
ward and said, "No, Sire, he does not greet him as an inferior,
of *(sahaya)* the word in the address, signifies *slave* in the
e, and of course, the phrase 'Sahaya Raja Malaca dulang
Ayahanda Raja China,' signifies, "We the slaves of the raja
ly salute the Paduca our father, the raja of China." Then said
, "Does the raja of Malaca send a humble salutation to the
Tun Tanali was again silent, and the mantri Jana Petra
ward and said, "No, Sire, he does not send a humble greet-
China, for the phrase Sahaya Raja Malaca denotes all of us
he greeting, not the raja of Malaca;" on which the raja of
silent. When the monsoon for returning arrived, Tun Tanali
ana Petra asked permission of Sangaji of Burné, to return;
urné sent a letter to Malaca, couched in this style, "May
the Paduca Ayahanda arrive beneath the majesty of the
en Tun Tanali and the mantri Jana Petra returned, and when
laca, they presented the letter of the raja of Burne to Sultan
d related all the circumstances which had occurred to them,
isfaction of the raja, who rewarded highly Tun Tanali and
Petra, and presented them with honorary dresses, and he
ne mantri Jana Petra.

and the rest of the Chinese mantris, who had conducted the
Di-pó to Malaca, returned to China, they presented the letter
laca, and the raja of China was highly pleased with the con-
s after this the raja was seized with an itch of the whole body,
sician to be called, and asked for medicine. The medicine,
no effect, and whatever number of physicians attended
t was entirely the same. There was, however, an aged
sented himself to the raja, and said, "Sire, Sir Kopea, this
sent by the visitation of God, and is not to be cured by
cause of it is particular." The raja asked, "What is its
ician answered, "It is a judgment on account of the raja of
ou a salutation as an inferior, and it cannot be cured with-
drinking the water which has washed the feet and face of
." When the raja of China had heard this opinion, he or-
r to be sent to Malaca, to ask the water which had bathed
f the raja of Malaca. The ambassador sat out and reached
application to Sultan Mansur Shah, and the letter from
the public hall by the khateb. Then the water was deli-
sador, who was honored with a dress according to his rank;

and having received a letter to the raja of China, he set out on his return. As soon as he arrived, he delivered the letter of Malaca with the water, of which the raja drank, and in which he bathed himself, when the itch totally disappeared from his body, and he was cured. Then the raja of China vowed that he would not suffer himself to be so saluted by the raja of Malaca, and that no such practice should be admitted between their posterity. After this a friendly intercourse on equal terms, subsisted for a long period between the raja of China and the raja of Malaca." p. 173.

ART. VI. *Remarks on the Opium Trade, being a rejoinder to the second letter of A Reader, published in the Repository for March*, 1837. By Another Reader.

[The title to the last article, on this subject, was ours; and any incorrectness there may have been in it, is chargeable to us. For the errors in the press, we cannot account; the usual care was taken to secure accuracy; but the copy having been destroyed, we are now unable to determine to whom the errors should be attributed. We can only say, therefore, that when such do occur, we will take the utmost care to correct them, as we do in endeavoring to prevent them. The question in debate, being one of great importance, affecting more or less directly the well-being of many millions of our fellow-men, we are particularly desirous to have all the arguments and facts adduced by our Correspondents, accurately published, that they may be duly appreciated.]

MR. EDITOR—The opium champion has, I see, come again to the charge. I cannot say that I am glad to see the defense persisted in; but as the meagreness of the article, in your last number, leaves room to suppose that his matter is exhausted, it is best, perhaps, that the battle should be fought out at once. Allow me to suggest, that the title—whether your's or your Correspondent's—is scarce quite correct: "a Reply" to the papers of Choo Tsun, Heu Kew, V. P. M., and others, would be indeed a formidable affair; and when I perceived that this was to be contained in less than three pages, I was tolerably well satisfied as to the sort of "reply" by which I was to profit. Not that I wish for length, or that I consider the *arguments* in favor of opium (so to speak) could not be contained in three lines, but that a fair attempt to *disprove* what has appeared against the traffic must, necessarily, run to a considerable extent. However, it is as well, perhaps, as it is. I am not quite certain, that, in the absence of all but mere assertion, on the part of your Correspondent, it might not be sufficient to refer those who are interested in this discussion, back to the papers which have again brought "A Reader" into the field. It is true, that he assumes to deny the facts and deductions introduced; and, taking credit to himself for sincerity and persuasibility *ad libitum*, arraigns them as imaginary or unproven, because he himself is, as he says, not

em. Now as he 'will have no assumptions,' I hope he
he same right; and, though I have sought, unsuccess-
s letter for anything that can fairly claim to be designat-
term, I will, for the present, waive the right, and pro-
nis last paper in detail. He will, I trust, excuse me, if
ı his compliment about sincerity: each of us knows
ın be claimed. It does, I confess, puzzle me to com-
ny one who possesses reason, and knows how to use it,
to defend, *on principle*, the sale of opium; yet, whether
ıt there is any obliquity of vision, arising from interest
hough it is of course possible that he may be sincere,
imself and asserts, I am somewhat afraid that neither
onvince the other.

to a tribunal which I cannot allow to be a competent
"Prove," he says, "that it is solely poison, and I tell
do so, I will be as steadily your disciple and assistant
ur opponent." This is all very well: but "A Reader"
rves to himself the decision as to this proof, of which
) be so desirous. I suspect that Choo T'sun, Heu Kew,
chdeacon Dealtry, "and all his coterie," as he phrases
lly be content to let him off so easily. The amount of
t for him decide on. Were it so, the condemnation
nt habit," as he formerly termed it, might be more dis-
friends of morality would admire. He is not in this
dge. He, as an opium dealer, is on his trial at the bar
ion; and it would, it seems to me, be about as wise to
er to decide on the sufficiency of the evidence of his
rt of justice, as to admit of "A Reader" sitting, as he
udgment on himself in the matter of opium.—This is,
but a little *ruse*, which I merely notice to knock over,
r matter in his letter, containing (I quote his own
wer to the ingenious reasoning and assumptions of two
o sincere, but, I think, mistaken foreigners.' Now I
nsuccessful in discovering the ingenious reasonings,
ın finding the answer of which he talks. Where are
easonings, and where is the assumption? A Reader
er, indeed, to deny the existence of light, matter, and
ot in my power to *prove* their existence; nor is it,
, in my power to establish, beyond cavil, what the
ium advance; but I do think, that, to an unprejudiced
ı statements and fair deductions from them, brought
go near to carry conviction. If we are to wait till
ıdmit that they are vanquished in argument, and there-
rinciple and willing to reform, I fear that our logic
ss. Our object is to convince the public, and for this,
at time is required. All that is wanted is, that atten-
lrawn to the subject, and reflection aroused. The rest
hat rectitude of feeling which all men possess, though
)s for the time, smothered by circumstances. The cause

ame conclusion which Heu Kew, Choo Tsun, V. P.
ı Dealtry, and many more, have separately done. True,
t him from calling them all assumptions; if he pleases,
o to do. The cause in which the opponents of opium
is so good a one, that it can well afford to run the
incredulity and ridicule. It is THE TRUTH, and it

ɡalization of this trade by the Emperor of China, on
ɐr builds so much of his argument, that, more than
ı back to it, I own myself unable to comprehend the
um which he wishes to deduce from it. In the first
ɪt yet been done. In the second, it is highly impro-
ill ever be effected. In the third, were it even so, it
ɔthing. An edict of the emperor of China could no
ıe use or sale of opium less immoral and dangerous
than he could by his will stay the course of the tides.
s true, remove the penalties under which smugglers
ıow are, and sell or put to hire protection to vice
hame be it admitted—has been, and yet is done in
ıe West. His imperial and celestial Majesty might
ıt a revenue from this licensing of destruction and
ɔbstructions in the way of vice, as does his Majesty of
Ireland, India, &c., from the liquid fire annually
s subjects' stomachs at the expense of the comforts
the lower classes, and the partial demoralization of
unity; but I think it would be somewhat new to
ɐd, that this was right and proper, *because* govern-
neans of revenue. It is not in the power of men to
ıe laws of morality, and prostitute government pro-
t feeling the consequences of their misconduct.
England, let our brutalized gin consumers, our
er orders, show. What it is in China, I, at least,
ɛe the opinion of Choo Tsun, Heu Kew, and many
s regards the effects of opium.

ns to lay stress on the opinion of the Rev. Dr. Walsh,
ɐnce of the use of opium.' I have read attentively
vhich he alludes. One of them states, that 'the use
Turkey has fallen off;'—that he thinks that 'the
of its effects are much exaggerated—that as a recre-
rincipally confined to the districts where it is grown
ɛ people are ruddy and healthy.' The other passage
ınufacture which he witnessed, asserts that 'all the
e of the poppy, is kept for their own use by the
he impure mass produced from the poppy heads,
lone exported;' that 'when one of these men wants
takes a drachm as an Irishman would a dram, and,
f on his divan, is in a few minutes wrapt in elysium'
ıore of a similar nature and probability.

can believe this mass of "information," it is more
ɔ not consider as much Dr. Walsh's self contradiction

in asserting that 'the effects as described by de Tott are here unknown, though, perhaps the use is as general as ever;' and am content to leave it to the judgment of any man in possession of his senses, or especially any merchant, how to reconcile Dr. Walsh's ideas on the subject of profit with the proceedings of his opium-growers. I may observe that the book of this mere travelling book-maker is not one of first rate authority; bearing throughout, as in the passages quoted, strong evidence of a disposition to receive impressions unexamined and unchallenged—it is, in fact, a specimen of the book manufacture of the day. When Dr. Walsh prints his volumes to keep for his own gratification, he may expect that he will be believed in his assertions as to the opium district of Turkey; and not before. The whole of the passages are plainly hearsay caught up *en courant*, and do not require or deserve to be seriously discussed: the same as to his asertion in one place, that 'the use of it has been much exaggerated;' while a few lines after he talks of 'a boy taking a Turkish drachm per hour, without apparent injury;'—as he says, 'if our host's report be true, (!!!) there must be something in the constitution of an Asiatic Turk which resists its deleterious effects.' To talk of this mere roadside compiler as an authority, is too ridiculous. Both extracts are a mass of contradictions and folly.

That the preparers of the drug are healthy, is to say no more than that the workmen in distilleries, and the laborers in vineyards, or the officers and crews of opium ships at Lintin, are the same. The Spaniards, Portuguese, Italians, and French, who grow wine for half the world, are generally sober people. The natives of Java, where arrack is prepared, are the same; yet this does not prove that wine and spirits are health-giving, when indulged in to excess. We think, in fact, that it is found that the producers of these excitements are generally moderate in the use of them. To them they are not a luxury.

With regard to the natives of Rájpútána and their soldierly qualities, it is to be proved that these same men use opium: that it is consumed in Ajmír, there is no doubt: but it does not follow that the individuals known in the Company's army as Rájpúts, under which name, if I am not mistaken, are included the up-country people of all parts of the N. W. of India, (and not natives of Ajmír alone) use opium; and even were it so, it would prove little. The Indian army has never been accused of want of courage; and discipline is all that is required besides to make a soldier of. But, if A Reader fancies that the Rájpúts are *better* soldiers than other *sipahis* because they use opium, I must beg to dissent from him *in toto*.

With reference to A Reader's observation, that opium cannot be considered as perilling the army of the emperor, and that he "must be of opinion, that the risk, &c., must be a mere dream, and its evils very much exaggerated; or that no arguments would be tolerated on the subject by him," I beg to refer A Reader back to Vol. V, page 266 of the Repository, where he will find the opinions of his Majesty's council as to the strict prohibition of the drug to "officers, scholars, and soldiers," even though other classes should be permitted it,

he express ground of its injurious effects. A Read-
ıre by no means judiciously chosen; they rather tell

aid enough. If facts and arguments, if experience, if
unanimous and corroborating testimony of so many
fail to convince A Reader, it were foolish indeed in
e the quixotic attempt to persuade him; but I may
ction of believing, as I do, that he will find but few to
as that the number of the defenders of opium is small,
nterested individuals. I may also hope, that the number
ill be diminished as reflection is brought to the subject,
ally, the same meed of public approbation may be
mnant, including the chief poison manufacturers, the
ast India Company, as is now, by most right-minded
the manufacturers of rum, spirit-dealers," &c., &c.,
itioners, with whom A Reader is so anxious to iden-
his cause. I am, Sir, your humble servant,

ANOTHER READER.

ır denies that his calculations have been affected by what
V. P. M. and myself. I am aware that my own sketch was
t of it being misprinted served to confuse. I will now, as
my opinions as to the number and ratio of opium smokers
ıore regular shape.

that there were last year 33,200,000 taels' weight of the
prepared from the opium imported, and that a tael each per
50 people will give 912,000 smokers.* Instead of a *tael* I
tenth, or 57.984 grains Troy,) which is, as the Chinese say,
think, a good allowance. This will make 9,120,000 smok-
and Turkey drug. In addition to this, let us add the opi-
country, and what is brought into China overland. Opium
rown largely in the central and southwestern provinces of
n says expressly, that "many thousand chests" are produced
ıce. I shall not, I think, go too far if I estimate the total at
rug, which would give 2,280,000 more, making a total of
ırs. Besides, this consumption is but of the first smoking;
ıt thus destroyed, it being used *twice or thrice over*, each time
nore in flavor, though not so much its strength. Each *rifaci-*
than the former one, till the worst, mixed with tobacco, or
ıome other substance, is placed within the reach of the very
This will permit a much larger allowance for the original
t extension of the number of consumers—either way increas-
ə effect of the drug. I will strengthen the dose, and add but
l this—say a total of 12½ millions of opium smokers in China;
is a moderate computation. I may, of course, be mistaken
on the information of many Chinese, and have purposely kept

ımpire is assumed to hold 300 millions of people. This may
t seems so nearly impossible, that it has been over and over
s A Reader assumes it, I will follow him. Of these 300, near

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the points to which our Correspondent alludes above, as hav-
ed; in the former paper, the first was 912, instead of 912,000;
unce, instead of *mace*.]

one half (25 to 26, or 20 to 21) are females, according to the known laws of population. Of these 150 millions of men, I assume that three fifths are under 20 or over 60 years of age, in the absence of all Chinese statistics, taking the census of the U. S. of 1830 as a fair guide. There will remain 60 millions of men, from 20 to 60 years of age, among which I suppose the opium smokers may be found. We shall thus find one in every five of men in the prime of life, or verging to old age, an habitual opium smoker, and this within, I may say, 50 years of the introduction of the habit, which in 1792 was so little known that Sir George Staunton in Macartney's embassy nowhere mentions it, save by name among the articles of trade in the Appendix. See how it is advancing. In 1816–17, twenty years ago, 3210 chests of Indian opium were sold in China. In 1826–27, ten years back, it had advanced to 9969. In 1836–37, as A Reader acknowledges, it had progressed to 34,000, an increase, in ten years, of 250 per cent.; and in twenty, of more than 1000; so that, for every one who then smoked opium there are now eleven; and for each two, ten years back, there are now seven smokers; and it appears to be so fast, even yet, on the advance, that it is apprehended that the legalization of the drug would at once advance prices enormously, by the facilities which it would offer. This is the horror which "A Reader" insists on calling "a harmless luxury!"

APPENDIX.

No. 1. "The use of opium for the purpose of exhilarating the spirits has long been known in Turkey, Syria and China, and of late years it has been unfortunately adopted by many, particularly females, in this country (Eng). Russell says, that in Syria, when combined with spices and aromatics, he has known it taken to the amount of three drachms in twenty-four hours. Its habitual use can not be too much reprobated. It impairs the digestive organs, consequently the vigor of the whole body, and destroys also gradually the mental energies. The effects of opium on those addicted to its use, says Russell, are at first obtinate costiveness, succeeded by diarrhœa and flatulence, with the lost appetite and a sottish appearance. The memories of those who take it soon fail, they become prematurely old, and then sink into the grave, objects of scorn and pity. Mustapha Shatoor, an opium eater in Smyrna, took daily three drachms of crude opium. The visible effects at the time, were a sparkling of his eyes, and great exhilaration of spirits. He found the desire of increasing his dose growing upon him. He seemed twenty years older than he really was; his complexion was very sallow, his legs small, his gums eaten away, and the teeth laid bare to the sockets. He could not rise without first swallowing half a drachm of opium." *Phil. Trans.* xix, 289.

No. 2. "In moderate doses, opium increases the fulness, the force, and the frequency of the pulse, augments the heat of the body, quickens respiration, and invigorates both the corporeal and mental functions, exhilarating even to intoxication; but by degrees these effects are succeeded by languor, lassitude, and sleep; and in many instances headache, sickness, thirst, tremors, and other symptoms of debility, such as follow the excessive use of ardent spirits, supervene. In very large doses the primary excitement is scarcely apparent, but the pulse seems to be at once diminished, drowsiness and stupor immediately come on, and are followed by delirium, sighing, deep and stertorious breathing, cold sweats, convulsions, apoplexy, and death. The appearances on dissection are those which indicate the previous existence of violent inflammation of the stomach and bowels; but notwithstanding the symptoms of apoplexy which an overdose, when it proves fatal, occasions, no particular appearance of an inflammatory state or fulness of the vessels of the brain is perceived." *London Encyclopædia*, p. 461.

No. 3. "(The opium eater) soon after having taken the opium perceives an unusual exhilaration and activity of spirits; his imagination revels in luxurious images, and he enjoys a feeling of more than common strength and courage; but this pleasing intoxication soon leaves him, and in its stead follow laziness, disgust at all kinds of occupation, and a certain imbecility of the senses, closely border-

To avoid the duration of his insufferable state, opium must
continually changing between the highest excitement and
despondency, the consequence of which is an early derange-
ons of the body, and a premature death. The Arabs are at
to this dangerous practice, since they have begun secretly to
use all over Turkey is very general." *Bohn's Waaren Lager.*

itures were frightful; those who were completely under the
in talked incoherently; their features were flushed; their eyes
lliancy, and the general expression of their countenances was
effect is usually produced in two hours, and lasts four or five.
im three grains to a drachm. The debility, both moral and
on its excitement, is terrible; the appetite is soon destroyed,
e body trembles; the nerves of the neck become affected, and
d; several I have seen in this place who have wry necks and
ut still they cannot abandon the custom. They are miserable
for taking their daily dose." *Madden's Travels in Turkey.*

of opium, it must be confessed and lamented, has struck deep
extended its malignant influence to the morals of the people,
etuate its powers in degrading their character and enervating
g as the European government, overlooking every considera-
amanity, shall allow a paltry addition to their finances to out-
the ultimate happiness and prosperity of the country. It is
rude state as *minta*, or smoked as *mandat* or *chadu* In the
dat, the crude opium is boiled down with the leaves of tobacco,
d used in a sticky or somewhat liquid state. In *ch du*, the
led down without any admixture, to a still thicker consistency,
ll balls or pills, in which state, when dry, they are inserted
us smoked. The crude opium is eaten principally by the peo-
of the country, in the provinces of the native princes: the
smoking is used along the coast, and generally in the other
ipelago; it is prepared by the Chinese. The use of opium,
arried to a considerable extent, is still reckoned disgraceful,
d to it are looked upon as abandoned characters, and despised
effects of this poison on the human frame are so well describ-
ommissioners who sat at the Hague in 1803, and who much to
d, 'that no consideration of pecuniary advantage ought to
ropean government in allowing its use,' that together with the
gendorp, who concurred with them, I shall insert their state-
wish to do justice to authorities, whose views were so credit-
ry and their own character, and the importance of their opin-
ve population, will plead an apology for the length of the
ow present.

ade,' observe the commissioners, 'requires likewise attention.
ngal have assumed an exclusive right to conduct the same, and
considerable numbe of chests containing that article annually
blic auction. It is much in demand on the Malay coast, at
d all the islands towards the east and north; and particularly
h the use thereof is confined to the lower classes. The effect
on the constitution is different, and depends on the quantity
n other circumstances. If used with moderation, it causes a
ys somewhat intoxicating sensation, which absorbs all care and
e quantity is taken, it produces a kind of madness, of which the
l, especially when the mind is troubled by jealousy, or inflami-
f vengeance or other violent passions. At all times it leaves a
h undermines the faculties of the soul and the constitution of
ders a person unfit for all kinds of labor and an image of the
The use of opium is so much dangerous, because a person who
o it can never leave it off. To satisfy that inclination, he will
ng. his own welfare, the subsistence of his wife and children,
rk. Poverty is the natural consequence, and then it becomes
by what means he may content his insatiable desire after opi-

um; so that, at last, he no longer respects either the property or lives of his fellow creatures. If here we were to follow the dictates of our own hearts only, and what moral doctrine and humanity prescribe, no law, however severe, could be contrived, which we would not propose, to prevent at least that in future, no subjects of this Republic, or of the Asiatic possessions of the state, should be disgraced by trading in that abominable poison. Yet we consider this as absolutly impracticable at present with respect to those places not subject to the state. Opium is one of the most profitable articles of eastern commerce; as such it is considered by our merchants; and if the navigation to those parts is opened to them (which the interest of the state forcibly urges) it is impossible to oppose trading in the same. In this situation of affairs, therefore, we are rather to advise, that general leave be given to import opium at Malacca, and to allow the exportation from thence to Borneo and all the eastern parts *not* in the possession of the state."

"'Opium," says Mr. Hogendorp, 'is a slow though certain poison, which the Company, in order to gain money, sells to the poor Javans. Any one who is once enslaved to it, cannot, it is true, give it up without great difficulty; and if its use were entirely prohibited, some few persons would probably die for want of it, who would otherwise languish on a little longer: but how many would by that means be saved for the future! Most of the crimes, particularly murders, that are now committed in that region, may be imputed to opium as the original cause. Large sums of money are every year carried out of the country in exchange for it, and enrich our competitors the English. Much of it is smuggled into the interior, which adds to the evil. In short, the trade in opium is one of the most injurious and most shameful things which disgrace the present government of India. It is, therefore, necessary at once, and entirely, to abolish the trade and importation of opium, and to prohibit the same, under the severest penalties that the law permits, since it is a poison. The smuggling of it will then become almost impracticable, and the health, and even the lives of thousands, will be preserved. The money alone which will remain in the country in lieu of it, is more valuable as being in circulation, than the profit which the Company now derives from the sale of it. This means will excite no discontent among the Javans, for the princes and regents, with very few exceptions, do not consume any opium, but, as well as the most respectable of their subjects, look upon it as disgraceful. The use of opium is even adduced as an accusation of bad conduct, and considered as sufficient cause for the removal or banishment of a petty chief." *Raffles History of Java* Vol. I, pp. 102, 105.

No. 6. "Dr. Smith, while at Smyrna, took pains to observe what the doses of opium taken by the Turks in general were. He found that 3 drachms in a day was a common quantity among the larger takers of it, but that they could take six drachms a day without mischief. A Turk eats this quantity before him, three drachms in the morning, and three in the evening, with no other effect than its giving him great cheerfulness. But the taking it thus habitually greatly impairs the constitution; the persons who accustom themselves to it, can by no means live without it, and are feeble and weak; their legs are usually thin, and their gums eaten away, so that the teeth stand bare to the roots; they are also often of a yellow complexion, and look much older than they really are. *Rees' Encyclopædia.*

No. 7. "There is another set of people, however, who live in a still cheaper way than the dervises: strangers to the pleasures of the table, an opium pill supports, intoxicates them, throws them into ecstasies, the delights of which they extol very highly. These men, known under the name of *theriakis*, are mentioned by Monsieur de Tott and others, as being looked upon even in a more despicable light than the drunkards, though I know that the practice betrays more dissoluteness of morals. They begin with taking only half a grain at a dose, but increase it as soon as they perceive the effect to be less powerful than at first. They are careful not to drink water, which would bring on violent colics. He who begins taking opium habitually at twenty, must scarcely expect to live longer than the age of thirty, or from that age to thirty-six; the latter is the utmost age that, for the most part, they attain. After some years they get to take doses of a drachm each; then comes on a frightful pallidness of countenance, and the victim wastes away in a kind of marasmus that can be compared

elf: alopecia and a total loss of memory, with rickets, are the
sequences of this deplorable habit. But no consideration,—nei-
of premature death, nor of the infirmities by which it must
correct a *theriaki;* he answers coldly to any one who would
anger, that his happiness is inconceivable when he has taken his
be asked to define this supernatural happiness, he answers, that
account for it; that pleasure cannot be defined. Always beside
heriakis are incapable of work, they seem no more to belong to
is the end of their career, they, however, experience violent
roured by constant hunger; nor can their paregoric in any way
erings: become hideous to behold, deprived of their teeth,
in their heads, in a constant tremor, they cease to live long
to exist." *Pouqueville's Travels in the Morea*, p. 297.
re is a decoction of the head and seeds of the poppy, which they
r the sale of which there are taverns in every quarter of the
ur coffee-houses. It is extremely amusing to visit these houses,
arefully those who resort there for the purpose of drinking it,
have taken the dose, before it begins to operate, and while it is
entering the tavern, they are dejected and languishing: soon
aken two or three cups of this beverage, they are peevish, and
d; everything displeases them. They find fault with every-
l with one another, but in the course of its operation they make
d, each one giving himself up to his predominant passion, the
et things to his idol—another, half asleep, laughs in his sleeve
g and blusters—a fourth tells ridiculous stories. In a word, a
lieve himself to be really in a mad-house. A kind of lethargy
ceed to this disorderly gayety; but the Persians, far from treat-
ves, call it an ecstacy, and maintain that there is something
avenly in this state." *Sir John Chardin's Travels in Persia.*
his country opium is much used, but seldom with the view of
cation. Some, indeed, deny that it can do so, strictly speaking.
on is meant a state precisely similar to that from over-
inous or spirituous liquors, they are undoubtedly right; but
rits a wider latitude of signification. The ecstacies of opium
ntrancing than those of wine. There is more poetry in its vi-
tal aggrandizement—more range of imagination. Wine, in
invigorates the animal powers and propensities; but opium, in
nanner, strengthens those proper to man, and gives, for a period
urs, a higher tone to the intellectual faculties. It inspires the
sand delightful images, lifts the soul from earth, and casts a halo
t and feeling over the spirits of the most unimaginative. Under
mind wears no longer that black passionless aspect which, even
s, it is apt to assume. On the contrary, it is clothed with beauty
ient," and colors every thought that passes through it with the
and romance. Such are the feelings which the luxurious and
nan seeks to enjoy. To stir up the languid current of his mind,
cess of pleasure and rendered sluggish by indolence, he has re-
medy which his own genial climate produces in greatest per-
l perhaps amid the luxuries of oriental splendor—with fountains
l, and the citron shading him with its canopy, and scattering
ides—he lets loose the reins of an imagination conversant from
erything gorgeous and magnificent. The veil which shades the
s withdrawn, and the wonders lying behind it exposed to view;
and temples in the clouds; or the paradise of *Mahomet*, with its
rs of amaranth, may stand revealed to his excited senses. Every
in poetic exaggeration. The zephyrs seem converted into aerial
bear golden fruits, the rose blushes with unaccustomed beauty
Earth, in a word, is brought nearer to the sky, and becomes one
sure. Such are the first effects of opium: but in proportion as
is the depression which succeeds them. Languor and exhaus-
me after; to remove which, the drug is again had recourse to
st an essential of existence.

"Opium retains, at all times, its power of exciting the imagination, provided sufficient doses are taken. But, when it has been continued so long as to bring disease upon the constitution, the pleasurable feelings wear away, and are succeeded by others of a very different kind. Instead of disposing the mind to be happy, it now acts upon it like the spell of a demon, and calls up phantoms of horror and disgust. The fancy is still as powerful as ever, but it is turned in another direction. Formerly, it clothed all objects with the light of heaven: it now invests them with the attributes of hell. Goblins, spectres, and every kind of distempered vision haunt the mind, peopling it with dreary and revolting imagery. The sleep is no longer cheered with its former sights of happiness. Frightful dreams usurp their place, till, at last, the person becomes the victim of an almost perpetual misery. Nor is this confined to the mind alone, for the body suffers in an equal degree. Emaciation, loss of appetite, sickness, vomiting, and a total disorganization of the digestive functions, as well as of the mental powers, are sure to ensue, and never fail to terminate in death, if the evil habit which brings them on is continued." *Macnish's Anatomy of Drunkenness*, p. 51.

No. 10. "As a last and deperate resource, I tried to drive away my frightful vision by gayer dreams, the children of drowsy opium. I found my way to the great mart of that deleterious drug, the Theriakee Tchartchee. There, in elegant coffee-houses, adorned with trelliced awnings, the dose of delusion is measured out to each customer, according to his wishes. But lest its visitors should forget to what place they are hieing, directly facing its painted porticoes stands the great receptacle of mental imbecility, erected by Sultan Suleiman for the use of his capital. In this Tchartchee, any day might be seen a numerous collection of those whom private sorrows have driven to a public exhibition of insanity. There each reeling idiot might take his neighbor by the hand, and say, 'Brother, and what ailed thee to seek so dire a cure?' There did I, with the rest of my familiars, now take my habitual station in my solitary niche, like an insensible, motionless idol, sitting with sightless eye-balls staring on vacuity. One day, as I lay in less entire absence under the purple vines of the porch, admiring the majestic Suleimanye, as it shaded the Tchartchee, the appearance of an old man with a snow-white beard, reclining on the couch besides me, caught my attention. Half plunged in stupor, he every now and then burst out into a wild laugh, occasioned by the grotesque phantasms, which the ample dose of *madjoon* he had just swallowed, was sending up to his brain. I sat contemplating him with mixed curiosity and dismay, when, as if for a moment roused from his torpor, he took me by the hand, and fixing on my countenance his dim vacant eyes, said in an impressive tone, 'Young man, thy days are yet few; take the advice of one who has counted many. Lose no time; hie thee hence, nor cast behind one lingering look; but if thou hast not the strength, why tarry even here? Thy journey is but half achieved. At once go on to that large mansion before thee. It is thy ultimate destination, and by thus beginning where thou must end at last, thou mayest at least save both thy time and money.' The old man here fell back into his apathy, but I was roused effectually. I resolved to renounce the slow poison of which my neighbor was so woeful a specimen; and, in order not to preserve even a memento of the sin I abjured, presented him, as a reward for his advice, with the golden receptacle of the pernicious drug, which I used to carry. He took the bauble without appearing sensible of the gift; while I, running into the middle of the square, pronounced, with outstretched hands, against the execrable market where insanity was sold by the ounce, an elaborate and solemn malediction." *Hope's Anastasius*, Vol. II. page 230.

No. 11. "And here, it may be mentioned, as a proof of Mr. Horsburgh's philanthrophy, that on its being remarked by a friend, that he was thereby [*viz.*, by his chart of the East Coast of China, 1835] aiding the opium-smugglers in a traffic which he abhorred, as repugnant to the laws of God and man, and destructive of the morals and lives of the Chinese people, he replied, 'Very true, but as they will carry on that vile trade, we may as well afford the means of preserving their lives." *Asiatic Journal for Sept.* 1836.

No. 12. "A late memorial to the emperor from one of the censors laid open the evil in all its deformity, and showed its prevalence among the officers of government. 'I have learned,' says he, 'that those who smoke opium, and even eventually become its victims, have a periodical longing for it, which can only be

application of the drug at the regular time. If they cannot ob-
.t daily period arrives, their limbs become debilitated, a discharge
place from the eyes and nose, and they are altogether unequal to
ıut, with a few whiffs, their spirits and strength are immediately
rprising manner. Thus opium becomes, to opium-smokers, the:
when they are seized and brought before magistrates, they will
severe chastisement than inform against those who sell it. * * *
ırdinates in office, and nefarious traders, first introduced the abuse;
of family, wealthy citizens and merchants adopted the custom;
eached the common people. I have learned on inquiry, from scho-
l persons, that opium-smokers exist in all the provinces, but the
on of these are to be found in the government offices; and that it
acy to suppose that there are not smokers among all ranks of civil
ficers, below the station of provincial governors and their deputies.
·s of districts issue proclamations, interdicting the clandestine sale
: same time that their kindred, and clerks, and servants smoke it as
the nefarious traders make a pretext of the interdict for raising
ıe police, influenced by the people in the public offices, become
:hasers of opium, instead of laboring for its suppression; and thus
nd regulations become vain.'" *Davis' China*, Vol. II, p. 454.

"A Reader" is yet unsatisfied, and should want more
:an give it: in addition to the above authorities, he may
. has been said by Heu Kew, Choo Tsun, Heu Naetse,
arjoribanks, Crawford, Abel, De Tott, Fraser (J. B.),
Marsden, Thornton, Eton, Hamilton, the emperor of
ninisters,———but oh! *jam satis.* A. R.

Admonitory Pictures, being a series of Chinese paintings ·ting the rapid career of the opium-smoker, from health uence to decrepitude and beggary. By Sunqua.

preceding article was passing through the press, our at-
incidentally directed to some paintings by a native artist
Street, named Sunqua. They are on pith-paper, six in
rming a series, designed to exhibit the progress of the opi-
, from health and prosperity to misery and degradation;
y are a counterpart to Hogarth's famous 'Rake's Progress.'
ve can a scertain, the idea was original with the painter;
ed as mere works of art, the pictures are by no means un-
notice. The figures aud attitudes are well conceived and
l the story clearly and strongly carried through. We were
o see how exactly some of the pictures "hit off" the cha-
ne opium-smoker, as described by the writers in the preced-
; and we will not fail to make further inquiries respecting
e circumstances which led the painter to form his design.
their discussion, we wish our Correspondents would en-
termine whether *any* use of the drug—except as a medi-
and harmless; and, if it be so, what degrees in the
moking may be taken without doing or suffering wrong;

and finally, when it does prove to be injurious, how far the purveyors are responsible. In 1832, seventy-five physicians in Boston, comprising the great body of the profession in that city, signed a declaration, in which they declared it to be their opinion, "that *men in* HEALTH ARE NEVER *benefitted by the use of ardent spirits, that on the contrary, the use of them is the frequent cause of disease and death.*" Those physicians formed their decision from a great variety of facts and extensive personal observation. So, in the case of opium; evidence is required to show its effects. Whether Sunqua's paintings can be received as evidence, our readers must judge. We thought, at first, of giving a description of each; but, on reflection, we are inclined to think, that his own explanation of them will be more satisfactory than any account of ours.

In addition to these paintings, Sunqua has drawn another series, illustrating "the gambler's career." But though two or three parts in that series are well done, the designing, as a whole, is much inferior to the other,—which, taking it all in all, is the most spirited and striking thing we have ever yet seen from the pencil of a Chinese. The following is his own explanation of the six pictures:—

ADMONITORY PICTURES.

The son of a gentleman of fortune, his father dying while he was yet but a youth, comes into possession of the whole family estate. The young man having no inclination for either business or books, gives himself up to smoking opium and profligacy. In a little time his whole patrimony is squandered, and he becomes entirely dependent upon the labor of his wife and child for his daily food. Their poverty and misery are extreme.

No. 1. This picture represents the young man at home, richly attired, in perfect health and vigor of youth. An elegant foreign clock stands on a marble table behind him. On his right is a chest of treasure, gold and silver; and on the left, close by his side, is his personal servant; and, at a little distance, a man whom he keeps constantly in his employ, preparing the drug for use from the crude article, purchased and brought to the house.

No. 2. In this, he is reclining on a superb sofa, with a pipe in his mouth, surrounded by courtesans, two of whom are young, in the character of musicians. His money now goes without any regard to its amount.

No. 3. After no very long period of indulgence, his appetite for the drug is insatiable, and his countenance sallow and haggard. Emaciated, shoulders high, teeth naked, face black, dozing from morning to night, he becomes utterly inactive. In this state he sits moping, on a very ordinary couch, with his pipe and other apparatus for smoking, lying by his side. At this moment his wives—or a wife and a concubine—come in; the first, finding the chest emptied of its treasure, stands frowning with astonishment, while the second gazes with wonder at what she sees spread upon the couch.

No. 4. His lands and his houses are now all gone; his couch exchanged for some rough boards and a ragged matress; his shoes are off his feet; and his face half awry as he sits bending forwards, breathing with great difficulty. His wife and child stand before him, poverty stricken, suffering with hunger; the one in anger, having dashed on the floor all his apparatus for smoking, while the little son, unconscious of any harm, is clapping his hands and laughing at the sport! But he heeds not, either the one or the other.

No. 5. His poverty and distress are now extreme, though his appetite grows stronger than ever--he is as a dead man. In this plight, he scrapes

copper cash, and hurries away to one of the smoking-houses, of the scrapings from the pipe of another smoker, to allay his ngs.

re his character is fixed—a sot. Seated on a bamboo chair, y swallowing the fæces of the drug, so foul that tea is required own his throat. His wife and child are seated near him, with stretched on bamboo reels, from which they are winding it off s earning a mere pittance for his and their own support, and om day to day a miserable existence.

Premium of One Hundred Pounds sterling, for an s the Opium Trade; specification of the conditions on premium will be awarded.

r in which £100 were placed at our disposal, to be r the best Essay on the Opium Trade, showing its effects nercial, Political, and Moral, Interests of the Nations and connected therewith, and pointing out the Course they sue in regard to it," was stated in our number for Janu- llowing are the conditions on which that premium will :—

ndidates for the premium will send their manuscripts, of not ior more than 100 octavo pages, to the Chairman of the Society ion of Useful Knowledge in England, giving their names and a separate envelope sealed; of these envelopes only the one the successful essay will be opened by the arbiters.

manuscripts which shall have come to hand by the 1st of Octo- l then be placed in the hands of two or more arbiters, whom the n will nominate, and by whom the premium will be awarded, ely remitted to the successful competitor.

ize essay will be published immediately; and also the remain- ovided the Committee of the above named Society shall deem of publication.

ssays, addressed "To the Chairman of the Society for the Diffu- l Knowledge, London," must be sent *post paid*, or delivered in er as to be free from any charge.

conditions, each competitor is left to conceive of the plan , and to execute it, in the manner which, according to his of the case, is most conformable to those principles which ide the conduct of mankind, both in their individual and pacity. We have no permission nor inclination to inti- ght to be the scope and bearing of the essays. When hands of arbiters, who will examine them with unbiased ne which develops the whole subject most faithfully and doubtless, gain the award. With a view to this question, preceding pages, presented our readers with some ac- cultivation of the poppy, the preparation of opium, and it; but in every instance, we have given references to es. To those and others, and not to aught we have said, must go for whatever information he may need.